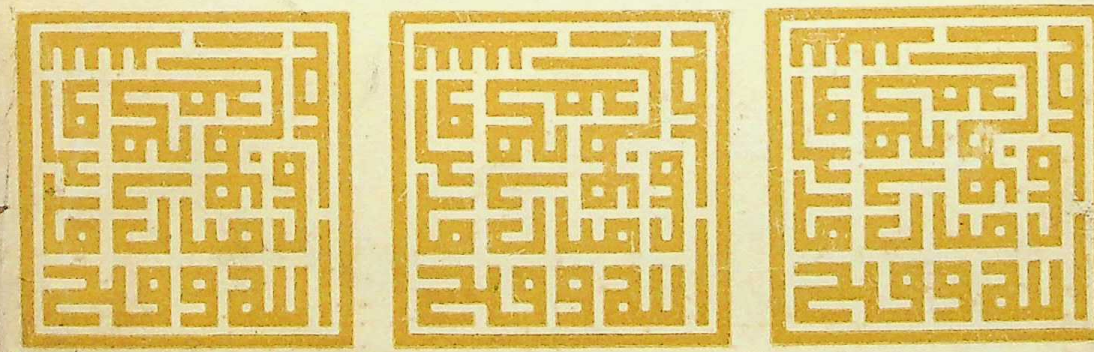
CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

85

STEPHAN AND NANDY RONART

Concise ENCYCLOPAEDIA *of* ARABIC CIVILIZATION

THE ARAB EAST



CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

CONCISE ENCYCLOPAEDIA OF

ARABIC CIVILIZATION

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

STEPHAN AND NANDY KONARI

CONCISE ENCYCLOPAEDIA OF ARABIC CIVILIZATION

THE ARAB EAST

FREDERICK A. PRAEGER, *Publishers*
NEW YORK

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Also by Dr. S. Ronart:

ALBANIEN VON HEUTE, Vienna 1932
BULGARIEN VON HEUTE, Vienna 1933
GRIECHENLAND VON HEUTE, Vienna 1935
TÜRKEI VON HEUTE, Vienna 1936
The last mentioned work has been translated into
English: TURKEY TO-DAY, London 1937
French: LA TURQUIE D'AUJOURD'HUI, Paris 1937

BOOKS THAT MATTER

Published in the United States of America in 1960
by Frederick A. Praeger, Inc., Publishers
64 University Place, New York 3, N.Y.

All rights reserved

© *Djambatan N.V. 1959*

Library of Congress catalog card number 60–10553

Printed in the Netherlands

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

PREFACE BY THE AUTHORS

In laying this book before the public we feel that a few words ought to be said about some of its features.

To begin with the title. Instead of 'Encyclopaedia' we would rather have chosen a term which might less easily seem to make too high a claim for what it covers, yet at the same time convey the idea of a text arranged under about a thousand headings in alphabetical order. We did not find any. We hope that the attribute 'concise' will be accepted as an adequate corrective, the more so as conciseness was one of our principal aims.

Then the restriction - The Arab East. The Arab lands spread from the Atlantic Ocean to the Taurus Mountain, the Iranian Highland and the Persian Gulf. Within this region, it is true, there exist considerable differences in the social and economic organization as well as in the degree of technical advancement. It is crossed by boundaries of different states with different types of government and different, often contradictory political interests. Arabic civilization, however, is a unity. The people speak the same language, are moved by the same mental and emotional forces, feel bound together by the same traditions and customs. Nevertheless, a dividing line had to be drawn somehow, if this book was not to grow unwieldy. If all goes according to plan, a second part treating the Arab West - Morocco, Algeria, Tunis, Lybia and the Sudan - will follow in the not too distant future.

The geographical scope of the present part comprises the homeland of the Arabs and the countries which were the first to become their realm: the Arabian Peninsula (present-day Saudi Arabia, Yemen, Aden Colony and Protectorate, Bahrain, Kuwait, Muscat and ʿUmān, Qatar and Trucial ʿUmān); Egypt, Iraq, Jordan, Lebanon and Syria. Altogether about 2.200.000 square miles with a population of some 40 million, the basic sector of the Middle East. It holds the world's richest petroleum sources; controls some of its vital sea and air traffic routes; and is one of the most sensitive fields in the struggle for supremacy between the two great ideological power-blocs.

Further - the arrangement. This is supposed to answer a twofold purpose. The separation into selfcontained articles is intended to facilitate rapid and condensed information on individual elements in the general pattern of civilization. The asterisks after certain words are meant as sign-posts which lead to connected reading. We attempted to present, if we may use

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.
this comparison, an image not in the manner of a broad-contoured fresco but of a mosaic whose many small and multi-coloured stones, each reflecting a detail, may be examined disjointedly as well as assembled into a coherent picture.

Finally - the spelling of Arabic words. The Arabic language has some particular sounds not easily differentiated by the untrained ear, to which correspond certain letters and diacritical marks without equivalent in the European alphabets. Their precise rendering, essential in scientific works, requires a system of dashes placed over the vowel signs and of dots under some of the consonant signs. Several such systems are in existence but none has found general acceptance. Titles of books and names of sects and political parties were capitalized; they were translated when accepted translations were found, otherwise they were mentioned in Arabic only. For familiar place names we used the current English spelling; for others, less widely known, the transliterated form. By this method we tried to facilitate continuous reading. We hope that the mistakes and involuntary inconsistencies which doubtlessly have occurred, will not impair the sense.

This book is not a scholarly work by an orientalist nor is it meant for the Arabic scholar. What we aimed at was to serve all those who wish to understand the convictions, attitudes and reactions of the Arab people either by reason of pure intellectual attraction or as an ancillary guidance in the fields of other studies or because of professional or commercial contacts with the Arab countries. We have tried to give an unbiased outline of the social, econonomic, political and religious structure of their world; of the manifestations of their intellectual and artistic life; of their attainments, their errors and their efforts towards the development of their human and natural resources. We kept away both from easy romanticism and the enumeration of statistical data. We were careful to maintain an appropriate proportion as to the space and weight attributed to the various subjects. Some of them may perhaps at first glance appear as of being of too slight a significance to justify their inclusion in a necessarily condensed selection. Yet it is our opinion that a certain amount also of the minor lights cannot be dispensed with lest the truthfulness of the picture be impaired. On the other hand, there are doubtless queries which remained unanswered because of the limitations imposed by the size of a volume convenient to handle. These are gaps that we must leave to the second part to fill. Questions of rather theoretical bearing,

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh
which we believe to fall into the domain of the specialist, have been only slightly mentioned or omitted, while others have been touched upon several times but from different angles. Certain striking figures or incidents of dramatic significance received greater attention. Here in particular we must ask the reader to remember that pride in the history of the nation and its famous men is very much alive in the Arab's feeling and thinking, and links the old and the new far closer together than does the western mind. Allusion to the names of great scholars, poets, princes or soldiers of the past and to their achievements hardly ever fail to come up in books, in the press and in conversation. Some acquaintance with this past is indispensable for the comprehension of the present. In personal contacts it greatly helps, this at least was our experience, in bringing about an atmosphere of sympathy and mutual understanding. Therefore we have stretched our framework somewhat wider when dealing with events or persons of remoter times even where they begin to fade into legend or dissolve into anecdotal details. Biographies of living persons were omitted.

The preparation for this book goes back a long time. We have lived for quite a number of years in some of the Arab countries, and have travelled about a great deal in others. We studied the pertinent standard works, read many books and articles in newspapers and periodicals, and consulted the publications of study missions and reports of scientific surveys. In the pursuit of our professional tasks we could gain insight into the everyday life of the family, Moslem and Christian; the work of the schools; and the functioning of public institutions. We had the good fortune to benefit from the advice and suggestions of Arab scholars in comparing and checking our observations and experiences, and in correcting wrong interpretations.

We are fully aware of the debt of gratitude we owe to the friendly interest of innumerable people in every walk of life - teachers, students and officials as well as the neighbourhood grocer and the village sheikh, large landowners and businessmen. They have all helped us in one way or the other, consciously or inconsonsciously, to gather together and build up our material. Far more of it is their contribution than our own, except the shortcomings which are ours alone. One more word of thanks - it goes to our publishers who never lost their patience when we did not stop changing, or adding to the manuscript while we were already reading the proofs.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

CORRIGENDUM

t: from top of page b: from bottom of page

PAGE	LINE	REPLACE	BY
3	3/t	Mutallib	Muttalib
7	6/t	al-Subhah	ibn-al-Subah
15	10/t	Azmā	Asmā'
25	13/t; 6&11/b	Musta'il	Mustaʿlī
25	9/t	Tamīn	Tamīm
26	5/t	Shadīd	Jadīd
27	Title	A'hlan	Ahlan
29	,,	Ajnah	Lajnah
29	,, & 11/b	ʿA'īshah bint Talhah	ʿĀ'ishah
33	7/t	Kahālīn	Kahhālīn
34	25/t	Mashshad	Mashhad
34	25/t	Adūd	ʿAdud
36	6/b	Yūsuf al-Hajjāj*	al-Hajjāj ibn-Yūsuf ibn-Matar
37	11/t	1358	1258
38	Title & 8/b	Muʿaminīn	Mu'minīn
43	22/t	wasā'il	masā'il
47	25/t	bāʿidah	bā'idah
51	8/t	ten	twenty
61	22/t	Maqālāt	Makālat
62	Title & 1/b	Asma'ī; Asma'īyat	Asmaʿī; Asmaʿīyat
67	25/t	Ust	Usd
69	4/b	Mu'assam	Muʿazzam
69	9/b	1191	1199
76	12/t	1258	1276
76	20/t	Rifā'ī	Rifāʿī
81	6/b	early 1957	late 1956
86	15/b	929	918
88	3/t	after their defeat	after his defeat
96	17/t	1177	1234
97	23/t	1071	1171
100	26/t	Shiehāb	Shihāb
101	14/t	Ma'arrī	Maʿarrī
106	12/t	Qatre	Qatr

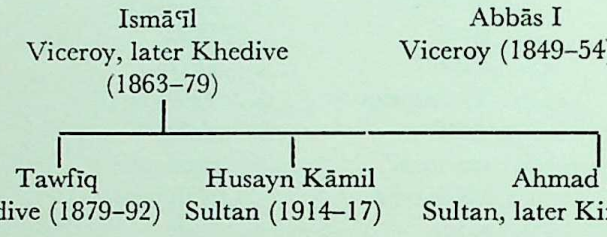
CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

PAGE	LINE	REPLACE	BY
108	18/b	Khutba	Khutbah
111	13&17/t	Husn	Hisn
113	1&2/b	Masahīun (from Massiah)	Masīhīyūn (comp. Messiah)
143	14&15/t	Maʿadites; Maʿad	Maʿaddites; Maʿadd
144	9/t	Zimān	Zimām
147	17/t	Hamza	Hamzah
147	22/t	Makām	Maqām
147	16/b	Qāʿim	Qā'im
151	17/b	kuttub	kuttāb
155	10/b	Aqlim	Iqlīm
163	24/b	June 18	July 26
167	1/t	Tamīn	Tamīm
168	21/t	Sulūq	Sulūk
170	9/b	975-996	996-1021
171	20/b	Mustaʿil	Mustaʿlī
173	13/t	ijmā'	ijmāʿ
176	14/b	akhtāf	aktāf
183	14/t	Theodosius	Tiberius
191	5/t	da'īf	daʿīf
191	6/t	munqati'	munqatiʿ
191	17/t	IXth cent.	Xth cent.
191	8b	husn	hisn
191	21/b	Rab'	Rabʿ
196	17/t	ʿĀi'shah	ʿĀ'ishah
198	15/b	Resurrections	Insurrections
199	12/t	929	922
200	7/b	829	929
201	Title	Mutallib	Muttalib
201	15/b	of some ancient poet's work as his own	of his own as some ancient poet's work
204	7/b	madhab	madhhab
216	1/b	Ukdūd	Ukhdūd
226	Title	Husn	Hisn
239	5/b	Mu'allaqāt	Muʿallaqāt
253	19/t	Qāzim	Kāzim
257	16/b	Ziʿbaq	Zi'baq
262/3	titles	Jāmiʿah	Jamʿīyah
264	17/b	jawār	jīrān
265	25/t	(† 922)	(Xth cent.)
265	18/t	Naqāid	Naqā'id
266	18/t	1912	1932
276	2/b	Muftah... Zakkākī	Miftāh... Sakkākī
278	14/t	Hasan	Hassān

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

PAGE	LINE	REPLACE	BY
287	15/t	Janābataān	Janābatayn
291	18/t	Najd	Najda
293	22/t	Qainuqā'	Quinuqāᶜ
297	4/b	1936	1944
298	18/b	144	114
316	21/b	al-Lubnān	Lubnān
321	22/t	1925	1926
325	18/t	Maᶜmūn	Ma'mūn
328	21/t	madhab	madhhab
332	9/b	VIIth cent.	VIIIth cent.
350	3/t	709-705 B.C.	721-705 B.C.
355	9/t	that appear	that begin to appear
375	19/t	869	879
375	21/t	870	970

387 in the genealogical table the relationship should be marked:



389	10/b	mujathidūn	mujtahidūn
391	17/b	al-Qalāwūn	delete
403	12/b	al-Liwa	al-Liwā'
407	13/t	Biqā'	Biqāᶜ
415	12/b	Maᶜmūn	Ma'mūn
419	2/t	saj'	sajᶜ
424	6/b	al-Zabdā'	al-Zabbā'
433	9&17/b	Muᶜminīyah	Mūminīyah
434	1/b	kafīyah	qāfiyah
444	10/b	Mustansir	Mustanir
448	12/t	ghasw	ghazw
448	12/b	(1165–1202)	(1165–1240)
487	21&25/b	Qāsim	Kāzim
488	Table No 7	Qāzim	Kāzim
495	6/b	al-Karāfah	al-Qarāfah
502	24/t	(VIIIth cent.)	(VIIIth/IXth cent.)
503	24/b	al-Sūrīyā	Sūrīyā
509	17/b	(1299/1300)	(1280)
513	17/b	tābiᶜu	tabaᶜu
514	15/b	,,	,,
514	17/b	sabābah	sabāhah

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

PAGE	LINE	REPLACE	BY
537	1/t	son of	delete "of"
540	3/t	887	878
544	23/b	Muʿaminīn	Mu'minīn
549	Title	Affān	ʿAffān
556	2/b	1936	1944
557	5/b	Taymīhah	Taymīyah
580	13/b	160 A.D.	260 A.D.
581	17/b	al-Zabda'	al-Zabbā'
583	13/t	† 627	† 656

Misplaced lengthening strokes over the vowels 'a', 'i' or 'u' are indicated only when occurring in the title of an entry.

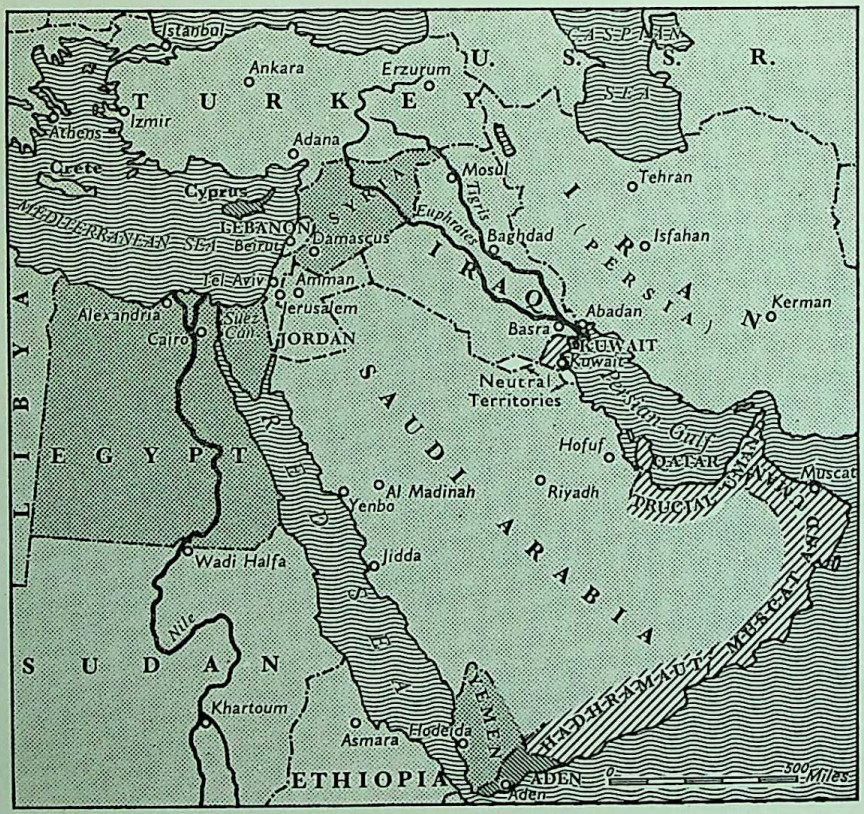
CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

MIDDLE EAST

POLITICAL SITUATION BETWEEN THE TWO WORLD WARS

MIDDLE EAST

POLITICAL SITUATION 1958



Independent

United Arab Republic

British Possessions

Under British Influence

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

TRANSLITERATION

The dots which hardly convey anything to the non-Arabist have been omitted, but the dashes to mark the long vowels: ā as in far; ī as in feel; and ū as in loose have been retained. The conventional signs 'and' representing respectively the Arabic consonant *ain* (a very strong guttural produced by compression of the throat and expulsion of the breath) and the *hamza* (a click produced by a quick compression of the upper part of the throat) are used. The *th* has the value of the English th as in think; the *dh* has the value of the English th as in this; the *kh* is a guttural ch as in the Scottish *loch*; the '*q*' is a k-sound produced in the throat; and the *gh* indicates a hard sound between a snarling pronunciation of gh and r.

For further information see
Preface by the Authors

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

A

ʿABĀ' or ʿAbāiyah, a wide, flowing, sleeveless cloak of an ancient pattern for men, made of wool, goat- or camel hair in light or dark brown, in black or white, or in large black and white or brown and white stripes. It is made without cut by simply sewing together two pieces of material, each 28 inches wide and 110 inches long. They are woven on horizontal two-bar looms with eight treadles and six shuttles. The part around the neck is often embroidered in gold or silver and the seams are covered with gold or silver cords. The *ʿabā'* is the garment of the Bedouins but also worn in town, especially by the elder generation. Particularly reputed are the ʿabā's made in the region of al-Hasa (Saudi Arabia), where they are known under the trade name of *bisht*.

ABĀDITES see IBĀDITES

ʿABBĀS, ibn-al-, ʿALĪ, physician and medical author of Baghdad (†994). A Zoroastrian by birth, he was converted to Islam in his later years. His principal work is the *Kitāb al-Malikī* (The Royal Book) which in a Latin translation under the title Liber Regius circulated widely in mediaeval Europe.

ʿABBĀS al-, ibn-ʿABD al-MUTTALIB, surnamed abu-al-Fadl (†653), halfbrother of the Prophet's father ʿAbdullāh ibn-ʿAbd al-Muttalib*, and only two or three years Muhammad's elder, a very wealthy trader in Makkah, who controlled also the lucrative monopoly of the water supply to the pilgrims. It is not known at what time he joined the young community of Islam, but after his conversion he gave his wife's half-sister in marriage to the Prophet and assisted him financially. Later he donated a piece of land in al-Madīnah for enlarging the mosque which Muhammad had built there. Al-ʿAbbās died at the age of 88. His son ʿAbdullāh ibn-al-ʿAbbās* (†686) was one of the first great Arab religious scholars; his great-grandson abu-al-ʿAbbās, called al-Saffāh*, became the founder of the ʿAbbāsid* dynasty of caliphs.

ʿABBĀSAH al-, daughter of Caliph al-Mahdī*, sister of the Caliphs Hārūn al-Rashīd* and al-Hādī*, was married three times. All three of her husbands died before her. Popular version has it that she contracted a fourth marriage with Hārūn al-Rashīd's vizier* Jaʿfar ibn-Yahyā al-Barmakī* against the will of the caliph, who is said to have therefore put to death his vizier. This subject has been treated by various European and Oriental authors. Amongst the better known novels may be mentioned 'ʿAbbasa', by Aimé Giron, 1753 and 'Les Nuits de Baghdad' by Albert Tozza, 1904.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

ʿABBĀSIDS, the dynasty of 37 caliphs reigning in Baghdad from 750 to 1258, descended from the Prophet's uncle al-ʿAbbās ibn-ʿAbd al-Mutallib*, which set up its rule on the ruins of the house of the Umayyads* (661 to 750). Their ascent to power is the story first of their fifty-year subversive propaganda enlisting the support of every political, spiritual and social movement directed against the established order, and then, having attained their goal, of the discarding of their partners. Foremost among these were what may be called the legitimist groups which opposed the Umayyad regime on the ground that Muʿāwiyah*, its founder, in violation of a prerogative of the Prophet's family, had after Caliph ʿAlī's* (656-661) death unlawfully seized the caliphate by force and transmitted it to his descendants. In its initial phase the common effort to dethrone the usurpers bridged the divergency of interest between the ʿAlid* and the ʿAbbāsid clans, each one an issue of the house of Muhammad. Soon, however, the ʿAlid claim, hitherto asserted merely on political grounds, was invested with the halo of a religious dogma by several heterodox sects branching off from the main body of the opposition - the beginning of the great Shīʿah* schism - one of which, the highly organized Rāwandīyah* (also called Hāshimīyah), upon the death of its ʿAlid leader Abu Hāshim, proclaimed the ʿAbbāsid Muhammad ibn-ʿAlī, the divinely designated head *(imām*)* and caliph of the Muslim community (716). Whatever the means by which this transfer of allegiance may have been achieved, it provided the ʿAbbāsids with a new platform for a politico-religious propaganda which found a vivid resonance among the warlike non-Arab converts in Persia and Mesopotamia, who deeply resented the position of social and economic inferiority imposed upon them by the Umayyad governors. From their headquarters in al-Kūfah Muhammad ibn-ʿAlī (†743) and after him his son Ibrāhīm with the faithful servant of their cause, abu-Muslim*, prepared the ʿAbbāsid revolt which broke out in the Persian province of Khurāsān. Conducted by abu-Muslim it had a sweeping success. When Ibrāhīm died (748) his younger brother abu-al-ʿAbbās was proclaimed caliph with the title al-Saffāh* by his following. Within two years the Umayyad troops were annihilated and the last Umayyad caliph Marwān II (744-750) was killed and his head sent to al-Kūfah. The ʿAbbāsid caliphate was set up, although not yet on very solid foundations.

It fell to al-Saffāh's successors, the Caliphs al-Mansūr* (754-775) and al-Mahdī* (775-785), to secure its stability and to efface the memory of the revolutionary and heretically tinted struggle for power. The break with the past and the compromising allies was radically accomplished. Abu-Muslim's checkered army was disbanded or destroyed, and he put to death. The ʿAlids were removed from the political stage and kept under close observation. The Rāwandīyah sectaries were suppressed, insurrections of other heretics such as the Khārijites* crushed, and theologians or philosophers of unorthodox leanings *(zindīq*)* persecuted with utmost severity. Al-Kūfah, cradle of the dynasty's rise, was abandoned and Baghdad laid out to become the capital of the triumphant rule of Islamic orthodoxy in an empire which at the zenith of

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

its power extended from the shores of North Africa to the Indus, from the Red Sea to the Caspian Sea and into the valleys of the northwestern slopes of the Himalaya. As far as their theocratic policy was to establish for the ʿAbbāsid caliphs - God's Shadow on Earth was the title they bore since Caliph al-Mutawakkil* (847-861) - the prestige of defenders of the true faith, it was successful thanks to the support they found within the circles of religious conservatism. As far, however, as its aim was to achieve secular and spiritual unity and to bind the multifarious populations of the caliphate into one great community of interests and aspirations, it failed, notwithstanding the three fold apparatus on which it relied for its implementation - a wide-spread bureaucratic hierarchy, a strong professional army and an omnipresent police* and intelligence service *(barīd)*.

Already under al-Mahdī's successor, Caliph Hārūn al-Rashīd* (786-809), centrifugal forces, either of an openly political nature or under religious disguise, began to undermine the central authority. Within a few generations the rise in one province after another of autonomous dynasties of governors recognizing merely a nominal suzerainty of the caliphs confined it to a territory hardly going beyond middle and southern Iraq. Spain, under an Umayyad branch, fell off as early as 756; and Morocco, under the Idrīsids, in 788. In Algeria, Tripolitania and Tunisia the Aghlābids built up a hereditary emirate around 800; Khurāsān was practically lost during Caliph al-Ma'mūn's reign (813-833) to the Tāhirids, displaced themselves some hundred years later by the Saffārids. Similar hereditary rulerships sprang up in other parts of Persia, in India and in Afghanistan. During the reign of Caliph al-Muʿtamid (870-892) the Tulūnids* founded in Egypt a virtually independent government which for a time comprised also Palestine and portions of Syria. Towards the middle of the tenth century, the Hamdānids* became hereditary governors of Mosul and extended their rule from northern Mesopotamia over northern Syria, while the Fātimids*, repudiating any kind of overlordship, secular as well as spiritual, conquered first Tunisia (909), then Egypt (969), and set up a Shīʿite anti-caliphate in Cairo. Weakened by inner disturbances it collapsed under the blows of the Ayyūbid Sultan Salāh al-Dīn* (1171-1193), who re-instated ʿAbbāsid authority as the force of all secular sovereignty. In this form it was respected, too, at least as a convenient legal fiction, by the various Iranian and Turkish dynasties in Asia: the Samānids of Bukhara (874-999), the Ghaznawids of Afghanistan and Panjāb (962-1186); even, when it suited their purpose, the all-powerful holders of the prerogatives of the *amīr al-umarā'** (Commander of the Commanders), the Persian Buwayhids (945-1055), although themselves Shīʿites; and their successors, the Turkish Saljūq Sultans of Baghdad (1055-1194) in whose hands the caliph was nothing but a mere tool. When in 1258 the Mongol warlord Hūlāgu conquered Baghdad and put Caliph al-Mustaʿsim (1242-1258) with his family and court officials to death, the caliphate had since long lost all but a symbolic significance. Yet the symbol carried still enough weight to maintain a line of 21 ʿAbbāsid 'shadow-caliphs' by the grace of the Mameluke* sultans at the Cairo court, where they performed some

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

ceremonial functions until in 1517 the Ottoman Sultan Selim I, after his conquest of Syria and Egypt, officially deposed the last of them, Caliph al-Mutawakkil.

Just as the ʿAbbāsid theocracy was unable to prevent its disintegration into a plurality of independent bodies politic it proved unable to control the dissolving trends in the field of religion. These took shape in the multitude of sects which branched off from the spiritual structure built up by the Shīʿite theologians and mystics on two fundamental doctrines: the infallible leadership of Islam *(imāmate)* conferred by God upon the house of ʿAlī, and the appearance of the Mahdi*, the God-guided Saviour. This teaching permeated all parts of the caliphate and made proselytes, open or secret, in all social classes. Some of the sects were exterminated by the force of arms, others disappeared silently, but new ones sprang up in their stead. Even within the folds of Sunnism* itself conformity could not be preserved under the action on the one hand of the currents of rationalism and free thought adopted by the Muʿtazelites, and on the other of the metaphysical and pantheistic speculations reflected in the philosophy of the Brethren of Purity*, both equally abhorrent to the orthodox frame of mind.

To a great extent these shifts in power and dynastic or religious allegiancies had their roots in deep-going socio-economic transformations and changes in the intellectual and emotional attitudes. In this cosmopolitan empire, practically borderless in its prime, the traditions and ideologies of its peoples encountered no hindrances for contacts, antagonistic in some respects, sympathetic in others, but finally conducive to a far-going similarity in their way of life, outlook and feeling. There remained, however, by no means negligible regional and racial tensions which translated themselves into political particularism and sectarian strife. There was in particular the rivalry between the two foremost ethnical groups, the Arabs and Persians, the former tenaciously endeavouring to perpetuate their privileged position as the conquerors, the latter claiming superiority on the ground of their ancient civilization, their outstanding contributions in the domain of science, letters and art, and their experience in handling the affairs of the state. In this struggle, reflected in the long-drawn-out anti-Arab movement of the *shuʿūbīyah**, is to be seen a main cause for the estrangement of the Persian population in its adherence en masse to the heterodox creed. Another factor affecting the ethnical as well as mental and moral pattern, soon balancing, and in the long run outweighing the Persian element, came forth around the middle of the IXth century with the practice of recruiting Turkish war-slaves at first for the caliph's bodyguard and then for general military services. Soon the slaves were replaced by a mercenary soldiery of free warlike tribes who drew after them their clans from the Turkestan homeland. The chieftains, promoted to commanding ranks in the army, did not take long to seize control over the essential functions at the court and in the administration in the capital and in the provinces. The frictions provoked by this Turkish infiltration at every level of public life even caused the caliphs to transfer temporarily their residence from the turbulent atmosphere of Baghdad to the comparative safety of Sāmarra (836-892).

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Yet, the Turkish military caste of rigorous Sunnite observance which attained the climax of its power in the rule of the Mameluke* sultans of Egypt, acted as a strong brake on the expansion of Shīʿism. Seen from the angle of the evolution of Arabic civilization the fragmentation of power and loyalties during the greater part of the ʿAbbāsid era appears as a historic fact setting free highly fructifying forces. It brought into being a multitude of local dynasties striving to outshine one another by their munificence as builders and patrons of art, and by the galaxy of men of letters, philosophers and scholars they attracted. Their courts became so many centres of creative imagination and studious ambitions, open to the interaction of the most varied currents of thought. Their towns, seats of their administration, garrisons, courts and often of higher theological schools *(madrasah*)*, provided a fruitful soil for the growth and development of craftmanship, commerce and all sorts of industrial production. In this prosperous urban environment began to emerge a class-conscious bourgeoisie* of merchants, holders of juridical or religious offices and men of literary or scholarly inclinations, who regardless of their ever-changing state boundaries, conflicts of princes and sectarian strife, maintained empire-wide professional and trade relationships mobilizing the material and intellectual resources of the contemporary Eastern world in a steady process of cultural advancement. They bridged, at least to a certain extent, the wide and dangerous gap between the two other social strata, the small ruling groups of landed lords, military leaders and court dignitaries on the one hand, and on the other the inarticulate, ruthlessly exploited mass of the peasantry.

Perhaps the most significant feature of this social and cultural formation was the implantation of Arabic as the sole language thenceforth dominant in a region covering present-day Lebanon, Syria, Jordan, northern and southern Iraq, Egypt and North-Africa as far as the Atlantic Ocean. Everywhere in this area it was exclusively written and spoken in the government chancelleries and at court, was the language of literature, science and business. From the educated circles it took its way in a steady process of infiltration into the broader society of the towns and further into the rural population and the tribes where the Arabs of pure stock still constituted a small and dispersed minority. With their language as a vehicle the emotional and intellectual patrimony of the Arabs was carried among the indigenuous Arameans, Persians, Copts* and Berbers, absorbing and assimilating regional character traits, preferences and aversions, but finally amalgamating the variety of foreign elements in the mould of a characteristic, national civilization. This achievement is the lasting heritage of this five hundred-year period which by a traditional association of ideas is customarily designated by the name of the ʿAbbāsid dynasty.

List of Abbāsid Caliphs of Baghdad:

al-Saffāh	750	Hārūn al-Rashīd	786
al-Mansūr	754	al-Amīn	809
al-Mahdī	775	al-Ma'mūn	813
al-Hādī	785	al-Muʿtasim	833

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

al-Wāthiq	842	al-Ta'iʿ	974
al-Mutawakkil	847	al-Qādir	991
al-Muntasir	861	al-Qāʿim	1031
al-Mustaʿin	862	al-Muqtadī	1075
al-Muʿtazz	866	al-Mustazhir	1094
al-Muhtadī	869	al-Mustarshid	1118
al-Muʿtamid	870	al-Rashīd	1135
al-Muʿtadid	892	al-Muqtafī	1136
al-Muktafī	902	al-Mustanjid	1160
al-Muqtadir	908	al-Mustadī'	1170
al-Qāhir	932	al-Nāsir	1180
al-Rādī	934	al-Zāhir	1225
al-Muttaqī	940	al-Mustansir	1226
al-Mustakfī	944	al-Mustaʿsim	1242-1258
al-Mutiʿ	946		

ʿABD al-ʿAZĪZ III ibn-SAʿŪD, of the ibn-Saud family*, the artisan of the Kingdom of Saudi Arabia* and head of the Wahhābi* sect († Nov. 1953). He was born in Riyadh (Najd) from where, while he was still a boy, his father was ousted by their stronger rivals, the ibn-Rashīd (1890), and grew up at the court of al-Kuwait* whose Shaykh Mubārak al-Subha had received the refugees as his guests. To the ibn-Rashīd, masters of two thirds of Arabia but depending on the port of al-Kuwait for their supply of arms, the presence of their enemies there meant a serious menace, the more so as the sheikhdom had become the centre of a very active Saudi propaganda among their own tribes. The result was a continuous border warfare with changing luck but without real achievements for either side until in 1902 the young ʿAbd al-ʿAzīz, by a sudden attack, re-captured Riyadh. Favoured by the self-destroying feuds within the Rashīd family he gained most of the Najdi tribes for his cause, and in 1904 had himself proclaimed Emir of the Najd and Imām of the Wahhābi. His plans now were directed towards the acquisition of an access to the sea. The Shaykh of al-Kuwait had placed himself under British protection (1899), and so he turned his eyes more southwards to al-Hasa*, a Turkish sandjak of the vilayet* of Basrah. While Turkey was engaged in the Balkan war he occupied first al-Hufūf (1913), the main town in the region, and controlled the entire sandjak with 300 miles of coast and the port of al-Qatīf. The Ottoman government had no other choice than to sanction the de facto situation and appointed him Wāli* of the Najd with the inclusion of al-Hasa. Soon after the outbreak of the first World War, however, he attacked, with British help his old enemies, the ibn-Rashīd, regardless of their allegiance to Turkey and his position as a Turkish official. He was beaten, and his British advisor, Captain Shakespear, fell fighting on his side. Britain however recognized him as independent ruler of the Najd, allotted him a substantial subsidy and assigned him a new advisor, H. J. St. Philby, who was to remain his life-long, faithful friend. Nevertheless, at the end of the war he found himself facing a not very favourable political constellation: around him, in Iraq and Transjordan, emerging into power with

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

British support, sons of the house of the Hashimites and at their head the ambitious Sharīf of Makkah, al-Husayn ibn-ʿAlī, self styled 'King of the Arabs' (since 1916, but soon afterwards changed into 'King of the Hijāz'); and under their tutelage the ibn-Rashīd, still strong in the wide district of the Jabal al-Shammar in the Hijāz, who had assumed the title of 'Sultans of Ha'il'. Conflicting territorial aspirations as much as irreconcilable questions of prestige were driving to a decision by the force of arms. In 1919 ʿAbd al-ʿAzīz inflicted a heavy defeat on the Sharīf at Turaba near Tā'if; in 1921 he overthrew the ibn-Rashīd who withdrew to the oasis of Buraimi* in 1924, after two unsuccessful attacks on Amir ʿAbd ʿAllāh of Transjordan, Sharīf al-Husayn's son, he conquered Tā'if and on the 5th of December held his entry in Makkah evacuated by the Hashimites and in 1925 he overrun Yanbo, al-Madīnah and Jidda. On 8 January 1926 he was formally proclaimed King of the Hijāz and Najd and its Dependencies - the first Power to notify its recognition was the U.S.S.R. (11 February 1926), the second Great Britain by the Treaty of Jidda (20 May 1927); - and on 22 September 1932 King of Saudi Arabia constituted by the union of the Najd and Hijāz. The following year his eldest son Saʿūd was acclaimed Crown Prince *(Wāli al-Ahād)*. Having rounded up his territory by the annexation of the strategically important highland of ʿAsīr with the consent of its last Idrīsid* ruler (1930) he consolidated his possessions by a series of treatises of Friendship and Good Neighbourhood: with Transjordan (1933); Yemen (1934, extended 1937); Iraq (1936) and Egypt (1936).

Simultaneously with the establishment of an internationally valid basis for the young state it was equally vital to reconcile the world of Islam to the fact that its most venerated shrines at Makkah and al-Madīnah would thenceforward be guarded by those Wahhābi zealots whose violent past was still present in every mind. The conviction had yet to be created that the safety of the pilgrims and the observance of the traditional rites would not be endangered, and that the pious but tolerant views of the sovereign could be imposed also on the unruly and less open-minded of his subjects. ʿAbd al-ʿAzīz, though city-born and city-bred, understood Bedouin psychology and knew how to maintain the authority which his leadership on the battlefield and subtle handling of political intricacies had won for him. Marriage connections between himself or his close relatives and dominant families of the tribes and the nobility in the towns helped to strengthen loyalties which had been resting only on his personal prestige. They were further cemented, on the one hand by appropriately apportioned gifts to the outstanding tribal chiefs, and on the other hand by the military as well as religious force, at his disposal in the *Ikhwān**, the Wahhābi brotherhood firmly devoted to him which he had founded and endowed with money and plots of cultivable land in selected, strategically important areas. Using unyielding sternness where persuasion proved fruitless it took him surprisingly short time to police the tribesmen and to spread the confidence in a frictionless visit to the holy places. The pilgrimage of 1927, the first one under his reign was a full success. Some revolts later attempted by the particularly unruly banu-Harb, ʿAjmān,

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

ʿUtaibah and Mutair were suppressed with utmost severity. But the dynastic rivalries between his house and the Hashimites, henceforth firmly installed on the thrones of Iraq and of Jordan, continued, although most of the time dormant, throughout his life to influence the inner-political configuration of the Arab world and also to some extent its foreign relations. ʿAbd al-ʿAziz still witnessed the discovery and fabulously growing affluence of the oil wealth which secures the material prosperity and cultural advancement of which he had laid the foundation. He died on 9 November 1953 and was succeeded by Crown-Prince Saʿūd.

ʿABD al-GHANĪ al-NABULUSĪ, mystic author (1641-1731). He studied in Damascus where he became a member of the Qadarites and the Nakshabandi, two wide-spread religious fraternities, and undertook extensive travels into Iraq, Lebanon, Egypt, al-Hijāz to study the mystical movements in these countries. As the fruit of his journeys he published the descriptions and history of the various sacred places he had visited. His works being mainly based on legends and popular tales are of interest not so much because of their historical value, but because of the light which they throw on the general conditions of the life of his time. One of his works, a 'Dream Book' is still much read in the Orient.

ʿABD al-HAMĪD al-KĀTIB, i.e. the Scribe (†750), a court secretary to the later Umayyad* caliphs, who is credited with the introduction of the affected, bombastic style of writing into the government chancellries which survived for many generations.

ʿABD al-LATĪF ibn-YŪSUF al-BAGHDĀDĪ, an encyclopaedic scholar and author of numerous books in the domain of philosophy, law, philology, natural science and anatomy (1162-1231). Born in Baghdad, he travelled much in Syria, Iraq and Egypt. His longest stay in one place was ten years at the court of Sultan Salāh al-Dīn in Cairo, where he wrote his principal work, a history of Egypt (shortened title *al-Jfādah wa al-Iʿtibār)*, known for the description it gives of the earthquakes and famines which in the first years of the XIIIth century caused much misery in Egypt. The book also contains the first report on the well-known, though not verified story of how Caliph ʿUmar* ordered his general ʿAmr ibn-al-ʿĀs*, the conqueror of Alexandria (642 A. D.) to commit the manuscripts of the famous library to the flames, reasoning that, if they agreed with the Koran they were useless, and if not, pernicious. The work was translated into Latin, English, French and German.

ʿABD al-MALIK, fifth Umayyad* caliph (685-705), son of Caliph Marwān I (683-685) after whom this line of the family is commonly called the Marwānid branch. After his father's death - most probably of the pest like Caliph Muʿāwiyah II two years before - ʿAbd al-Malik had to struggle hard for several years to defend his heritage. The warfare with his Byzantine neighbours which since the first days of his

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

family's rule had lasted with changing luck almost uninterruptedly, kept some of his best troops at the frontiers. His dangerous rival, ʿAbdullāh ibn al-Zubayr*, had found recognition as anti-caliph by a large part of the population. Rebellious troop commanders and political adventurers, taking advantage of the general unrest, were trying to break off entire provinces from his realm. Fanatical, heterodox sects spread devastation and bloodshed. But ʿAbd al-Malik showed himself master of the situation; at his death he left to his son a unified empire vaster and stronger than before.

The Byzantines were warded off by minor territorial concessions and the payment of tributes, but, whenever possible, raids into Anatolia and Armenia interrupted this enforced defensive policy. In a seven-year, sanguinary civil war the followers of the anti-caliph ʿAbdullāh ibn-al-Zubayr were crushed and exterminated and his brother Musʿab ibn-al-Zubayr* had fallen in battle at the head of his troops (691). The pretender himself was driven back into Makkah, his last stronghold, but without regard for the sanctity of the place the caliph's devoted general al-Hajjāj* besieged the city for seven months until it surrendered and ʿAbdullāh was killed (692). The iron hand of al-Hajjāj during his twenty-year governorship in al-Irāq uprooted, at least for some time to come, the germs of sedition in this unruly part of the caliphate. All this time considerable forces were engaged in holding down the religious fanaticism of the Azrakite* sectarians whose bands infested the eastern provinces with murder and pillage. Al-Muhallab ibn-abi-Sufrah-, one of the caliph's best generals, needed a long and persevering warfare to exterminate them (699). Shortly afterwards the revolt of an over-ambitious military commander, ʿAbd al-Rahmān ibn-Muhammad ibn-al-Ashʿath* had to be overcome after the caliph's efforts at obtaining a peaceful settlement had remained fruitless.

ʿAbd al-Malik proved his statesmanship and organizing talent when, after the success of the sword, works of peace had to heal the wounds of the war and to begin the consolidation of the empire. In the exercize of his functions at the head of a powerful state he is the absolute, theocratic ruler whose will makes law - a long way off from the position of his predecessors on the caliphal throne who guided the community as first among equals in common consultation with the other influential leaders. The governors of the provinces, except in Iraq, are members of his family and obedient executors of his orders. The supervision of the local authorities by the central power is tightened by the building-up of the state-wide postal organization *(barīd*)* whose foundation seems to have been laid by Caliph Muʿāwiyah. The governance of the empire is founded on the distinct superiority of orthodox Islam - although the satires of the Christian court poet al-Akhtal* are occasionally used as a brake on the political aspirations of certain theological circles - and of Arabic as administrative language. One of al-Malik's first reforms in this field was the substitution of Arabic for Greek or Persian in the public registers. Arabs, or at least Arabic speaking and writing clerks were to replace gradually the Greek, Syrian and Persian functionaries in the chancelleries of the newly acquired territories as fast as an inadequately trained personnel could become available. The

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Byzantine coins and those which had been struck after their models by the first caliphs were withdrawn from circulation and new gold dinars were minted (695) with the caliph's effigy in Arab dress and with a sword, bearing an Arabic inscription and replacing the cross by a small globe on a post.

ʿAbd al-Malik is called by some of his biographers the Father of Kings. His four sons followed him in succession on the throne: Walīd I* (705-715); Sulaymān (715-717); Yazīd (720-724); and - after a short riegn of their cousin ʿUmar II (717-720) - Hishām (724-743). With Hishām the Umayyads produced their last great ruler. Seven years after his death the dynasty fell victim to the sword of their rivals, the ʿAbbāsids*.

ʿABD al-QĀDIR ibn-ʿUMAR al-BAGHDADĪ, philologist (1621-1682). He was born in Baghdad, studied in Damascus and in Cairo at the theological academy of al-Azhar*, spent some time in Edirne (Adrinople) and returned later to Cairo where he died. In his wok *Khizānat al-Adab* (Storehouse of Refined Culture) he extensively quoted and commented upon numerous acient philological and literary works some of which, were it not for his quotations, would have remained unknown.

ʿABD-RABBIHI, ibn- (Son of his master's slave) poet and anthologist (860-940) of Cordova, court poet of the Spanish Umayyad caliph ʿAbd al-Rahmān III. He was the son of a freed slave of the caliph's father. The most important work he left is, *al-ʿIqd al-Farīd*, 'The Unique Necklace', consisting of twenty-five books, each one with the name of a precious stone as title. It is one of the most extensive anthologies of Arabic poetry which has come down to us, and therefore of great value, since the originals of many of the poems it contains have been lost.

ʿABD al-RAHMĀN ibn-MUHAMMAD ibn al-ASHʿATH, one of the generals who distinguished themselves in the Arāb conquest*. He was descended from the royal clan of Kindah* and related by marriage with the powerful governor of Iraq, al-Hajjāj* under whose orders he served in the army. Having shown his military talent in several encounters with the rebellious Khārijite* sectarians he was entrusted in 699 with the command of an expedition against Kābul (Afghanistan). He led his 'army of peacocks' - so called because of their splendid equipment - to victory, but hurt by al-Hajjāj's lack of appreciation of his success, rose against him after concluding a treaty of alliance with his former enemy Rutbīl, (also mentioned as Zumbīl), the prince of Kābul.

Beaten by al-Hajjāj he took refuge in al-Kūfah, a seat of constant revolutionary agitation, and within a short time acquired considerable influence. Caliph ʿAbd a-Malik*, fearing that the rebellion might assume dangerous proportions, tried to negotiate with al-Ashʿath, but the obstinate rebel refused all proposals. He was beaten again, fled to Persia, but was taken prisoner near the Afghan border. His ally, prince

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

Rutbīl, faithful to his word, came to his aid and received him as honoured guest in Kabūl. Under the pressure of al-Hajjāj, however, he was forced to extradite him to his enemy. During a halt on the way ibn-al-Ashʿath, taking advantage of his escort's negligence, committed suicide by throwing himself from the tower of a fortress (704).

ʿABD al-WAHHĀB ibn-, MUHAMMAD, founder of the Wahhābi sect *(wahhābīyah)* (1720-1792), the state religion of Saudi Arabia. He was born in Ayīna in the Najd of pure Bedouin stock, undertook extensive travels, studying in the theological libraries of Makkah, Basrah and Baghdad and finally adhered to the teaching of the canonist ibn-Hanbal* and the extreme puritanism of the Hanbalite scholar ibn-Taymīyah* (XIVth cent.). Copies by his own hand of this author's works are still in existence. Deeply convinced that it was his mission to re-establish the pure, original faith based only on the Koran and the Tradition of the Prophet *(hadīth*)* he went back to his native Ayīna and started preaching among his own tribe, the banu-Tamīm*. He stood up for the return to the pious, simple mode of living of the Prophet and his Companions*, and the enforcement of the law as it was laid down in the Holy Book and the *hadīth*, condemning all subsequent innovations and in particular the worship of saints and what he maintained to be superstitious practices. But when he insisted upon the execution by stoning, founded upon an *hadīth*, of a woman of his tribe, guilty of adultery, his fellow tribesmen turned against him. He took refuge in the town of Diraʿīya (Central Arabia) and was hospitably received by Shaykh Muhammad ibn-Saʿūd*, chieftain of a branch of the great ʿAnazah* federation, and at that time involved in a feud with the shaykh of Ayīna. He converted him to his doctrine and soon afterwards gave him his daughter in marriage. Together they brought the neighbouring tribes under their spiritual and political influence, the secular power remaining in the hands of ibn-Sa-ūd, the religious leadership with ʿAbd al-Wahhāb. After ibn-Saʿūd's death (1765) his son ʿAbd al-ʿAzīz took his father's place in the dual rule. Muhammad ibn-ʿAbd al-Wahhāb died at the age of 72, succeeded by his son as *muftī** and leaving his community full of expansive vigour.

ʿABDULLĀH ibn-al-ʿABBĀS or also simply al-ʿAbbās (619-ca. 686), cousin of the Prophet and son of al-ʿAbbās ibn-ʿAbd al-Muttalib*, ancestor of the ʿAbbāsid* dynasty. He fought in the wars of the conquest* and was appointed governor of Basrah by Caliph ʿAlī* (656-661), whose part he took in his contest for the caliphate against Muʿāwiyah ibn-abi-Sufyān*. Subsequently disapproving of ʿAlī's policy, he withdrew to his native Makkah, but after a while re-assumed his functions in Basrah. Entrusted by ʿAlī's son al-Hasan* with a high military position al-ʿAbbās endeavoured to bring about a reconciliation between the ʿAlids* and Caliph Muʿāwiyah (661-680), who apparently greatly appreciated his efforts. In his later years he took up residence in Tā'if (Hijaz), where he died.
Notwithstanding his military and political activities al-ʿAbbās from his early youth devoted his principal interests to scholarly work. He

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

soon established a high reputation for his knowledge in the fields of the Tradition of the Prophet *(hadīth*)*, the interpretation of the Koran and canon law; but he was equally recognized as an authority on the events of the pre-Islamic era and on desert poetry. It was said that nobody ever caught him at fault, so that he was named *al-Hibr al-Ummah*, the Wise Man of the Community. His opinion was considered decisive in all questions arising on judicial and koranic subjects and on matters concerning the Prophet's life. Manuscripts of compilations made by his disciples of his comments and interpretations are extant in a number of copies.

ʿABDULLĀH ibn-ʿABD al-MUTTALIB, father of the Prophet. Not much is known about him, except that he was a member of the Hāshim* family of the banu-Quraysh*, lived in Makkah as a merchant, apparently of moderate means, and suddenly died in al-Madīnah, only 25 years old, while Muhammad was still at a very tender age, according to some authors even before his birth.

ʿABDULLĀH ibn-MAYMŪN al-QADDĀH, called also ʿAbdullāh al-Qaddāh, a much discussed figure in the history of the great spiritual unrest which deeply moved the Arabic world in the eigth and ninth centuries and ultimately led to the consummation of the Shiʿite* schism. He is a typical case of the difficulty, if not impossibility, of deriving an objective picture from a mass of bibliographical material in which, as it not seldom occurs, on the one hand are heaped up honour and glory and, on the other, abound debasement and vilification, according to whether the information emanates from among sympathizers or from an adverse camp. In the light of one set of sources, ʿAbdullāh ibn-Maymūn stands out as a scholar of profound theological wisdom, familiar with Neo-Platonic and Aristotelian ideas as well as with Zoroastrianism and the concepts of Gnosticism and Manichaeism. On this structure, so it would seem, he built up a theology, based on the so-called Bātinite* doctrine of the inner, esoteric meaning of the word of the Koran, intelligible only to one of the initiated; and on the belief of the Hidden Imām* Iasmāʿil and in his son Muhammad al-Mustatir's (The Concealed) or al-Muntazar's (The Expected) return as the Mahdi*, the God-guided Saviour. According to these authors, he started his teaching in Basrah whither his father Maymūn had moved while ʿAbdullāh was still in his childhood from their native Persia, then established his seat in Salamīyah (Syria) and sent out his adepts to preach the faith in Ismāʿīl and himself, ʿAbdullāh, as the Mahdi who was to prepare the believers for the Imām's return to earth. He is said to have died in 875 at Salamīyah, leaving the continuation of his work to his son Ahmad. By his proselytizing organization supported by an elaborate ritual of initiation and veiled in deep secrecy, ʿAbdullāh ibn-Maymūn laid down, it is alleged, the foundation upon which grew up the Ismāʿīlite* community of the faithful and its secular incarnation, the powerful Fātimid* state. Hence a number of biographers of the Fātimid period claim for him no longer simply the mission of Mahdi, but also descent from ʿAlī*, the Prophet's son-in-law invested in

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

certain Shiʿite systems with the halo of divinity. This line is traced in not less than nine different genealogical forms, some of which make ʿAbdullāh the ancestor of the dynasty of the Fātimid caliphs.
Mirrored in the accounts of the opposite side ʿAbdullāh ibn-Maymūn appears as an impostor and hypocrite in alliance with the enemies of Islam and the Arabs. There is, among the variety of arguments, what has been called the 'Jewish Legend' of his origin: that he was the son of a poor Jewish workman, adopted by a kind-hearted Moslem, and feignedly embraced Islam; that he had been condemned to prison, was killed and substituted by a Jewish slave; or that his father Maymūn was a Jew and that for personal advantages he abandoned his faith and let himself be converted to Islam. Then, it is said, he persuaded a rich Zoroastrian in Persian, known for his hatred against all that was Arab and Moslem, to provide him with money for his propagandistic activities intended to undermine the belief in the Koran and the Prophet, pillar of the force and the unity of the Arabs.
The results of recent research point towards an entirely different manner of interpreting the personalities of both ʿAbdullāh and his father Maymūn, without however being able to fully elucidate the evolution of the Ismāʿīlite movement. The prevailing opinion based on passages of older manuscripts rejects the whole body of biographical information as deliberate falsification, whatever the purpose. It sees in father and son two not particularly significant acolytes of the sixth Imām Jaʿfar al-Sādiq (†765) and his son Ismāʿīl. This real ʿAbd Allah ibn-Maymūn died, it was found, in 780. A later confusion with Ismāʿīl's son Muhammad, surnamed Maymūn and patron of a short-lived sect called after him Maymūnīyah, gives him a posthumous importance which he neither deserved nor probably ever thought of.

ʿABDULLĀH ibn-RAWĀGHA, one of the most faithful followers of Muhammad, who distinguished himself in numerous fights in the first period of Islam. Being one of the few persons of this time who knew the art of reading and writing, he served the Prophet as secretary and was frequently entrusted with important missions. He was also possessed of poetical talent which he used like Kaʿb ibn-Mālik* and Hassān ibn-Thābit* in the defence of the cause of Islam against the satirical attacks of Muhammad's enemies. He fell in the battle of Mu'tah in 629 a few years before the Prophet's death. Some fifty verses of various poems have come down to us.

ʿABDULLĀH ibn-ʿUBAIY, chieftain of the banu-Khazraj* (VIIth cent.) very influential in al-Madīnah at the time of Muhammad's arrival (622). Though looking with jealousy on the Prophet's growing community he followed the trend and declared his adherence. Because of the only half-hearted support he gave to the Prophet and his repeated attempts at undermining his prestige he appears in some sources as the leader of the so-called *Munāfiqūn** (Hypocrites). Muhammad who during his first years in al-Madīnah, had to operate very cautiously was apparently well aware of ʿAbdullāh's untrue feelings but kept up the appearance of friendly relations with him and even

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

even had him buried with all the honours accorded to his most faithful friends.

'ABDULLĀH ibn-'UWAIS, one of the Prophet's Companions* *(ashāb)* who, when learning of a plot headed by Sufyān ibn-Khalīd*, chieftain of the banu-Lihyān*, against Muhammad, killed Sufyān, and brought his head back to Muhammad. Thereupon, as told by legend, he was given a stick by the Prophet as a sign of recognition for the day of Resurrection. He carried his stick for the rest of his life and was buried with it.

'ABDULLĀH ibn al-ZUBAYR, son of Azmā*, older sister of the Prophet's wife 'Ā'ishah* and of al-Zubayr*, close friend and cousin of Muhammad. 'Abdullāh is said to have been the first male child born in al Madīnah after the *hijrah** (beginning of the Muhammadan era 622 A.D.). From his early youth he partook in all the internal struggles of the young islamic community as well as in the great military expeditions into Persia, Egypt and North Africa which founded the power of the caliphate. He fought on the side of 'Ā'ishah against Caliph 'Alī* in the Battle of the Camel* in which his father, former ally and later rival of 'Alī, found his death. 'Abdullāh represented the conservative-religious element, the 'old believers', for whom the expansion of Islam came first, in opposition to the secular faction under the leadership of the Umayyad* clan that saw in religion just one amongst other political means for conquest. During the reign of Mu'āwiyah*, 'Alī's successor, he remained quiet in al Madīnah but refused to recognize Mu'āwiyah's son Yazīd*. Together with al Husayn*, 'Ali's son, he took the lead of the seditious movement directed against the Umayyad rulers which had its centre in Makkah and al Madīnah. As soon as Husayn was killed 'Abdullāh had himself proclaimed caliph against Yazīd and after the latter's death, although beaten in the battle at Marj Rāhit*, maintained his rule over al Irāq, Central and South Arabia, while the Umayyad Marwān I (683-685) was firmly established in Syria. 'Abdullāh's anti-caliphate with its seat in Makkah lasted ten years, until finally in 692 Makkah was conquered by al Hajjāj*, general of Caliph 'Abd al Malik*, Marwān's son. On this occasion the *Ka'bah** was burnt to the ground and the sacred black stone split into three sectious. 'Abdullāh fell in battle (692) and al-Hajjāj sent his head to Damascus. His old mother who had been an inspiring force of this civil war within Islam, buried his body near abu-Bakr's tomb. With his death the conservative group came to an end and the Arabian peninsula lost its political influence.

'ABĪD al-, 'IZZAT PASHA, statesman under the Ottoman Sultan 'Abdul Hamīd II (1876-1908). He was descended from a Syrian family of Bedouin origin, and from a modest start reached the position of personal counsellor to the Sultan, which he retained for thirteen years until 'Abdul Hamīd's deposition in 1908. He was chiefly responsible for 'Abdul Hamīd's Islamic policy and his intransigent attitude towards the growing movement of nationalism in the Arab provinces. 'Izzat

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Pasha conceived the famous project of the Hijaz Railway and organised the campaing throughout the Moslem world by which the amount of three million Pounds Sterling necessary for the construction was raised. His personal sympathy for Emperor Wilhelm II considerably helped the expansion of German influence in the Near East.
ʿIzzat Pasha's son Muhammad ʿAlī al-ʿAbīd, was the first president (1931 to 1936) of the Syrian Republic.

ʿABĪD ibn-SHARYAH, a story-teller of the VIIIth century. He was born in al-Yaman, and specialized in collecting south-Arabian legends, of which a great number circulated in his country. Caliph Muʿāwiyah* summoned him to Damascus, where he entertained the court and the public with his stories. They were compiled by order of the caliph and published under the title *Kitāb al-Mulūk wa-Akhbār al-Madīn*, 'The Book of the Kings and the History of the Ancients'. This collection enjoyed great popularity till the Xth century but has not been preserved.

ABLAQ, piebald, a decorative architectural technique consisting in the alternation of black and white or red and white stones. Of Byzantine origin, the use of this type of decoration spread over Syria, Mesopotamia, and Egypt and attained its highest development during the Mameluke* period. Two castles built in this style and bearing the name of *Qasr al-Ablaq* were reputed for their splendour. One in the ancient city of Taima' (some 200 miles north of al-Madīnah) which, according to legend was constructed by King Solomon, belonged to the poet al-Samaw'al* (VIth century) and parts of which are still in existence; the second one built in the XIVth century by the luxuryloving Mamlūk Sultan Al Malik al-Nāsir (1293-1340) in Egypt.

ABRAHAH (Abyssinian for Abraham), an Abyssinian general who in the course of the conquest of the Hymiarite* kingdom of al-Yaman (525 A.D.) attained by clever manoeuvering the position of an almost independent viceroy. Under his rule Sanʿā' became the capital of al-Yaman and has remained so ever since. Being a pious Christian he built there a church called *al-Qalīs* (from Greek *ekklesia*, church) which for a long time was famed for its splendour. By taking advantage of the strategic situation of al-Yaman as a buffer state between the Byzantine and the Persian empires he won considerable influence and military power. His prestige among the Arabian tribes far beyond the limits of his province has lived on in Arabic legend and poetry. On one occasion, however, his lucky star failed him. This was when he undertook an expedition for the conquest of Makkah, which as a popular sanctuary attracting pilgrims from all over the Arabian peninsula, and thus representing a rallying point of interest on the border of his territory, might have become a danger for him. In 570 he equipped a strong army in which he employed war-elephants - a new technique which impressed the Arabs so much that this year appears in their annals as the 'Year of the Elephant'. He broke the resistance of a number of tribes who under Dhū Nafar*, one of the Hymiarite chieftains still resenting Abyssinian rule had risen for the defense of the holy place. On the point

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

of entering Makkah his troops were decimated through the outbreak of smallpox, and Abrahah had to retreat to al-Yaman. Arab chroniclers of early Islam noted this event with minute details and interpreted it as an intercession of God for the protection of the holy place and the destruction of His enemy.

ABU-DAMDAM, a popular caricature of the proverbial judge whose ridiculous sentences are the subject of many jokes. Numerous such anectodes have been current since the Xth century.

ABU-ZAYD, name of the hero in al-Harīrī's* famous book *Maqāmāt** (XIth century). Abu-Zayd, an old man, driven by Byzantine soldiery from his native town Sarūj (near Edessa, the Turkish Urfa) had lost all his belongings. By wit and cunning and the unscrupulous use of crooked ways when finding straight ones closed, he manages to make a living but spends the money as recklessly as he lays hand on it. The Falstaffian mixture of humour and wisdom, of roguery, fraud and true sentiment distinguishing this character cannot help but fascinate and win sympathy in spite of his underlying immorality.
Abu-Zayd is also the name of one of the knights in the popular romance of chivalry, *Sīrat banu-Hilāl**.

ABU-ZUHR al-MARKAB, (derived from *rakiba*, to ride) a kind of canopy constructed of thin crude poles and decorated with ostrich feathers, in use with the Ruwalah* bedouins. It is the symbolic centre of the tribe, kept in the chief's tent when the tribe is camping, and carried on a special camel when they are on the move. Its origin is unknown but like the *Mahmil**, it is believed to go back to a very ancient Semitic custom.

ACADEMIES, *(majma*, academy). After the end of the first World War the need was felt in the former Arab provinces of the Ottoman Empire to replace by Arabic equivalents the Turkish words hitherto used in public administration and other branches of public life. An Arabic vocabulary was also to be coined for the many new scientific and technical terms which in the European languages had originated mainly on the basis of Latin and Greek. Thus the Arab Academy in Damascus and the Academy for the Arabic Language in Cairo and the Iraq Academy in Baghdad were instituted with the purpose of creating these terms.
The Damascus Academy was founded in 1919 by King Faysal I during his short reign in Syria as a committee of nine members, and soon afterwards transformed into a scientific organization of twenty scholars, entrusted with the additional task of establishing a National Library and a National Museum. Originally a section of the Syrian University, the Arab Academy was made autonomous in 1928. Its president and secretary general are appointed by the Minister of the Interior. By publishing, or encouraging the publication of dictionaries, by advisory cooperation in the editing of textbooks, and by stimulating linguistic discussions in literary and educational circles, the Arab Academy of

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Damascus has promoted and popularized the use of numerous Arabic terms.

The Academy of Cairo was created as a part of the Ministry of Education in 1932 and also has twenty members. It began by compiling an Arabic dictionary, the *Wasit*, for the use of secondary schools; an English-Arabic dictionary for scientific terms; and a historical dictionary for the Arabic language. In this way a number of scientific terms were formed from Arabic roots and are gaining general recognition. There is, however, not always complete concordance between the three academies with regard to the methods of forming the new words. All three academies have also occidental scholars as members. Although occasionally reproached with being somewhat pedantic they exercize a noteworthy influence on Arabic intellectual life by arranging and participating in international linguistic congresses, and through the publication of reviews dealing with philogical and literary subjects.

ʿĀD, a legendary South Arabian people of super-human size - 'increased in tallness of stature', in the words of the Koran, and counted by the Arab genealogists among the nine tribes of the so-called *ʿarab bā'idah**, considered as the aboriginal inhabitants of Arabia, extinct before the beginning of history. Popular tales make the ʿĀdite king Luqman the Wise* the builder of the famous dam of Ma'rib*, the capital of the Sabaean* empire; and the bedouins of the Hadramawt* attribute the ruins of the Hymiarite castles and monuments, ecrected of huge blocks of rock to this people of giants. The Koran (sūrah VII, 69-63 XI, 52-63; XXVI, 123-139; XLVI, 20-25) relates the story of how the ʿAd, refusing to pay heed to the warnings of the Prophet Hūd*, persisted in the worship of their idols until, finally, God 'cut off, to the last man, those who had treated His signs as lies and who were not believers'. Non-Moslem interpretation considers this passage as a pious version of the destruction of an old, powerful civilization possibly by a cataclysm in nature, dimly surviving in the memory of later generations.

ADAB, a very ancient term which in the course of time underwent a process of successive widening and narrowing of its content and came to cover various but logically interrelated social, ethical and literary concepts. By the medieval Arab grammarians it was traced to an old root-word meaning 'to prepare a feast, to set a rich meal before a guest', i.e. to receive him in accordance with the rules of Bedouin hospitality *(diyāfah*)*. Occidental Arabists derive it from *da'b* (pl.*ādāb*), custom, traditional habits. In both etymologies, however, must be seen implied the connotation of virtue ascribed by Arabian society to a mode of conduct which honours and adheres to the moral canon established by ancestral practice. This original meaning was gradually extended to comprise good education, refinement of manners, or, in other words, all knowledge conducive to raising of the ethical and intellectual level of social intercourse. The *adīb*, i.e. one possessed of *adab*, the Arab gentleman, was supposed to know Arabic history, poetry and grammar, to be familiar with the genealogy of the prominent families, to express

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

his ideas in fluent and elaborate language, and to behave in the appropriate manner with everybody and on every occasion. By a further evolution *adab* denoted not only the possessions of these faculties, but also the desire to acquire them and to develop the noble and humane tendencies in the character of man.

A great number of authors deal with this subject in various ways with the aim of conveying *adab* to larger circles, and in particular of setting down the norms of etiquette for certain professions such as judges, public officials, teachers, and for special functions. Thus originated a particular genre of *adab* literature characterized by the combination of its didactic purpose with an easy and entertaining style, and the extensive use of anecdotes, proverbs and wise sayings as illustrative material. Outstanding in this field were ibn-al-Muqaffaʿ* (†ca 760), al-Jāhiz (†868), ibn-Qutaybah (†889), and abu-Hayyān al-Tawhīdī (†1023) whose books still serve as textbooks in Arabic schools.

Simultaneously, however, mainly under the influence of authors like al-Hamadhānī* (969-1008) and al-Harīrī* (1054-1122) developed a trend to confine the use of the term to the particular field of belles-lettres, and in this restricted sense it has become current in modern times *(adab al-ʿarabīyah*, Arabic literature; *kulīyyah al-adab*, faculty - lit. university - of arts and letters; *muntadā al-adabī*, literary club).

ADEN COLONY AND PROTECTORATE, a territory of approximately 110.000 sq. miles with some 700.000 population, extending from the frontiers of Yemen* for about 700 miles along the southern coast of Arabia and bordering in the East the Sultanate of Muscat and ʿUmān*. The British Crown Colony Aden (about 85.000 inhab. of whom two thirds Arabs and the rest Indians, Somali and immigrated Yemenite Jews) consists of the Township with the Port of Aden (ʿAdan); the Township of Sheikh ʿUthmān with its dependencies, and the densely populated Township of Little Aden with the refinery of the British Petroleum Company, the islands of Perim (5 squ. miles), Kuria Muria (30 squ. miles off the coast of Muscat) and Karaman (in the Red Sea, off the Yemenite coast are included in the administration of the Colony. The administrative control, regulated by the Aden Colony Order of 1936, lies in the hands of a Governor responsible to the Secretary for the Colonies and the British Parliament, who is assisted by an advisory Executive Council (reorganized in 1954) of high government officials, and a Legislative Council (created in 1944) which is composed of eight British members and eight Aden residents not in official services. In the two Protectorates - the Western and Eastern Aden Protectorate - British representation, based on an Order in Council of 1937, is conducted through the Governor of the Colony acting through two Political Agents and a number of officials attached as advisors to the local rulers. With the latter Great Britain has concluded a series of individual treaties by which they retain full civil and criminal jurisdiction over their subjects, accept in matters connected with the welfare and development of their territory the counsel of the British Resident Advisers and agree not to maintain relations with foreign governments, not to cede any part of their territory or to grant any concessions without the

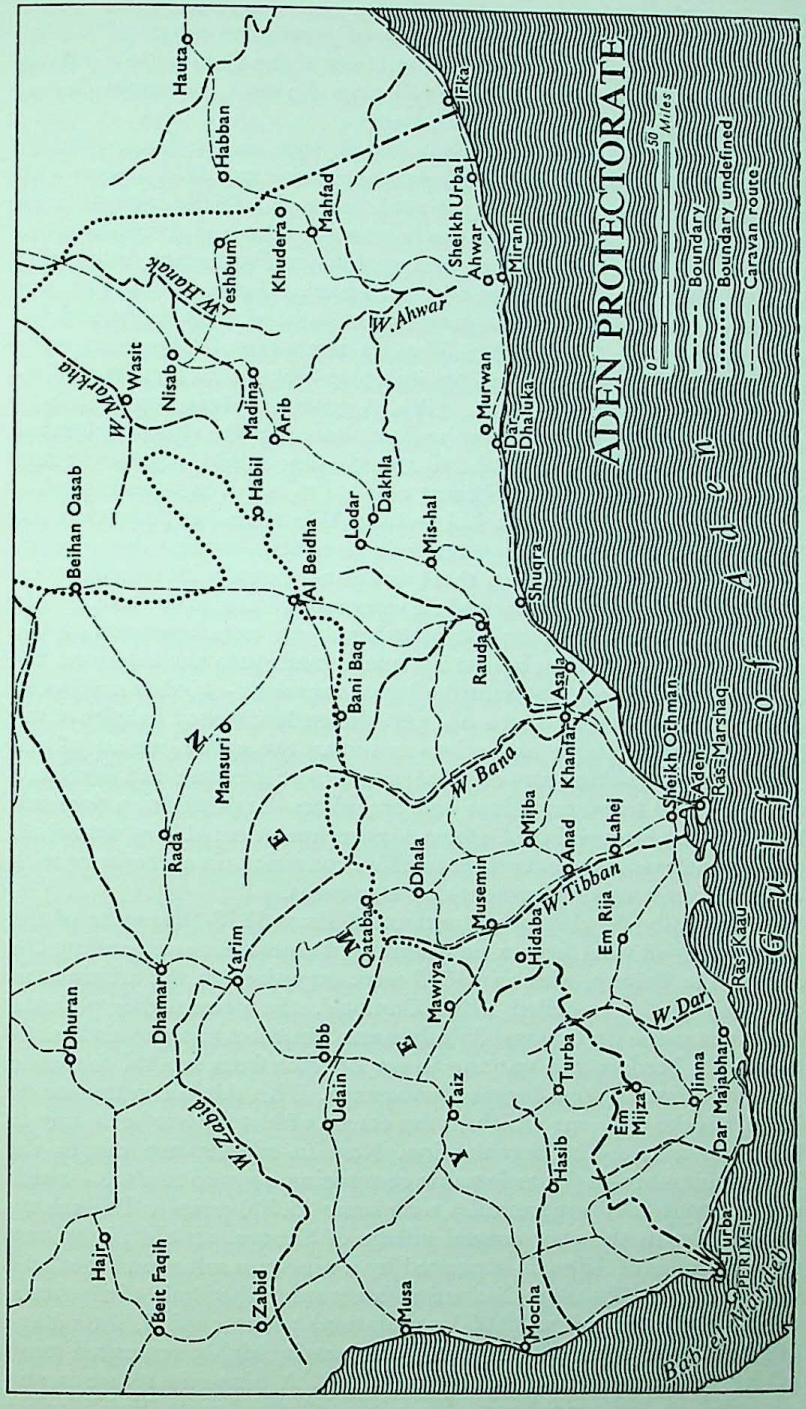
CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

consent of Great Britain. In return they are assured of the defence of their territory and granted financial support.

The port, formed by two ragged, volcanic promontories, the Jabal Shamsan and the Jabal Uhsan (Little Aden) offers splendid anchorage on this otherwise harbourless coast and was used already in oldest times by Sabaean*, Minaean* and Himyarite* sailors as well as by Egyptian, Phenician and Greco-Roman navigators. The town, built against barren rocks and partly within an extinct crater, is well provided with water, electricity, asphalted streets and public gardens and presents a peculiar superposition of Western civilization and old Arab culture. It has bookshops where almost any of the most recent editions of the great Arab classics of the ʿAbbāsid* period and of Arab Spain can be and are being bought. Its schools for the sons of the tribal chiefs and notables of the Protectorate and Yemen try to blend Western educational principles and curricula with the traditions and the spirit of orthodox Islam. More and more, however, their influence is overshadowed by the attraction exercized by the highschools and universities of Damascus, Baghdad and Cairo, which the Syrian, Iraqi and Egyptian governments are planfully nourishing by liberally granted scholarships.

The history of Aden is poor in events of particular significance. In the middle of the fourth century A.D. the bishop Theophilus Indus, on a mission from the Byzantine Emperor Constantius II (336-361) to the Himyarite ruler, built here one of the earliest churches in Arabia, and organized a community which continued its relations with the outside Christian world well after the collapse of the Himyarite Kingdom (525 A.D.). Most probably the local chieftains enjoyed already in those times as well as under the following short Abyssinian and Persian rule (until 628) the same rather independent position which they held after their conversion to Islam and their recognition of the sovereignty, first of the caliphs, and from the tenth century onwards of the Imams of Yemen. In 1513 the Portuguese made a fruitless attempt to get hold of the port. In 1580 the Turks were more successful and built town and port up into a strongly fortified base. In 1609 the first British ships of the newly founded East India Company called at Aden. This visit marked the beginning of a tenacious British, Dutch, Danish and Swedish competition for trading stations at or around Aden, which the Ottoman government, however, either refused to grant or after a short and difficult life brought to a quiet end. But Turkish power weakened, the port decayed, and at the end of the XVIIIth century Aden, then an insignificant fisher village, came under the control of the neighbouring Abdali tribes headed by the Sultans of Lahaj*, nominally vassals of the Imams of Yemen. In 1843 the British government, noticing the advantages of Aden as a coaling station, tried to purchase the place from the Sultan, but the negotiations broke down. In 1839 following an attack on a wrecked British ship by Abdali pirates it was captured by force and subsequently ceded by the Sultan in return for an annual subsidy. In 1857 Perim was occupied, twenty years later Kuria Muria ceded by the Sultan of Muscat and ʿUmān, and in 1915 Karaman taken from the Turks. By a series of Anglo-Turkish treaties

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.



CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

(1904, 1905, 1911) and in the course of protracted Anglo-Yemenite negotiations the much disputed boundaries of the Colony were finally delimited. To-day Aden is next to Cyprus the most important British naval and air base in the Middle East.

The Western Protectorate (about 400.00 squ. miles. appr. 300.000 population) consists mostly of barren mountains and arid deserts with some interspersed patches of cultivable soil and a fertile region on the high plateau of Mukhairas in the north-east, which yields good crops of potatoes, vegetables and a variety of fruits. Productive land exists also on the coast in the large oases of Lahaj, Abyan and Ahwar, but much of it has long lain abandoned on account of tribal feuds and the general unrest. In Abyan, some 50 miles north-east of Aden, a recently started agricultural improvement project has brought back under cultivation an area of some 120 squ. miles. A system of dams and canals of about 200 miles length drains the flood waters of the July-September rains from the high lands and irrigates the new cotton, sugar-cane and coffee plantations so that it became possible to install two ginning mills, a sugar refinery and an alcohol factory. While similar projects could be undertaken in the other oases, and thus help to raise the general, extremely low level of living, there would not be sufficient agricultural labour available where it is needed, whereas technical as well as economic considerations have so far prevented the transformation of the primitive mountain tracks into adequate roads into the interior. Another serious difficulty present the locust invasions - fried locusts constitute a very popular food - not yet efficiently checked in spite of the large-scale locust-fight campaigns covering the entire region of the Middle-East. Lacking any cultural or mercantile centre and dominated by age-old tribal traditions and prejudices the population does not lend itself to the evolving of a form of government capable of providing educational, sanitary and general welfare conditions in accordance with even the most modest present-day standards.

Systematically developed and extended since 1878 (the year of the Russo-Turkish war) from a small group of chiefdoms surrounding the area of the Colony, which in 1905 were organized in the administrative unit of the so-called 'Nine Cantons', the present-day political pattern is made up by some 35 sultanates, emirates and sheikhdoms of ill-defined borders and varying in importance from several thousand to a few dozens arm-bearing tribesmen. The Abdali sultanate of Lahaj* is the only one which in the course of history has been able to build up a state-like organization. Next in significance ranges the Fadhli sultanate - a dynastic name comprising a group of clans - which covers about 2500 square miles with some 25.000 people. The sultan, who resides in the poor coastal village of Shuqra, an old pirate nest some 40 miles of Aden, is honoured by a nine-gun salute on his official visits to Aden. The same distinction is accorded the Emir of the Amiri tribes (1000 squ. miles, 30.000 population) whose capital, the village of Dhala' owes a certain prestige to the nearby highly venerated tomb of the Prophet Ayyūb (Job of the Bible). A nine-gun salute is also accorded to his neighbour, the sultan of the Lower Yafa'i tribes (700 squ. miles, 33.000 population, residence in the village al-Qara).

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

His people trace their name and descent to the Minaeo-Sabaean deity Yafa' whose sanctuary seems to have been in one of the many temples around Shabwah*. Of lesser rank are the sultans of the Upper Yafa'i (900 squ. miles, 9000 population, residence in Mahjaba); of the Lower ʿAwāliq or ʿAwlaqī (2500 squ. miles, 12.000 population, main locality Ahwas) and of their sister tribe, the Upper ʿAwāliq or ʿAwlaqī (1800 squ. miles, 13.000 population) settled around the village of Nisāb or Ansāb, once a flourishing town on the Incense Road* as evidenced by numerous inscriptions in the surroundings. Nisāb itself belongs to a different sultan who lives, however, in the solitary castle al-Nuqūb at some distance in the coastal plain. Among the minor chiefdoms are further to be counted the sultanate of the Hawshabi (350 squ. miles, 10.000 population, main village Museimir) allegedly of pure Himyarite origin, whose sultan has his residence in Shuqra, in Fadhli territory; the sultanate of the ʿAwdhali or ʿAwādhil (1000 squ. miles, 10.000 people, main locality Lodar) an ancient tribe known already to the Roman geographer Pliny. The smallest of all is the sheikhdom of the ʿAqrabi (100 squ. miles, 200 population) which consists practically of one single village, Bir Ahmad, on the border between Aden Colony and the territory of the sultan of Lahaj. From time to time the Yemenite Government, notwithstanding repeated frontier agreements, advances its historic claims of sovereignty over one or the other of the sultanates near the border which on such occasions usually is the scene of more or less heavy unrest and tribal feuds.

The Eastern Protectorate (70.000 squ. miles, about 300.000 population) comprises the sultanates and sheikhdoms of the Hadramawt* and the contiguous Mahra country with the island of Sokotra, which together constitute the territory of the Sultanate of Qishn and Sokotra (13.000 squ. miles, 25.000 population). Mahra, bordered in the east by the Sultanate of Muscat and ʿUmān is mainly desert with some hilly parts covered by gum-bearing forests, myrrh and incense trees, and inhabited by a few still quite primitive tribes living by fishing and the coastal *dhaw** trade which has its centre in Qishn, the principal locality of the country Sokotra (200 squ. miles) in the Indian Ocean about 150 miles from the mainland was known already to the Greek and Roman geographers of the first century A. D. Its population, estimated at about 13.000 souls is Arab, but probably grafted on a very ancient stock of unknown origin with a strong admixture of Abyssinian and Negro blood. Having remained in almost complete seclusion it still speaks a language of its own, which may have its root in a Sabaeo-Minaean dialect. Except some scarce Sabaean and Himyarite inscriptions no traces have come to light which could supply any indication regarding the island's earlier history. In 1509 it was occupied by the Portuguese, who implanted a kind of vague Christianity, abandoned, however, again in favour of a similar fluid version of Islam when a hundred years later the rulers of Muscat took over the Portuguese heritage. Subsequently Sokotra came into the possession of the Sultans of Qishn with whom Great Britain entered into treaty relations in 1876. The sultan, honoured by a 9-gun salute when visiting Aden, resides on the island, in Tamarida, the 'Date Town' (from *tamr*, date) and is

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

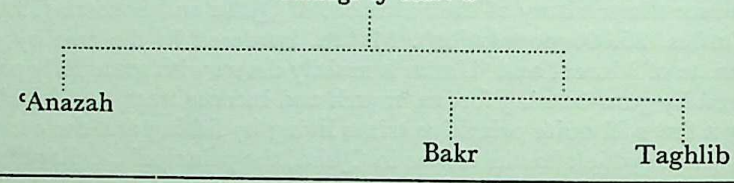
represented in Mahra by a member of his family with the seat in Qishn.

ADHĀN see CALL TO PRAYER

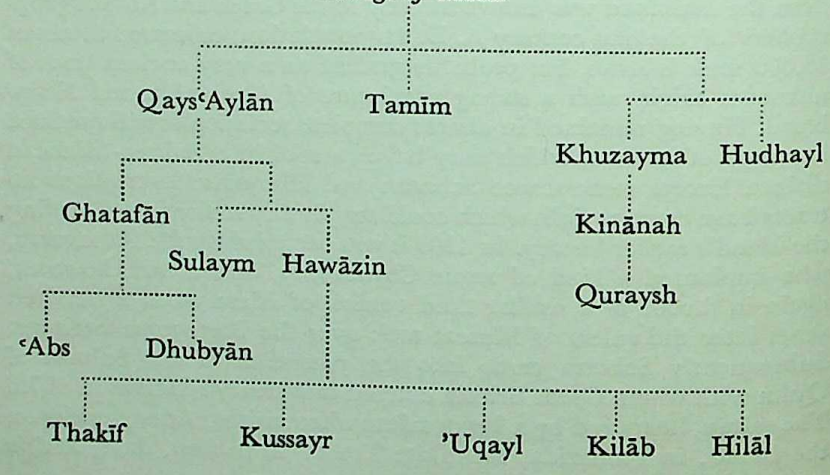
ʿADĪ ibn-ZAYD, a pre-Islamic poet of the VIth/VIIth centuries. He was the scion of a noble and highly cultured Christian family who for three generations had held high positions at the court of al-Hīrah*, capital of the Lakhmid* kings, vassals of Persia. He was brought up within the circle of the Persian royal family and soon excelled as much in all knightly virtues *(murūʾah*)* as in the accomplishments of learning, wit and poetry. Wealthy and independent, he led the life of a grand-seigneur, dividing his time in sojourns at Ctesiphon, al-Hīrah and Damascus, until he finally married the beautiful Lakhmid princess Hind* and settled permanently in al-Hīrah. There he took an active part in the political intrigues which ultimately brought about his downfall. He died in prison. His poetry, praising the pleasures of love and wine, but dwelling with no less conviction upon the vanity of all worldly joy is still highly appreciated.

ADNĀN, the legendary ancestor of the tribes claiming origin in northern Arabia *(ʿarab al-mustaʿribah* or ʿarab al-mutaʿarribah)*, Arab genealogists attribute to Adnān a son Maʿadd and a grandson Nizār, and to Nizār wo sons, Rabīʿa and Mudar. From both Rabīʿa and Mudar a widespread lineage of tribes is said to have originated. Among the alleged Mudar offsprings the QaysʿAylān* gained such prominence that the term Qaysites became as frequently used as Adnānites to denote all tribes claiming to have come from northern Arabia.

Lineage of Rabīʿa



Lineage of Mudar



CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

In the course of time the individual tribes and sub-tribes devided again or combined into various, more or less solidly knit confederations. Already in a pre-Islamic period some Rabīʿa groups migrated northwards along the Tigris into the area called after them *Diyār* (pasture ground) *Rabīʿa* whereas some of the Mudar followed the Euphrates and established themselves in the *Diyār Mudar*, but the QaysʿAylān continued westwards and settled in Syria. In the wake of the Arabo-Islamic conquest* a number of Adnānites led by the powerful banu-Tamīn*, settled in the Persian province of Khurāsān; still others spread over North-African coastal regions and later settled in Spain.

AFDAL al-, bearing the title al-Malik (The King), from 1094 to 1121 vizier and in fact real ruler of Egypt at the time of the Fātimid* caliphs al-Musta'il (1094-1101) and al-Āmir (1101-1130), like his father Badr al-Jamalī* during the second half of al-Mustansir's reign (1035-1094). Al-Afdal inherited his father's soldierly qualities but not quite his political farsightedness and skill. He re-equipped the fleet and reconquered the Palestinian and coastal towns as far north as Biblos (Jubayl), including the fortified ports of Askalon (ʿAsqalān), Acre (ʿAkka) and Tyre (Sūr), which the Turkish and Arab vassals of the Saljūq Sultans had wrested from the Fātimid empire, and gained back Jerusalem (1098) lost to the Saljūqs by al-Mustansir. However with his mind exclusively set on the war against the Turks he overlooked the still more serious threat nearing from Europe in the form of the first crusaders' expedition. Misjudging the motives of this enterprise and the reach of its aims, he entered into long-drawn negotiations with the crusaders in the hope of finding an ally against the Turkish enemy. Too late he discovered his mistake: Jerusalem fell into the hands of the Latins (1099) followed by Sidon and Haiffa (1100), Biblos (1104) and Beirut (1110). He succeeded only in keeping Tyre and Askalon, whence the Egyptian sailors continued a tenacious pirate warfare.

Al-Afdal's internal poiicy, while securing his own dictatorial position, was to a large extent responsible for a fateful split in the Ismāʿīlite* community on whose spiritual solidarity the Fātimid regime rested, and for the shift out of Egypt of its center of gravity which was Cairo since the advent of the Fātimids. In dethroning upon Mustansir's death his first-born son Nizār *in favour of his young brother al-Musta'il, easier to keep under his control, he forced Nizār's partisans into exile. The Nizārite refugees established in Syria and Persia - the nucleus of the powerful sect of the Assassins* - soon took the efficient Ismāʿīlite propaganda apparatus away from the Fātimids and with it their influence and prestige. After al-Musta'il's death al-Afdal put his five-year old son al-Āmir on the throne who, having grown up and wanting to rid himself of the tutorship, had the dictator assassinated.

AGĀL, colloquial form of the literary word ʿiqāl, a cord of black goat hair ending in tassels which is put around the head to hold the *kūfīyah**, i.e. the large headcloth worn by men. Besides this standard

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

type there exist many varieties ranging from a plain cord to an elaborate affair of gold or silver threads with coloured puffs in between the cords.

ʿAHD al-, pact or alliance. *ʿAhd al-ʿAtīq*, the Old Testament; *ʿAhd al-Shadīd*, the New Testament.

ʿAHD al-, the Pact, a secret military league, founded 1914 by Major ʿAzīz ʿAlī al-Masrī (subsequently ʿAzīz ʿAlī al-Masrī Pasha, Inspector General of the Egyptian army, from 1941 to 45 interned because of his pro-German leanings) with branches in Cairo, Baghdad, Mosul and Damascus. It comprised the majority of the Arab officers serving in the Ottoman army who tried to solve the conflict of their twofold loyalties as Turkish officers and Arab patriots, and aimed at the transformation of the Ottoman Empire into an Arab-Turkish dual monarchy following the pattern of Austria-Hungary. Embittered, however, by the growing chauvinism of the Young Turks they assumed an increasingly radical attitude. At last their objective became the complete separation and full independence of the Arab provinces. With Turkey's entry into the first World War al-ʿAhd joined hands with al-Fatat*, a secret civilian organization of similar aims, and their combined efforts succeeded in winning for their cause Sharīf Husayn of Makkah, two of whose sons, Emir Faysal (subsequently King of Iraq) and Emir ʿAbdallāh (subsequently King of Transjordan) were menbers of both societies. In the further course of the war al-ʿAhd proved very efficient in preparing and organizing the revolt of the Arabs against Turkey, in training the insurgents and in generally cooperating with the Allies. After the end of the war it lost its cohesion, but many of its former members, individually or grouped in revolutionary committees played a leading part in the nationalist risings against the French and British mandatory regimes in Palestine, Iraq and Syria.

AHL, family or relations, originally those living in the same tent or town, e.g. *ahl al-Madīnah*, the people of Madīnah. In combination with other words it is a commonly used term denoting persons belonging to a particular class or group.

AHL al-BAʿĪR, the People of the Camel. A term used by the Bedouins when speaking of themselves.

AHL al-BAYT, the People of the House, viz. of the Prophet, a term used in the Koran and in the Tradition of the Prophet *(hadīth*)* to denote Muhammad's household, in particular his wives who were 'not as other women' *(sūrah* XXXIII, 28-34). Their position imposed upon them a particularly strict religious and virtuous conduct, whereas they enjoyed special social and material privileges and were promised extraordinary reward in the next life. Since in one phrase (end of verse 33) 'you and his (i.e. the Prophet's) house...' the pronoun 'you' is used

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

in the plural masculine, this passage is invoked by the Shī'ah* sects as a proof of the exceptional spiritual and secular distinction bestowed by God upon 'Alī*, husband of Muhammad's daughter Fātimah* and their desendants.

AHL al-BID'AH, People of Innovation, a term of Moslem theology denoting sectarians and heretics as opposed to the orthodox Sunnites* or *Ahl al-Sunna.*

AHL al KALĀM, The People of the Word, or *mutakallimūn* (dialecticians), meaning the followers of a school of orthodox theological scholasticism *(kalām)* and finally used to denote theologians in general. They were in sharp opposition on the one hand to the *falāsifah* (sing. *failasūf*, a transliteration of the Greek 'philosophos') who based their speculation chiefly on the study of Aristotle, and on the other hand to the group of theologians who considered attempts at examining or proving the truth of the Koran and the Tradition of the Prophet *(hadīth*)* as heresy.

AHL al-KITĀB, the People of the Book, a term used in the Koran *(sūrah* II, 99, 103), i.e. those 'to whom the Scriptures have been given' *(sūrah* IX, 29), denoting the Jews and Christians as possessors of Books of Divine Revelation, namely *al-Taurāt* (The Old Testament), *al-Zabūr* (the Psalms) and *al-Injīl* (the Gospel), and also the Sābians* whose religious belief was held by the Arabs as one of the monotheistic creeds. Later interpretations ranged also the Zoroastrians among the *ahl al-kitāb* or, as they were called in administrative language, the *ahl al-dhimmah (dhimmī*)*, meaning those non-Moslem communities in the caliphate that were allowed free exercize of their cults in consideration of the payment of a poll-tax *(jizyah*)*.

A'HLAN WA SAHLAN, a formula of welcome current in all Arab countries, literally meaning 'a family and a place' (is here for you). The idea is taken from Bedouin life and expresses the readiness of the host to accept the guest in his home and family and to extend to him the same protection as to his kin. In every-day life the phrase is used in the sense of 'Welcome'.

AHMAD AMĪN, an Egyptian scholar, educationalist and writer who contributed greatly to the renovation of the system of public instruction and the spread of enlightenment (1886-1954). His father, of peasant stock, moved from his poor native village to Cairo, and satisfied with modest earnings of a copyist and proof-reader at the Būlāq* Press, devoted all his free time to religious science, canon law, grammar and rhetoric. Growing up in this pious austere atmosphere Ahmad at the age of fourteen entered the Azhar* Academy, worked for three years as a school teacher in Alexandria, then went back to Cairo to attend the newly founded Law School, where after a short activity as a judge in a

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

provincial town he was appointed teacher and afterwards professor and dean at the Faculty of Arts of the University Fuad I (to day University of Cairo). A short interlude in politics in the ranks of the Wafd led to his definitive return to scholarly and educational work. His fundamental idea was to pave the way for a reconciliation of Islamic traditionalism with the recognition of cultural and scientific evolution, and with deep religious conviction he developed it in his teaching as well as in a great number of essays dealing with subjects chosen from the most varied fields: Arabic history and literature, Islamic culture, modern scientific achievements, social attitudes and every-day family life. In 1938 these essays began to appear under the title *Faid al-Khatir* (Outpouring of Thought) in the two Cairo periodicals *al-Risālah* (The Message) and *al-Taqāfah* (Culture), the latter under his own editorship. They show him as an accomplished master in the use of a clear and simple diction which knows how to captivate the interest of an audience of a higher intellectual level, and at the same time to reach the understanding of a broader public. Guided by educational aims, too, were his efforts to raise the quality of contemporary literary production and make it accessible to the masses, a purpose which was to be served by the 'Committee of Authorship, Translation and Publication', founded and directed by him as a means of encouraging talented young writers. Ahmad Amīn told the story of his life, his ideals and aspirations in an autobiography, *Hayatī* (My Life, Cairo, 1950), which is generally considered one of the most vivid and accurate descriptions of the conflicting intellectual and spiritual currents in the formation of modern Egypt.

AHMAD ibn-abi-DŪ'AD, a theologian of high erudition and firm adherent of the *Muʿtazilite* school of thought (VIIIth/IXth cent.). Born in Basrah he filled the function, first of a cadi*, and then of the Chief Cadi *(qādī al-qudāh)* under the *Muʿtazilite* Caliphs al-Ma'mūn* (813-33), al-Mu'tasim* (833-42) and al-Wāthiq (842-47), distinguished by all three of them with their close friendship and high honours. Simultaneously he presided over the Court of Inquisition *(mihnah)* with great zeal, yet generally with noteworthy humaneness. Nevertheless, when some 5000 Moslem soldiers taken prisoners by the Byzantines were to be ransomed at public expense he insisted that only those professing the Muʿtazilite doctrine should be included. Having suffered an attack of apoplexy Ahmad ibn-abi-Dū'ad was succeeded by his son Muhammad. Both fell into disgrace when the following Caliph, al-Mutawakkil (847-61) re-instated the orthodox dogma, outlawing all heterodox creeds. The family's fortune was confiscated and Muhammad and his brothers put into prison, but later released. Both, father and son died soon afterwards.

AHRĀM al- (sing. *haram*, word of Coptic origin), the Pyramids. specially the pyramids of Cephren, Cheops and Micerinos at al-Gizah, near Cairo. The Pyramids, which caused much speculation among the Arabs, gave rise to many legends. Some of the smaller Pyramids supplied the material for public buildings in Cairo, particularly those erected at the time of the Fātimid* Caliphs (Xth to XIIth century).

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Al-Ahrām is the mane of a widely read Egyptian daily newspaper, founded 1875 by two Lebanese Maronites*, Salīm and Bishara Taqla (Circulation about 100.000 copies; daily 12 pages).

ʿĀ'ISHAH bint abi BAKR, (611-678), daughter of abu Bakr* and Muhammad's favourite wife, called 'Mother of the Believers' *(umm al mu'minīn)*. She was nine or ten years old at the time of her marriage and eighteen at the Prophet's death. Held in high esteem for her intelligence she was able to play a foremost rôle in the religious and political life of the young community, and especially in the struggle for the succession of the Prophet, in which she most tenaciously opposed ʿAlī*, his son-in-law, supporting with the full weight of her prestige his rivals, the confederates Talhah* and ʿAbdullāh ibn-al-Zubayr*. The cause of this enmity is probably to be traced back to an episode in her early married life, a subject frequently dealt with in Arabic literature. It is told that on one of the Prophet's campaigns she had left the camp in search for her lost necklace, and at her return in the evening found the place empty. The next morning a young warrior, Safwan ibn al Muʿattal, accidentally coming along, mounted her on his camel and brought her again to the caravan, where the appearance of the couple caused so much malicious prattle that the Prophet sent her back to her family. ʿAlī particularly accused her openly of adultery and urged his father-in-law to repudiate her. Shortly afterwards, however, a revelation (Koran XXIV, 11-20) convinced the Prophet of her innocence and with all honours she took up her former position. ʿA'ishah never forgave ʿAlī this offence and when in 956 he and his rivals met in battle near Basrah she herself, on her thoroughbred camel ʿAskar (warrior) took part in the fight - hence called the Battle of the Camel - until the 70 warriors of her bodyguard had fallen in her defence and her camel was killed under her. ʿĀ'ishah was taken prisoner but treated with great consideration and sent back to her home in al Madīnah where she spent the rest of her life in retirement. More than 2000 traditions concerning acts and sayings of the Prophet *(hadīth*)* are based on the authority of ʿĀ'ishah.

ʿA'ĪSHAH bint-TALHAH, daughter of one of the Prophet's nearest Companions* and niece of his favourite wife ʿA'īshah*. She is much praised in Arabic literature on account of her wit, her noble mind and her rare beauty. Her residence in Tā'if, the summer resort of Makkah and al-Madīnah, was the meeting place of poets and socially prominent people. She is known for never having worn a veil.

ʿAJAMĪYAH al- *(ʿajam*, non-Arab) denoting in general any non-Arabic language, in a narrower sense Persian, and the native dialects in Spain under Arab rule.

AJNAH al-ʿARABĪYAH al-ʿULĪYAH, al-, Arab Higher Committee, a political organization in Palestine, then a territory under British Mandate, founded in April 1936 under the patronage of Hāji Amīn

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

al-Husayni, Mufti* of Jerusalem. Its leading spirit was Jamal al-Husayni, one of the Mufti's relatives, and a prominent member of the radical Palestine-Arab party. The principal objectives of the Committee were the suppression of Jewish immigration into Palestine; the prohibition of the transfer to Jews of Arab-owned lands; the abolition of the Mandate; and the establishment of an autonomous Palestinian government. The Committee, which comprised delegates from most political parties and groups of the country, was regarded by Arab public opinion as the sole representative body speaking in the name of the Palestinian Arabs. It directed the systematic resistance against Zionist aspirations and partition into a Jewish and Arab section. In 1936 and 1937 it organized repeated and long-drawn strikes and boycotts, collected funds in the other Arab countries and launched a world-wide anti-Zionist propaganda, while disclaiming direct or indirect participation in illegal acts. The influence of the Committee somewhat suffered by the secession in July 1937 of the National Defence Party representing the moderate wing of the nationalist movement which advocated a policy of compromise.

Following the assassination of a high British official in September 1937 the Mandatory authorities dissolved the Committee on the ground of its alleged moral responsibility for the increasing number of acts of terrorism. The Mufti Hāji Amīn found refuge in Lebanon, but most of the other leaders were arrested and deported.

During the war both the Mufti and Jamal al-Husayni continued their anti-British activities and in 1941 participated in the Iraqi rebellion stirred up by German agents. Following its suppression the former succeeded in reaching Germany and after the German defeat found refuge with King Ibn-Saʿūd; the latter was taken prisoner by the British, but after the end of the war permitted to return to Palestine. While the Committee subsequently was reconstituted, it was unable to regain its former significance and gradually disappeared.

AKHTAL al-, with his real name Ghiyāth ibn-Salt, one of the outstanding Arab poets of the Umayyad* period (appr. 640-710). He was descended from the Christian tribe of the banu-Taghlib*, spent his youth in al-Hīrah* and then went to Damascus. Though he displayed his Christianity rather ostentatiously - he used to wear a large, golden cross around his neck - the Caliphs Yazīd I (680-83) and ʿAbd al-Malik (685-705) held him in high favour, perhaps just because he was in a better position than his Moslem colleagues to serve them by his satirical attacks against the opposition of the orthodox groups in Makkah and al-Madīnah. In the poetical feud, famous in Arabic literary history, between his two contemporaries of equal renown, al-Farazdaq* and Jarīr*, he was mostly found on the side of al-Farazdaq. An accomplished master of satire*, drinking songs* and erotic poetry, he showed also in the panegyrics* in honour of the caliph and his family that he knew how to combine the conventional lavish praise of his patron with refinment and good taste.

ʿALAWITES see NUSAYRIS

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

ALCHEMY, from the Arabic *al-kīmīyā'*, itself derived from an ancient Egyptian word infiltrated into Arabic through Greek, originally denoted a substance which would make possible the transmutation of metals, and later a kind of a mysterious drug for assuring happinees *(kīmīyā' al-sa'ādā)* or riches *(kīmīyā' al-ghanā)* or love *(kīmīyā' al-kulūb)* or the fulfillment of similar ardent desires of the human heart. Finally it came to mean the science of interchanging the qualities of minerals or metals, and the production of the 'Philosopher's Stone', or, as the Arab alchemists called it, *al-kibrīt al-ahmar* as the indispensable agent for this process.

Arabic alchemy was built up on the foundation laid down by the ancient Egyptians and worked out by the Greek School of Alexandria. The first whose name became known in this field was the Umayyad* prince Khālid ibn-Yazīd (VIIth century), but the real founder of the 'science' was his pupil Jābir ibn-Hayyān* of al-Kūfah (VIIIth cent.), in whom medieval imagination saw a quasi-mythical figure. Among those who followed his steps and continued to elaborate his system many were genuinely convinced that they were doing real scientific work and honestly believed in the value of their experiments. Frequently they had to pay for their zeal with bodily injuries. To this group belong men like the physician al-Rāzī* (IXth cent.), the philosopher al-Fārābī* (Xth cent.), the astronomer al-Majrītī* (Xth cent.) or the poet-statesman al-Tughrā'ī* (XIIth cent.). There was of course ample room for all kinds of charlatanry and swindle. Yet even at times when alchemy stood at its height in public favour it never lacked sharp criticism and adversaries. In this camp are found the scholar al-Kindī* (IXth cent.), the physician ibn-Sīnā* (Xth cent.) and the historian ibn-Khaldūn (XIVth cent.).

Results of practical value were achieved, though unintentionally, in the production of medical drugs, in the extraction of scents from plants, or in the manufacturing of lacquers and inks. An abundant literature penetrated at an early date by means of Latin translations into Europe, where it considerably contributed towards spreading the belief in the miraculous alchemical power. For the most part these works are rather confused and assume a naively-mysterious appearance. It was a favourite technique to make believe that some sage in a distant land had entrusted the author with his knowledge, or that certain essential phases of the process had been kept secret on purpose in order to prevent the uncontrolled outpouring of masses of gold from bringing harm to mankind.

ALCOHOLIC DRINKS *(nabīdh)*. Long before Islam the Arabs were familiar with inebriating drinks such as *mizr*, *bit*, *fadīkh* and *nabīdh al-zabīb* which they prepared by covering barley, honey, dates and raisins respectively with water and letting the juice ferment. Besides these domestic beverages they were also acquainted with grape wine *(khamr)* brought from Syria and Yemen by Christian and Jewish merchants, who, maintaining a kind of ambulatory wine shops furnished with songstresses and dancers, visited the tribal camps. Numerous passages of pre-Islamic poetry show that drinking bouts on

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

festive occasions and excessive consumption of alcohol caused by exaggerated hospitality, had become a widespread evil. In particular in Makkah and al-Madīnah drinking and gambling* seems to have done much harm.

Islam imposed strict prohibition: 'Oh believers! surely wine and games of chance are an abomination of Satan's work. Avoid them that ye may prosper. Only would Satan sow hatred and strife among you, by wine and games of chance and turn you aside from the remembrance of God and from prayer: will ye not, therefore, abstain from them? . . .' (Koran, sūrah V, 92, 93). In spite of their religious fervour this law of total abstinence must have been very hard on most of the adherents of the new creed, for the Prophet was repeatedly consulted as to which, if any, of the other costumary drinks besides wine were forbidden, and at what degree of fermentation they were considered intoxicating. Tradition of the Prophet *(hadīth*)* contains numerous of the Prophet's decisions on this matter, and an extensive theological literature deals with their interpretation.

Although the religious doctors understood that prohibition should be adhered to in the strictest sense it was openly ignored by a great part of the population with caliphs and highest dignitaries leading. While the court and high society indulged in luxurious drinking parties *(majlis al-shirāb)* the medium and lower classes had their bars and taverns of all grades, usually kept by Christians and Jews. Numerous poets at all times exalted the pleasure of drinking in glowing verses and some of the masterpieces of Arabic literature are drinking songs* (khamrīyāt) in praise of wine. Periods of puritan reaction occurred from time to time, and severe critics of this sinful offence were never lacking; yet, discrepancy between the religious precept and the moral conception among wide sections of society has continued up to the present day, a fact which is the more striking since similar laws, such as that forbidding the consumption of pork, are observed far more conscientiously.

ALF LAYLAH WA LAYLAH see ARABIAN NIGHTS

ALFĪYAH, from *alf*, thousand, meaning a piece of writing of a thousand verses. In the XIIth and XIIIth centuries it became a kind of literary fashion to write treatises of scientific or semi-scientific character in rhymes of a thousand verses. The most familiar example of this kind is a grammar by ibn-Mālik* entitled *Alfīyah*. This rhymed grammar originally called by its author *al-Khulāsah al-Alfīyah* (The Thousand Quintessences) soon received, because of the number of its verses - in fact they are 1002 - the name under which it became known in the Orient and among occidental scholars, and has served as a basis for many of the older and several of the modern textbooks of Arabic grammar. Ibn-Mālik realized that the conciseness of the text and the lack of illustrative examples - consequences of the limitations imposed by the size and poetical form - made the use of this book dependant upon additional explanations. Together with his son he wrote the first commentary to which in the course of time others were added by some thirty grammarians.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Alfīyah denotes also a special kind of rosary* consisting of a thousand beads, first appearing in the Middle-Ages in the ritual of some mystic orders. It is still used in Egypt for certain religious ceremonies.

ʿALĪ ibn-ʿĪSA, called Jesuhaly in the Latin West, an Arab oculist (XIth century). Little is known of his life except that he was of Christian origin, later embracing Islam. He spent the greater part of his life in Baghdad. His best-known work, the *Tadhkirat al-Kahālīn* (A Note for Oculists), deals in detailed fashion with 130 eye-diseases. It was at an early date translated into Hebrew and Latin, recently also into German, and was frequently commented upon. It served as a text-book on the medical faculties in the Occident as late as the middle of the XVIIIth century.

ʿALI ibn-MŪSĀ al-RIDĀ, († 818) descendant of Caliph ʿAlī* and the Prophet's daughter Fātimah*, and according to Shīʿite* conception the legitimate leader of Islam as the seventh *imām**. Attempting to reconcile the strong ʿAlid party by a compromise, Caliph Maʾmūn* (813-33) appointed ʿAlī al-Ridā his successor and gave his daughter in marriage to the latter's seven year old son Muhammad, the later eighth Imām Muhammad al-Jawād. ʿAlī al-Ridā, who thereupon joined the caliph in Tūs (Khurāsān), died soon after his arrival, presumably of poison, and was buried beside Caliph Hārūn al-Rashīd*. Caliph al-Mutawakkil (842-847), relentless persecutor of all theological thought which deviated ever so slightly, from strictest orthodoxy, had his tomb destroyed. In later years, however, a mausoleum was erected on the site, around which, gradually displacing Tūs, grew up the town Mashshad al-Ridāwī, shortened to al-Mashshad (the Shrine), down to this day one of the most venerated Shīʿite places of pilgrimage.

ʿALĪ ibn-abi-TĀLIB, fourth caliph (656-661) Muhammad's cousin, husband of his daughter Fātimah*, his only surviving child, and according to tradition one of the first persons who believed in him and his mission. In the eyes of a large section of the community he was by the will of God the Prophet's pre-destined, immediate successor whose place the caliphs abu-Bakr* (632-34, ʿUmar* (634-644) and ʿUthmān* (644-656) had sinfully usurped. Yet after his election in the Prophet's mosque at al-Madīnah, subsequent ot ʿUthmān's assassination, two strong groups centering in Makkah refused to recognize him. At the head of one stood the Prophet's widow ʿĀ'ishah* and his close friends Talhah* and Zubayr* who, although joined with him in a common front of opposition while ʿUthmān was alive, now stood up against him, arms in hand. ʿAlī defeated them in the so-called Battle of the Camel* (December 656) in which Talhah and Zubayr were killed and ʿĀ'ishah made prisoner. The second camp was ʿUthmān's clan, the Umayyads*, old-time rivals of the Hāshimites*, the clan of ʿAlī, to whom the new regime meant the loss of the influential and lucrative positions they had acquired under the old one. They were led by Muʿāwiyah ibn-abi-Sufyān*, ʿUthmān's cousin and appointed by him

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

governor of Syria, who openly suspected ʿAlī of connivance with ʿUthmān's murderers and came forth as avenger. The two armies met on the right bank of the Euphrates in the Battle of Siffīn*, where ʿAlī on the point of victory was forced by a ruse of his opponent to consent to arbitration (657). From the conclusions the somewhat contradictory sources permit of drawing, it seems that the verdict denied the legitimacy of either party's claim without, however, solving the conflict. Muʿāwiyah remained firmly established in Syria whilst ʿAlī returned to his newly founded capital al-Kūfah. But he could not prevent deep-going dissatisfaction from spreading among his followers about his having turned over to human decision what should have been left to the judgement of God. Many of them left his ranks, the so-called 'Seceders' *(Khārijites*)*, elected an anti-caliph, and combining forces with other groups of malcontents rose in open revolt. ʿAlī exterminated the rebels in a sanguinary battle near present-day Baghdad at the point of junction of the Tigris and one of its major canals (hence called the Battle of Nahrawān, the Battle of the Two Rivers), but not the Khārijite movement which, as time went on, brought forth a variety of heterodox, fanatical sects. He himself, while on the way to the mosque in al-Kūfah, was struck to death by the poisoned dagger of a Khārijite enemy avenging one of the Nahrawān victims. According to legend his body was placed on a camel and buried where the camel knelt. The place at al-Najaf (Iraq), it is said, was kept secret until Caliph Hārūn al-Rashīd* (786-809) found it by chance. Over it a beautiful shrine, Mashshad ʿAlī, was erected by the Buwayhid Sultan Adūd al-Dawlah (949-983), down to this day one the most highly venerated Shīʿite sanctuaries. After ʿAlī's death the various groups of ʿAlid partisans saw their natural leaders in his sons al-Hasan*, al-Husayn* and Muhammad al-Hanafiyah*.

ʿAlī was obviously not possessed of the gifts that make a political or military leader. But even those of his biographers who are frankly in sympathy with the adverse camp do not fail to pay hommage to his courage in battle, his magnanimity and loyalty to his friends. He was also a poet and orator inspired by deep eithcal feeling, whose verse and maxims still belong to the standard contents of the elementary school-books in every Arab country, although in many cases his name was without doubt only borrowed. Arabic folklore at the time of the crusades, taking over the traits of European chivalry ideals, made him the model of the gallant and blameless knight, ever ready to wield the *Dhū al-Faqār*, his unbeaten sword*, in defence of Islam and protection of the wronged. He was the patron-saint of the knightly fraternities *(futūwah*)* of the XIIth and XIIIth century which as a rule required ʿAlid descent for admission to membership. Much farther went the glorification of ʿAlī in the belief of the various Shīʿah sects which invest him with the nimbus of a mystical leadership which ranks him even above Muhammad, and in the case of some extremists who see in him the incarnation of the Divine Essence.

ʿALIDS, the descendants of the fourth caliph ʿAlī ibn-abi-Tālib* (656-661) and Muhammad's daughter Fātimah*. As the house of the

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Prophet *(ahl al-bayt)* they claimed the exclusive right to his succession as the guide *(imām*)* of the community of Islam and to the caliphate. In their eyes the Umayyads* as well as the ʿAbbāsids* had seized the power against God's and the Prophet's will and this conception of their divinely ordained leadership, carried by their spiritual prestige, especially since the martyr-death of ʿAlī's son al-Husayn*, soon acquired not only the force of an article of faith but also of a revolutionary war cry. It grew into the great Shīʿah* schism which for ever split the unity of Islam; it assembled under the flag of the ʿAlid partisans from the end of the seventh century throughout some six hundred years the most varied political, social and economic opposition to the existing order, ranging from highly ethical, philosophic systems such as the Brethren of Purity* *(Ikhwān al-Safā')* to the fanatic Khārijite* and Qarmatian* sub-sects; it gave rise to the two-hundred-year reign of the Fātimid* caliphs in Egypt (909-1160) and to that of the Muwahhid dynasty in Spain (1130-1269). ʿAlid ideology, at least at the time of its development into a religious dogma, found its strongest support among the native Persian and Mesopotamian population *(mawālī*)*, where it appears as a manifestation of protest by the conquered against - expressed in present-day political terminology - Arab imperialism.

ʿALLĀF al-, abu-al-HUDHAYL, a theologian and philosopher († ca. 840) belonging to the Muʿtazelite school, native of Basrah, who studied and taught there and in Baghdad. He died at a great age, highly esteemed by his contemporaries. None of his works have come down to us, but his system, an attempt to reconcile the Aristotelian ideas of God and creation with the teaching of the Koran, is known by later authors - some of them followers who quote him as authority, others from the adverse, orthodox camp who sharply refute him. He also deals with such matters as the Will of God, the Divine Essence, the Qualities of God, Free Will and Predestination - problems which at that time deeply stirred the minds not only of theologians and philosophers but of the whole intellectual public.

ALLAH *(allāh)* According to the presently prevailing opinion this word originated at an undetermined period in Syria, supposed to be the home of the Allah worship, where it appears for the first time so far as is known, as *hallāh* in inscriptions of the early second century A. D. found in the region of the Hawrān near the village of Safa. Together with the cult it is thought to have filtered into Arabia. Another, older opinion locates the origin of the word as well as of the cult in Arabia, presumably in the area of Makkah, and accepts as containing a kernel of truth the Islamic legend that from time immemorial before the arrival of Muhammad the Arabs had already venerated one single Supreme Being - Allah - but subsequently, though not for very long, had fallen into idolatry.
There exist also two versions for the philologic explanation of the name. One holds that it constitutes a contraction of the Arabic word *ilāh*, a god (perhaps the Arabic rendering of the old semitic *el*) and the

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

vocative prefix *ha* or *al (ha-ilāh* or *al- ilāh*) used in adressing the chief deity whose proper name it finally became. The other version supposes that the determining suffix *a* was added to the noun *allah* ending with a short *a*), a god, when a special deity acquired pre-eminence, in order to distinguish the supreme god *(allāha)* from the minor ones, until subsequently the suffix was dropped and the terminal *a* sound lengthened.

There is no doubt that in the pre-Islamic Makkanese pantheon Allah from of old occupied a primary rank - the name of Muhammad's father was ʿAbd Allāh, Servant of God - and that the other deities, such as Manat, al-Lāt and al-ʿUzza, the three Daughters of Allah, have to be regarded as mediators between him and man. He was the provider of the life-giving rain, the watcher over the sacredness of oaths, and the protector from danger: he was the Mighty-One in pagan Arabia, who by Muhammad's fearless preaching and persuasive power became in Islam the Almighty. Allah has ninety-nine 'excellent names' *(al-isma' al-husnā)* corresponding to his 99 attributes such as *ghānī* (self-sufficient), *hamīd* (praise-worthy), *majīd* (glorious), *karīm* (noble), which currently occur in compound personal names in combination with the word ʿAbd, like ʿAbd al-Majīd, ʿAbd al-Karīm etc.

ALLĀH KARĪM (God is generous) a phrase occurring frequently in conversation among Moslems.

ALLAH WAKĪLAK, literally translated 'God is your mandatory', meaning 'God himself safeguards your interests'; the transaction is to your advantage.' This is a frequently used expression of every-day life amongst Moslems intended to emphasize an affirmation, especially when bargaining for a price.

ALLĀHU AKBAR, 'God is most great', a liturgical formula of Islam, called the *takbīr*, occurring on many ritual occasions. The muezzin begins his call to prayer* *(adhān)* with a triple repetition of this ejaculation. With the cry '*Allāhu Akbar*' the Moslem armies went into battle.

ALMAGEST, *al-Majisti* or *al-Mijisti*, the title under which Ptolemy's astronomical work „Megale Syntaxis' (the Grand Composition) became known in Europe of the Middle-Ages through the Latin versions made from Arabic translations of the Greek original. In order to pay hommage to the Greek scholar the Arabs changed the Greek word 'megale' (great) into its superlative form 'megiste' which by contraction with the article *al* became 'Almagest'. The first known Arabic translation, based on a Syriac version, was made by ibn-Yūsuf al-Hajjāj* (between 827-830); it was followed by a second more complete one, by Hunayn ibn-Ishāq (809-873), revised by Thābit ibn-Qurrah (†901); and a third one by abu al-Wafā' al-Buzjānī*.

ʿALQAMA ibn-ʿABADA, al-TAMĪMĪ al-FAHL, *(al-Fahl*, the stallion) pagan Bedouin poet of the VI/VIIth centuries from the tribe of the

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

banu Tamīm*, who treats principally of battles between the Lakhmid* and Ghassānid* kings. One of his odes impressed the King of Ghassān so much that he freed the poet's brother and other men of his clan who had been taken prisoner by the Ghassānid troops. It is said that once ʿAlqama was engaged in a poetry competition with the famous poet Imru' al-Qays* in which Imru's wife, Umm Jundab, acting as arbiter, decided against her husband whereupon, repudiated by the latter, she was married to ʿAlqama.

ʿALQAMĪ ibn-al-, MU'AYYAD al-DĪN, vizier* of the last ʿAbbāsid* Caliph al-Mustaʿsim, at the time of the conquest of Baghdad by the Mongol Khan Hūlāgu (1358 A.D.). Being of strong Shīʿite* leanings he was depicted by contemporary Sunnite* authors as a traitor who played Baghdad and the caliph into the hand of the enemy. His Shīʿite biographers on the contrary extol his patriotic policy which was allegedly frustrated by the caliph's incompetence, and claim that thanks to his clever handling of the situation the capital was saved from still graver disaster. Ibn-al-ʿAlqamī was appointed governor of Baghdad by the victorious Mongol ruler. He was known as a refined bibliophile and patron of arts.

ʿAMĀLĪQ, according to legendary traditions which were taken over by the Arab genealogists an ancient people, or groups of peoples spread over Arabia, Syria and Palestine, and counted among the aboriginal inhabitants of Arabia, to whom God taught the Arabic language after the destruction of the Tower of Babel. These legends may possibly embody dim remembrances of a region and people in the Minaean* empire, whose name appears in cuneiform records as Melukhkha (Melukh) and who may be identical with the Amalekites of the Old Testament (Num. 24 : 20).

ʿAMĀRAH SILVERSMITHS, makers of a special kind of inlaid silverware, called '*mina*',' showing small designs of palm trees with camel caravans, or desert scenes in black silhouette on a highly polished silver background. This particular craftsmanship is hereditary in a few families, members of the small Jewish-Christian sect of the Sabians* or Mandaeans* (also erroneously called Christians of St. John the Baptist) who come from the surroundings of the town of ʿAmārah near Basrah and now live in a quarter of their own in Baghdad.

AMERICAN ARABIC, typographical term denoting a special Arabic type of printing, designed and cast in Leipzig to the order and under the supervision of the American Presbyterian Mission in Beirut in the fifties' of the XIXth century. It was first used by the 'American Press' in Beirut and has since found general acceptance in the Arab Middle East.

ʿAMĪD, supreme chief. Frequently used in honorary titles like *ʿAmīd al-Dawlah*, Chief of the State, or *ʿAmīd al-Dīn*, Chief of the Faith.

ʿĀMIL, a title in the public administration of the caliphs. It was first

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

used under the Umayyads* promiscuously with *amīr* (emir*) for the governor of a province; later for the administrator of a district, appointed by the provincial governor; and finally for a tax-collector. The title is no longer in use.

AMĪN, faithful. *Al-Amīn* is an epithet of Muhammad. In the Xth century Arab rulers used it as an honorary title in combination with other words such as *Amīn al-Dīn* (Guardian of the Faith) or *Amīn al-Dawlah* (Guardian of the State). Amīn is a frequently occuring arabic first name.
Āmin, Arabic for Amen.

ĀMINAH, the Prophet's mother. Very little is known about her life. She died when Muhammad was about six years old, and was buried at al-Abwā, situated half-way between Makkah and al-Madīnah. At an early date legends grew up around Āminah, making her into a figure similar in many respects to the Virgin Mary.

AMĪR see EMIR

AMĪR al-HAJJ, Chief of the Pilgrimage *(hajj)*, a title given to the leader of the pilgrims' caravan in charge of maintaining order and security amongst the pilgrims both en route and during the religious ceremonies. The first *amīr al-hajj* was Abu-Bakr*, the Prophet's father in-law. In the early years of Islam the caliphs or members of their family used to assume this duty but subsequently it was entrusted to a specially appointed dignitary, a practice which was continued in the Ottoman Empire. In the years following the first World War, Syria and Egypt have nominated an *Amir al-Hajj* for their pilgrims, although not regularly. The *amīr al-hajj*, whose function has always been honorary, used to receive part of the heritage of pilgrims deceased during the pilgrimage. The expenses of his staff of paid assistants were covered by pious foundations.

AMĪR al-MUʿMINĪN, Commander of the Faithful, a title borne by the caliphs* since Caliph ʿUmar* (634-644). According to tradition it was first bestowed by the Prophet on one of his followers, ʿAbdullāh ibn-Jahsh, as a distinction for his bravery. It is related that Caliph ʿUmar, urged to assume this title, at first hesitated because it appeared to him too presumptuous, but after the victories of his armies adopted it in order to give expression to the powerful position of the caliphate. In the course of time the title *amīr al-muʿminīn* became the symbol of the caliph's worldly sovereignty. Consequently its assumption by another Moslem prince meant the breaking of allegiance. Christian medieval writers transformed the Arabic term into 'Elmiram Mommini', 'Miralomin', 'Mirmumnus' or similar fancy word forms. To-day the title is borne by the Sultan of Morocco.

AMĪR al-MUSLIMĪN, Commander of the Moslems, title carried by the Hispano-Arabic dynasty of the Almoravides in the XIIth century.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

In distinct contrast to the title of *Amīr al-Muʿaminīn** which was the prerogative of the caliphs, the title of *Amīr al-Muslimīn* expressly indicated that its bearer recognized the suzerainty of the caliph. Other Arabic princes used to take either one or the other of the two titles according to their intention of submitting to the caliph or claiming independence.

AMĪR al-UMARĀ', Commander of the Commanders, Generalissimo, title bestowed for the first time by the ʿAbbāsid Caliph al-Muqtadir (908-932) upon the captain of his bodyguard. At that period of an almost completely disorganized central administration this troop constituted the only regular armed force in the caliphate .It was recruited from among the warlike Turkish, Kurdish and Berber tribes serving under their own chieftains who thus acquired considerable influence at the court and in the state. The *Amīr al-Umarā'*, comparable in many respect to the major-domo of the Frankish Merowingian kings, soon brought not only the supreme military command but also the entire government machinery under his control and made and unmade the caliphs at will. From the middle of the Xth century to the middle of the XIth century the function became hereditary in the dynasty of the Buwayhids, a Shīʿite family of Persia. Under their successors, the Turkoman Saljūqs, the title though retained in use, lost all significance. In the half Norman, half Arabic Kingdom of Sicily *Amīr al-Umarā'* - in its Latin version amiratus amiratorum - was the title of the highest state official.

ʿAMR, abu-, ibn-al-ʿALĀ, a grammarian (692-776) of the so-called Basrah School. born in Makkah, died in al-Kūfah. In his later years he abandoned his philological studies and devoted himself exclusively to theology. Nothing has survived of his grammatical writings and of the collection of ancient poetry which he had assembled to illustrate his philological studies, but later burned because of their worldly character. He is counted among the so-called 'Seven Readers' *(al-qurrā'u al-sabʿah)* i.e. the founders of the seven recognized schools of pronunciation for the reading of the Koran.

ʿAMR ibn-ʿĀMIR MĀ'-al-SAMĀ', a Himyarite* king (IIIrd cent.) nicknamed al-Muzayqiā', i.e. the one who tears his robe, because he is said to have put on every day a new royal garment and to have torn up the one of the day before. According to a popular story he was warned by his wife Zarīfah, or Turaifah*, a reputed soothsayer, of the imminent breaking of the dam of Ma'rib*, a catastrophe which would destroy the whole kingdom. Thereupon ʿAmr decided to sell all his land and to leave his capital Saba' and the country. In order to forestall a panic which would have made the sale impossible he staged a quarrel with his son, who had to hit him in the face and by thus disgracing the family honour supply a plausible pretext for the immediate departure. ʿAmr's ruse was successful. Having concluded the deal to his satisfaction he informed his subjects of the danger, most of whom left their homes. Thus, it is said, originated the still popular saying.. ʿthey left like the

CC-0. Agamnigam Digital Preservation Foundation,Chandigarh.

people of Saba'...' Under his leadership they moved into North-Arabia and further on into Syria where, according to Arab genealogists, ʿAmr's son Jafnah became the founder of the Ghassānid* kingdom.

ʿAMR ibn al-ʿĀS, outstanding general and politician (594-684). He was from the banu Quraysh*, the Prophet's tribe, a wealthy merchant in Makkah, much travelled in Arabia, Syria and Egypt, who embraced Islam shortly before the surrender of Makkah to Muhammad (630) and from then on was one of the driving forces in the expansion of Arab power. He started his politico-military career by winning over the tribes of the Arabian coast on the Persian Gulf, especially in ʿUmān for the cause of Islam, and subsequently (634) was placed by Caliph abu-Bakr* at the head of a small army group with the task of securing the region of south-eastern Palestine, preparatory to the planned conquest of Syria. He rapidly overcame the resistance of the Byzantine garrisons and in the same year together with Khālid ibn-al-Walīd*, who in the meantime had successfully advanced into Mesopotamia, inflicted a heavy defeat on the Byzantines at Ajnādayn on the Ghazzah-Jerusalem road. ʿAmr's great achievement was the conquest of Egypt. Setting out in January 640 with only 4000 horsemen he took the frontier town Pelusium (al-Faramā'), then, reinforced by 5000 fresh troops under al-Zubayr*, annihilated the twice superior enemy at Heliopolis (ʿAyn Shams, The Spring of the Sun) and advanced against the strong fortress Babylon (Babylūn), in front of the isle of Rawdah in the Nile at Cairo, which surrendered after a seven-months desparate struggle. Turning to his advantage on the one hand the bitter antagonism between the monophysite Copts* and the orthodox Byzantine State Church, and on the other hand the ambitions of Cyrus, Patriarch of Alexandria and governor of the town, he was able to negotiate a treaty which delivered Alexandria into his hands and made him master of Egypt (642).

ʿAmr, appointed governor of the new province, took up residence in the military camp of al-Fustāt established by him, which was to remain the capital until the founding of Cairo by the Fātimid* caliphs at the end of the tenth century. The mosque he built there still exists, bearing his name, although subsequent remodelling has left nothing of its original form. He reopened the ancient canal dug by the Pharaohs, which connected the Nile at Babylon with the Red Sea port of al-Qulzum (present-day Suez), and over this waterway *(Khalīj Amīr al-Mu'minīn*, Canal of the Commander of the Faithful, which had been out of use for over five hundred years) sent the first twenty ships with goods from Egypt to Caliph ʿUmar* (633-44). Deposed because of the scanty revenues with wich he supplied the state treasury, he was reinstated by Caliph ʿUthmān 644-56), when a revolt in Alexandria permitted the Byzantines to reconquer the city (645). The following year ʿAmr drove them out with heavy losses. The story, first reported in the XIIIth century, that on this occasion the famous Alexandrian library was set on fire by the Arabs, has been proved an invention - at that time the Alexandrian library had lost all significance. His task accomplished, he had to make room again for another governor and withdrew from public life, but

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

secretly furthered the movement of growing dissatisfaction directed against ʿUthmān, whom he could not forgive his humiliation. Following ʿUthmān's assassination and the ensuing struggle for the caliphate he kept up for a while an expectant attitude until at last he sided with the Umayyad* Muʿāwiyah* (661-80).
For the rest of his life ʿAmr remained Muʿāwiyah's faithful lieutenant. His ruse decided the issue of the Battle of Siffīn* (657) for Muʿāwiyah and against Caliph ʿAlī* (656-61); by his skilful handling of the subsequent arbitration between the two pretenders ʿAlī was beaten also politically and Muʿāwiyah's caliphate assured. ʿAmr was again sent to Egypt, and for a further period of seventeen years administered this important province, firmly implanting absolute loyalty to the Umayyad dynasty. He died at the age of 90 in al-Fustāt.

ʿAMR ibn-HIND, ruler of the Lakhmid* kingdom (VIth cent.). He was a great warrior and liberal patron of poets and bards many of whom gathered at his court, extolling his exploits in battle. He was feared for his cruelty and his exaggerated pride, which are illustrated by many stories still current. Among the best-known are those relating how he had the poet Tarafah* treacherously murdered because he thought himself ridiculed by him; and those dealing with his own death at the hands of the poet ʿAmr ibn-Kulthūm*, whose mother Layla he had offended by his haughty manners. King ʿAmr's mother Hind, was a Christian, famed for her piety.

ʿAMR ibn-KULTHŪM, a pre-Islamic poet-warrior of the VIth century. He was chief of the Taghlib* tribe and his poetry is imbued with a proud, fighting spirit which has became proverbial. It is told of him that he killed the Lakhmid* king ʿAmr ibn-Hind at his court in al-Hīrah* for an impoliteness towards his mother Layla who was also known for her excessive pride and poetic gifts. One of his odes is included in the collection of the 'Seven Golden Odes' *(Muʿallaqāt*)*.

ʿAMR ibn-LUHAYY, a legendary pre-Islamic chieftain of the banu-Khuzāʿah*, a Yamanite tribe, which, so tradition relates, under his father Thaʿlaba ibn-ʿAmr, called Luhayy, had conquered the city of Makkah from the banu-Jurhum*, thus becoming the custodians of the ancient sanctuary of the *Kaʿbah**. ʿAmr ibn Luhayy is said to have substituted the cult of the Aramaean deity Hubal for the faith in the one God which according to tradition had been established there by Abraham. In the course of time many other idols were set up around the *Kaʿbah* until Muhammad made this centre of pagan worship the great sanctuary of Islam.

ʿAMRAH or *Qusayr ʿAmrah* (the little castle of ʿAmrah), remains of a castle north of the Dead Sea in Jordan, built probably at the beginning of the VIIIth century as a pleasure seat for the Umayyad* caliphs. The monument is particularly interesting because of the many remarkably well preserved mural paintings which give a good impression of the contemporary taste and pictoral technique. Hellenistic, Persian

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

and Byzantine motifs are combined with a highly developed decorative art based on local traditions of long standing. Noteworthy is also the great number of human figures, appearing in hunting scenes, representations of artisans at work, portraits, allegoric pictures, male and female nudes in contradiction with the orthodox Islamic conception, but to be explained by the worldly attitude of the Umayyad caliphs.

ʿAMRAK, a frequently used, colloquial expression meaning 'at your service' (from *ʿamr* order, command).

ʿAMŪD, a much used word denoting originally the main pole in the Bedouin tent; figuratively, a technical term in architecture, a pillar; in geometry a perpendicular line. In the Middle-Ages Arab princes combined it with other words to an honorary epithet, e.g. *ʿAmūd al-Dīn* (Pillar of the Faith) or *ʿAmūd al-Dawlah* (Pillar of the State).

ANAS ibn-MĀLIK, (d. ca. 709-711) one of the closest Companions* of the Prophet. At the age of ten he was given as a servant by his mother to Muhammad in whose household he remained a faithful member until the latter's death. Owing to this intimate relation he became one of the foremost transmitters of the Prophet's sayings and acts *(hadīth*)*. More than 2000 traditions were handed down by him but not all have found general recognition. Anas ibn-Mālik, though implicated in the many intrigues and quarrels ensuing over the Prophet's succession, enjoyed the esteem of all parties. He died in al-Madīnah at the age of one hundred.

ʿANAZAH, a strong Bedouin confederation estimated at about 30.000 tents which comprises the tribes of the Ruwalah, ʿAmārāt, Fadʿān, Sbaʿa and certain minor tribal units. They are spread over a territory extending in Syria from the region of Aleppo over the Syrian Desert southwards over Jordan to the Shammar mountains in northern Arabia, and eastwards into Iraq to the banks of the Euphrates which separates their pasture grounds from those of their hereditary rivals, the Shammar. The occasional outburst of armed encounters between the two camps, both equally obstinate and equally warlike has until now apparently remained unavoidable notwithstanding the repeated conventions intended to eliminate the causes of friction, and regardless of the efforts of the Syrian and Iraqi desert police. Some of the ʿAnazah people belong to the true type of the camel-breeding nomads *(ahl al-baʿir)*, but the majority are breeders of sheep *(ahl al-ghanam)*, while a number have become more or less settled on land owned by their sheikhs. A few clans still live in the - supposedly - original ʿAnazah homeland, the Yamāmah (in Central Arabia), left about a century before the rise of Islam by the greater part of the tribe for the plains on the lower and middle Euphrates. Some groups are known to have established themselves around the city of al-Kūfah, others moved in the IXth century into the area of Mosul. For the following eight or nine hundred years their history remains in the dark, but during this time they apparently acquired their present structure and somehow established the lines of

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

their migrations, for henceforth the Syrian plains are the abode of the Ruwalah, Fadʿān and Sbaʿa, while the ʿAmārāt had elected the Mesopotamian and Jordanian steppe and part of the North Arabian desert. At the beginning of the XVIIIth century the ʿAnazah were implicated in the uprising of the Wahhābites*, some of them as allies, others as enemies. They were similarly divided in the first World War, but changing colours without hesitation whenever greater gain was expected from the other side. After the end of the war the hostilities among clans continued until the French and British mandatory authorities were able to make them accept some measure of control by the payment of subsidies and appointing the more influential chieftains to well-salaried functions, a policy still followed by the Syrian and Iraqi governments.

ANBĀRĪ al-, ʿABD al-RAHMĀN ibn-MUHAMMAD, an Arabic grammarian (XIIth cent.). He studied at the *Nizāmīyah**, the reputed theological academy of Baghdad, and later lectured there himself. The last years of his life were spent in complete retirement, devoted only to piety and study. Among Anbārī's works - most of which are on grammar - are two commanding a more general interest: the *Nuzhat al-Alibbā'fi Tabaqāt al-Udabā'*, a history of Arabic philology composed of biographies of the outstanding scholars of this science; the second, the *Kitāb al-Insāf fi wasā'il al-Khilāf*, a critical study of the two rival schools in the Arabic science of grammar, the so-called schools of Basrah and al-Kūfah. This latter work has remained the main source of information on this double current in which this science moved for several centuries.

ʿANQA', name of a huge, mysterious bird which frequently makes its apparition in Arabic legends, fairy tales and proverbs.

ANSĀR al-, The Supporters, the designation of those of the people of al-Madīnah who offered assistance and support to the Prophet and to his first disciples who had migrated with him from Makkah to al-Madīnah *(Muhajirūn*)*. Conscientiously they continued their self-imposed obligation towards these refugees who had arrived devoid of all means of subsistence, throughout the following five or six years during which the young creed struggled for its existence. Frictions which occasionally arose between the *Ansār* and other groups of adherents were smoothed down during the Prophet's lifetime by his personal influence. But when, much against their expectation it was not one from their midst who was chosen as his successor (caliph) they showed their disappointment by refusing all public functions and devoted themselves to pious retirement. Their descendants built up a puritan, scholarly-spiritual way of living and a political attitude which tenaciously opposed the worldly leanings and secular policy of the Umayyad* caliphs.

ANTĀKĪ-al, DĀWŪD ibn-ʿUMAR al-DARĪR, a physician and medical author (XVIth cent.). He was born in Antioch, and though

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

blind undertook extensive travels to further his studies. Anxious to become acquainted with the original texts of ancient Greek medical literature he studied Greek and spent considerable time in Anatolia searching the libraries for old manuscripts. Outstanding among his works is an extensive medical handbook and a study on the relation between astrology and medicine. He had much success with a re-edition of a treatise on love by the XIIth century author Muhammad al-Saraj, in which he examined the various aspects of love as medical phenomena, a line of thought which was current at his time. Many of al-Antakī's formulae of remedies, some of them very complicated, found their way into Europe where they remained in use for a long time; they are still quite popular in the Orient.

ʿANTARAH (ʿANTAR) ibn-SHADDĀD al-ʿABSĪ, one of the most popular pre-islamic Arabian poets (VIth century). The son of a negro slavegirl, he was freed by his father and soon made himself known both as a brilliant warrior and bard of his tribe, the banu-ʿAbs. He gained his fame in the so-called Day of Dāhis, the embittered and long-drawn feud between his people and their hereditary rivals, the banu -Dhubiyān*. His poetry vividly depicts Bedouin life, warfare and love, making his beloved ʿAblah famous in Arabic literature. But besides some fragments only one of his odes *(qasīdah*)*, contained in the collection of the 'Seven Golden Odes' *(Muʿallaqāt*)*, has been preserved.
'Antar's glory survived pagan times. He became the hero of a romance of chivalry, the *Sīrat ʿAntar* (Romance of ʿAntar), a picturesque medley of desert raids and Bedouin courage, of court intrigues, fights with fabulous monsters and of sorcerers, devils and angels. The figure of ʿAntar stands out as the champion of Islam who emerges victorious from all dangers and triumphs over heathen and Christian foes. The work, parts of which probably go back to the VIIIth century, is the product of a number of anonymous authors of the period of the crusades, each of whom added some new adventures. It exists in two versions, a longer one, the so-called Hijāzian, and a shortened one, the so-called Syrian; but even in the condensed form it fills 32 volumes. Professional story-tellers*, the so-called *ʿAnātirah*, who have made this romance their specialty, still recite the story of ʿAntar to a crowd which never tires of listening.
A modern adaptation of the ʿAntar theme is the play 'Antar', written in French by the Lebanese poet Shukri Ghanem, in which the Bedouin warrior is made the protagonist of Arab union and patriotism. Ghanem's Antar was produced in 1910 at the Thêâtre de l'Odéon in Paris.

ANTHOLOGIES From a comparatively early date Arabic literature has shown a characteristic taste for collections of poetry, either in a so-called *dīwān** - poems of a single author or of several poets counted on certain grounds as members of a particular group or school - or comprising selected works or passages of a number of different authors. At the beginning the compilers came mostly from among the grammarians, philologists or literary critics, who used these anthologies to

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

explain and illustrate their theories, and took great pains in gathering their material which, especially in the case of the ancient desert poetry, was as a rule available only through oral transmission. An increasing demand for a less specifically scientific type of anthologies seems to have made itself felt when it became a mark of distinction among the wider circles of the educated classes to embellish their conversation and letters with quotations from poets, ancient or contemporary, who happened to be in fashion. Still another group of users was constituted by the numerous professional scribes* *(kuttāb*, sing. *kātib)* of all grades in court and government services, expected to prove their erudition by the abundance in their correspondence of verse and prose, suitably chosen from the treasures of Arabic literature. It is due to this anthological activity that a comparatively great part of early Arabic poetry, in particular also that of lesser talents has been preserved. Among the principal anthologies of pre-Islamic poetry must be mentioned the 'Collection of the Seven Golden Odes' *(Muʿallaqāt)* probably by Hammād al-Rāwiya* (VIIIth cent.), the *Mufaddalīyāt** called after its compiler Mufaddal al-Dabbī* (VIIIth cent.), and the *Hamāsah* by abu-Tammām* (IXth cent.).

A long chain of anthologists of the XIth and XIIth centuries continued along these lines, but turned their attention mainly to contemporary poets, frequently adding biographical or historical notes and critical comments. Best known among them are abu-Mansūr al-Thaʿālibī*, ʿAli al-Hasan al-Bākharzī*, and ʿImad al-Dīn al-Isfahānī.

ANTIMONY, or rather antimony-sulphite *(al-kuhl* or *al-ithmid)*, in pulverized form has been used from oldest times by the Arabs as very popular paint for eyelids and brows. Both words, latinized by European scholars of the Middle-Ages, have infiltrated into the occidental languages: *al-kuhl* as alcohol, and *ithmid* (itself a derivation from Greek) as bismuth.

ʿAQABAH, (meaning 'ascent, mountain path') a locality in a narrow, lonely valley near Makkah, famous in the early history of Islam. There, according to tradition, Muhammad in the first years of his preaching and in a difficult position because of the hostility of the leading Makkanese families, on two occasions secretly met some emissaries of a group of converts from al-Madīnah, The first time ten men of the banu-Khazraj* and two of the banu-Aws came and took a solemn oath of allegiance to the Prophet, the so-called First Pledge of ʿAqabah (April 621 A.D.). The men returned to the town where now the number of Moslems increased rapidly. A few months later a second secret meeting was held at ʿAqabah with a deputation of 73 men and 2 women from al-Madīnah insisting in the name of the new Moslem community upon his coming to al-Madīnah and swearing to defend him at the risk of their lives. This was the Second Pledge of ʿAqabah, which was of determining influence on Muhammad's decision to leave Makkah for al-Madīnah *(hijrah** 622 A.D.).

Among the several other places of this name a particular importance

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

has been gained by the Red Sea port of ʿAqabah in the Hashimite Kingdom of Jordan, situated at the innermost point of the gulf bearing the same name, a narrow inlet which separates the Sinai peninsula from the Hijāz coast. It was ceded in the so-called Hadda Agreement of 1925 to Jordan upon the insistence of Great Britain as the mandatory power, by King ibn-Sa'ūd*, but several years afterwards claims to its retrocession were unofficially voiced from time to time. During the second World War, in order to exploit the fishery at the mouth of the gulf and at the southern point of the peninsula, a large freezing and cold-storing plant were installed at the port. Refrigerating trucks transported the fish over the new Sinai route to cold-stores at Lydda (South Palestine) from where it was distributed to the different Palestinian markets. In 1952 the Jordanian government with the help of the United Nations Technical Assistance services began to extend and modernize the port installations, which now handle a greatly increased cargo traffic and are especially equipped for shipping the considerable quantities of phosphates now produced in Jordan.

ʿAQĪD, an old Arabic word denoting a leader in the warlike expeditions of the Bedouins. To-day it is the title of an officer in the Iraqi army of the rank of a general.

ʿARAB al-ʿĀRIBAH, 'True' Arabs, the term generally used in Arab genealogy* to denote the supposedly older, southern or Yemenite branch of the Arab family of tribes, held to be descended from Qahtān*.

ʿARAB al-BĀ'IDAH, 'Lost' Arabs, as opposed to *ʿarab al-bāqiyah*, 'surviving' Arabs, the term used by Arab genealogists to designate a number of tribes such as the Thamūd*, Jurhum*, Tasm* or Jadīs* considered extinct at an early date because of their disobedience to the words of prophets such as Hūd* or Sālih* sent by God as Muhammad's precursors. While some of them can be traced in historical records, the names of others belong most probably to the domain of legend.

ARAB HIGHER COMMITTEE see AJNAH al-ʿARABĪYAH al-ʿULĪYAH.

ARAB LEAGUE see JĀMIʿAH al-ʿARABĪYAH.

ʿARAB al-MUSTAʿRIBAH, literally 'arabized' Arabs, also called *ʿarab al-mutaʿarribah*, was the designation usually applied by genealogists to the group of tribes whose original home was thought to be in Central and North Arabia and who were considered the descendants of Adnān*.

ARAB RACE While the roots of Arabic civilization, the phases of its growth, and assimilation of the various contributing elements are clearly elucidated, the origin of its creators, their beginnings as an entity among the peoples around them, and their early movements are

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

still very much in the dark. Much speculation and archeological, linguistic and anthropological research has gone into the question as to who were the aboriginal inhabitants of the Arabian peninsula; of the homeland of the Semitic stock which called itself Arab; and of the circumstances of its later ramification and absorption of other ethnical groups. Hitherto more problems have been raised by these investigations than could be solved. Arab genealogists writing in the first and second century of Islam and mixing popular myths and the sagas of desert poetry with younger religious legends built up a parentage of tribes, sub-tribes or clans together with widely-branched family trees of their ancestors. Their dominating idea was the deep-rooted concept of an Arab race bound by the ties of blood and a feeling of brotherhood much more solid than the certainly very strong spiritual union of a common creed. With this concept, however, had to be reconciled not only striking differences of physical traits and divergencies of language, far beyond dialectical and idiomatic particularities, which differentiated some groups from others, but also their not less obvious, hereditary attitude of mutual hostility. The result was a kind of compromise which, although leaving open some gaps and uncertainties, bridged the difficulty to satisfaction and remained undisputed for many generations to come. Starting with Sam ibn-Nūh (Shem, son of Noah) and from him leading down to Ishmael, the son of Abraham and Hagar, the system distinguished first an aboriginal family of tribes located in Yemen and considered to have become extinct in a dim past, the 'lost' Arabs *(ʿarab al-bāʿidah*)*. They were followed by the 'true' Arabs, *(ʿarab al-ʿāribah*)* in the southern parts of Arabia as the older line, and later by the 'arabized' Arabs *(ʿarab al-mustaʿribah** or *ʿarab al-mutaʿarribah)* in Central and North Arabia as the younger line which in the course of time intermingled, carried away from their homelands by their wandering spirit, by the quest for new pasture grounds and the wars in the service of Islam.

Through the fanciful pattern of this genealogical theory can be read, however, some dim remembrances by the people of manifestly not purely imaginary events of a distant past, with which the modern hypotheses can to a certain extent be brought into accord. It has been found that a number of tribes in the difficultly accessible highlands and secluded valleys of Yemen* and the Hadramawt* - the home of the genealogical *ʿāribah* family - represent a residue, though with other strains more or less under the surface, of the ancient, so-called Mediterranean race - perhaps the 'Lost' Arabs of the genealogists. Anthropometrical studies undertaken, on the other hand, among the Bedouins of Iraq* and northern Syria* showed the existence in their midst of two different racial groups. Subsequent comparisons with Phoenician skulls from tombs in Byblos and Sidon (Lebanon) and Palmyra* in the Syrian desert led to the conclusion that one of the two groups - perhaps once classified as *mustaʿribah* - and the Phoenicians (Canaanites and Amorites) as well as the Palmyrene Aramaeans were offspring of a common parentage, judging by the same typical mesocephalic form of the skull, square orbit, deep nose roots and occiput 'en chignon'. Still further findings revealed certain anatomic characteristics such as

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

hyper-brachicephaly (breadth of skull exceeding four-fifths of length), fleshy nose, broad jaws and flat cheeks to occur with a strikingly marked frequency both among some Yemenite tribes - perhaps to be identified with the *ʿāribah* and among the peoples of the so-called Armenoid type (some Armenian groups, the Chaldaeans* of Iraq and some groups in Mount Lebanon and the Nusayri Mountains in Syria). They seemed to suggest a common, though distant ancestry, possibly to be seen in an early Proto-Hittite race, believed to have occupied once the entire region from Armenia proper across the Taurus to the Syrian coast and the area of the so-called Fertile Crescent*. One branch, the Elamites, may then have pushed southwards from Mesopotamia into the Arabian Peninsula, where at a later period and presumably after fierce and tenacious fighting they were submerged by more numerous and younger, semitic invaders - the *mustaʿribah* of the genealogical tradition. In course of time, according to this hypothesis, the older inhabitants changed their language and name for those of the new-comers, and both with the exception of the sedentary Minaeo-Sabaeans* in Yemen and Hadramawt who evolved a civilization of their own, became fused into one single Bedouin world marked by uniform character traits, social concepts and institutions. However, a keen consciousness of the ancestral hostilities has remained alive, perpetuating a mutual antipathy and even hatred in private and public life which has found expression in the most varied forms from the satirical poem and political pamphlet to clannish feuds and civil war. Yet far more precise and verifiable evidence must come to light before any hypothesis on these and similarly fluid lines can claim a reasonable degree of validity.

ARABESQUES, a style of ornamentation used in Arab architecture, wood carvings, engraved or inlaid metal work, pottery, for the decoration of books and in nearly any field of handicraft from the most refined to the primitive workmanship of the village artisan. It consists of the more or less intricate, regularly arranged combination of designs based partly on flower and foliage motifs, partly on the angular interlacing of lines and ribbons. A further characteristic feature is supplied by the Arabic script which easily lends itself to decorative purposes, whereby the meaning of the writing stands back behind the artistic effect, single words or letters being often inserted without the intention of conveying a sense.

The aversion springing from religious considerations against representing the human and animal form may have supplied the primary incentive for the eleboration of this type of artistic abstraction unknown to the Arabs of the pre-Islamic era. Yet the process by which the elements of Hellenistic, Sassanian and Coptic decorative art were embodied in geometrical constructions and blended into a new esthetic whole admitting of an infinite number of meticulous variations was a creative expression of the characteristic mathematical inclination of the Arab mind.

It has sometimes been suggested that the tracery and flowing patterns of the Arabesque style imply a deeper, symbolic meaning borrowed

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

from very ancient, mystic beliefs of the conquered peoples. The design, endlessly reproducing itself in apparently confused entanglements, but in reality following an ingenuous system, is interpreted as the symbols of the order of nature which in perpetual change always repeats its cycles; the meanders are said to represent the continuity of life; the circle is held to stand for eternity; and the rosettes and palmettes for birth and maturity.

ʿARABĪ ibn-, abu-BAKR MUHAMMAD ibn-ʿALĪ MUHYI al-DĪN, a mystic and philosopher, born in Murcia (Spain 1165-1240) and claiming descent from the pre-Islamic poet Hātim al-Tā'i*. After a stay of thirty years in Seville devoted to study and mystic speculation, he went to Makkah where he remained several years. He visited Baghdad, Aleppo and Mosul and a number of other towns in Asia Minor and finally settled in Damascus. Though his devoted followers tried to prove their admiration for the 'Great Sage' *(al shaykh al-akbar)* by providing for him every comfort of life, he preferred, if not poverty anyhow extreme frugality. Many anecdotes illustrate his complete indifference towards worldly goods. He died at Damascus in 1240 and his tomb in a mosque at the foot of Mount Qāsiyūn, down to this day venerated as a holy shrine, has given its name to a quarter of the town.

Of the 300 works which ibn-ʿArabī allegedly wrote some 150 have survived, but only a few have been published. His fame is mainly based on two of them: the *Futūhāt al-Makkīyah* (Makkan Revelations) which in 560 chapters develops the system of his mystical doctrine; and the much shorter *Fusūs al-Hikam* (Gems of Philosophy), a synopsis in 25 chapters of the 'Revelations'. Both works were read and discussed all over the Orient and to a certain extent influenced Medieval mysticism and speculation in the Occident. In them ibn-ʿArabī expounds his ideas as a fusion of the literal belief in, and strict obedience to, the word of the Koran, and abandonment to spiritual illumination and divine inspiration. Thus he evolved a pantheistic philosophy, based on what he termed the 'Unity of Being' *(Wahdat al-Wujūd)*, the sublime union between the 'Eternal Essence', or God, with the universe, His creation.

An outstanding place in ibn-ʿArabī's system is given to the doctrine of the Perfect Man *(al-Insān al-Kāmil)*, according to which Man appears as the image of God and as the perfect embodiment of His creative power. Man's mission is to reveal the perfection of God to the world, and to reflect to God himself His own greatness. It is here that ibn-ʿArabī's mysticism merges with the teaching of orthodox theology, inasmuch as his *Insān al-Kāmil* the perfect microcosm, appears at the same time as the incarnation of *Nūr Muhammadī*, the Light (i.e. spirit or essence) of Muhammad, last and most sublime link of a chain of prophets, beginning with Adam, who manifested the glory of God to the world.

Ibn- Arabī's mystic universalism extended also to the sphere of love. Attracted by the beauty, refinment and culture of a Makkanese woman he composed in her honour a series of erotic poems, which, accompan-

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

ied by a special commentary, he later assembled in a collection under the title *Tarjumān al-Ashwāq* (Translator of the Desires). They are mystical odes singing platonic love of the type known in Arabic literature as *hubb ʿUdhrī*. Translated into English (R. A. Nicholson, The *Tarjumān al-Ashwāq*, A collection of Mystical Odes, London 1911), they have remained so far the only one of ibn-ʿArabī's writings published in a European language, except a short glossary of terms current in mystic literature (English translation in the Journal of the Royal Asiatic Society, London 1901) - a fact probably to be explained by his obscure style and the loose, disconnected way in which he presents his thoughts.

Ibn-ʿArabī's work provoked sharp controversies continuing long after his death. While some attacked him as an arch-heretic, others hailed him as the supreme leader of a new, profoundly religious philosophy of mysticism. Among his most outstanding defenders are to be counted al-Fīrūzābādī* (†1414), al-Suyūtī (1445-1505)* and al-Shaʿrānī (†1565)* His ideas influenced not only the circle of Oriental mystics but also medieval Christian writers such as Duns Scotus, Roger Bacon, Raymond Lull and presumably Dante.

ʿARABĪ PASHA, or as he liked to call himself, Ahmad ʿArabī al Misrī (the Egyptian), leader of the rising movement of nationalism in Egypt. (died 1911). Born of a family of peasants he studied for a few years at the religious academy of al Azhar* in Cairo, then entered the army and at an exceptionally young age reached the rank of a colonel. Being a good orator who knew how to captivate the masses he soon became the exponent of a rapidly spreading socio-political movement which allied three different classes of the population on the common platform of the awakening Egyptian nationalism: the tax-ridden peasantry, hopelessly indebted to the landlords, mostly Turks or Circassians; the ambitious junior officers resenting Turkish predominance in the army; and the younger progressively minded set of theologians striving for emancipation from the official, reactionary conservatism. A short and in itself rather insignificant officers' rising was the beginning of Ahmad ʿArabī's rapidly growing popularity. The first serious troubles broke out in February 1882, with the result that a nationalist ministry with ʿArabī Pasha as Minister of War was forced upon the Khedive. Constitutional reforms, however, especially with regard to budgetary control, were blocked by the intervention of the British and French governments representing the principal creditors of Egypt. In the wave of general indignation sweeping over the country and under the cry '*Misr li'l Misriyīn*' (Egypt for the Egyptians) ʿArabī Pasha appeared as the national hero in the eyes of his countrymen, while the Khedive, afraid of the openly revolutionary character the movement was assuming, sided with the European Powers. When in May 1882, France and Great Britain sent a fleet into the bay of Alexandria and requested ʿArabī's dismissal and banishment, heavy riots broke out in which a number of Europeans were killed. A *fatwa** issued by the sheikhs of al-Azhar declared that no more obedience was due to the Khedive's orders, a National Committee of Defence appointed ʿArabī Pasha

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Commander in Chief and the majority of the provincial governors recognized his authority. On July 11th the British fleet bombarded Alexandria. Lacking experienced lieutenants and the necessary organization, handicapped by internal rivalries and pronounced as rebel by the Ottoman Sultan, ʿArabī Pasha was beaten at Tell al-Kabīr by a British landing force (September 13, 1882), taken prisoner, court-martialled and sentenced to death by the Khedive. Upon British intervention the death sentence was changed into exile to Ceylon. Ten years later he was permitted to return to Egypt and died in 1911. ʿArabī Pasha's attempt was a failure, but it had nevertheless unquestionable effects upon the further evolution of the national consciousness of the Egyptian people, and represents a significant phase in the development of Egyptian nationalism.

ARABIAN NIGHTS, *Alf Laylah wa Laylah* (Thousand Nights and One Night), the world-famous collection of oriental fairy tales, adventurous travel stories, fables, pious legends, humorous and moralistic anecdotes and love stories. It is an amalgam of Indian, Persian, Mesopotamian, Egyptian and Turkish folklore, some of it deeply rooted in Aryan, Babylonian and Pharaonic antiquity, and transformed and remodelled in the mould of Arabic imaginative creativeness first in ʿAbbāsid* Baghdad and later in Ayyūbid* and Mameluke* Cairo. Its nucleus was an old story book from Persia, the *Hazar Afsāna* (Thousand Tales), apparently a composite of popular narrations in which Iranian and Indian elements intermingled. It became known to the Arabic public in the eighth century through a translation and a more or less contemporary, somewhat freer version under the title of *Alf Laylah*. About a hundred years later appeared a second *Alf Laylah* by an unknown compiler who combined these Persian stories with others of Arabian origin. It seems to have circulated in quite a number of manuscripts, particularly in Baghdad, whose copyists, in turn, may have taken occasional liberties with the original. Neither the Persian nor the Arabic 'thousand' at that time was meant to be, and probably never was, taken literally, but rather in the sense of 'countless' or 'a great many'. Towards the middle of the tenth century, however, an Arab author, abu ʿAbd Allāh ibn-Abdūs, set about using the material and some more which he might have gathered together, for an anthology of stories which he intended to bring up to a real thousand, but he died before the work was half finished. For the following two hundred years the history of the collection cannot be traced, but it comes to light again in twelfth-century Egypt already as *Alf Laylah wa Laylah*. When and how the change in its name took place is uncertain - perhaps in the mouth of one or the other of Cairo's many professional story-tellers in quest of a new feature to captivate his audience. Within this circle, too, the fabric of familiar narrations was now interwoven with new threads chosen from Coptic legends, from the romances of the Crusader knights and from the myths of the Turanian steppes told in the barracks of the Turkish soldiery in the service of the Mameluke sultans. Thus enriched and augmented by a variety of motives, in parts reshaped to suit the taste of the time and the region, the stories of *Alf Laylah*

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

wa Laylah lived on among the Arab people in undimished vitality well into the Ottoman period, as evidenced by the different manuscripts which have been preserved.

While portions of the 'Nights' had as early as the end of the fourteenth century found their way into Italy the entire work was for the first time translated and prepared for publication in Europe more than three hundred years later by a French scholar much travelled in the Orient, Jean Antoine Galland. His source material was a number of original Arabic texts, with great efforts collected in Syria and completed by what he orally gathered in Paris from an Arab friend. Galland's publication (Les milles et une Nuits, contes arabes traduits en Français, 12 volumes, Paris 1704-1717), supplemented in the course of the following hundred years by English, French and German translations of subsequently discovered manuscripts, started a long list of editions, scientific and popular, in Arabic and most European languages. The first complete Arabic version based on manuscripts found in Egypt was published in 1835 by the Būlāq press in Cairo and followed by a number of later, revised reprints. Another Arabic text using different sources omitting the lascivious crudities occuring in the original was published by the Press of the Jesuit Order in Beirut (1888-1890). Among the English editions are to be mentioned those by Edward W. Lane (3 volumes London 1838-41) with an extensive commentary; by John Payne (9 volumes, London 1882-84); and by Sir Richard Burton (16 volumes, London 1886-88) which has been several times reprinted. German editions were prepared by Max Henning (24 volumes, Leipzig, 1895-97) and E. Littmann (6 volumes, Leipzig 1921-28: second re-edition Wiesbaden, 1954). There exist translations in Spanish (by Blasco Ibañez); in Russian (by J. Krackowsky); in Italian (by F. Gabrielli); in Danish (by J. Oestrup) and a number of abridgements or other kinds of adaptations in almost every European language. They clearly show that the 'Arabian Nights' have nothing lost of the favour enjoyed among generations of the most varied groups of occidental readers but which at present, curiously enough, exceeds by far the interest evidenced by the Arabs in this famous creation of their popular literature. The greatesst collection (over 1000 volumes) in the various editions and languages including Bengalese, Chinese, Hindustani, Urdu etc. is in the possession of the Chase Memorial Library.

ʿARABSHĀH ibn-, AHMAD ibn-MUHAMMAD, a historian (†1450) particularly known by his biography of the Mongol conqueror Tīmūr Lang (Tamerlane). He was twelve years old when his hometown Damascus was destroyed by the Mongols, and his father with his family, like most scholars and craftsmen in the conquered cities was deported to Samarkand, which it was Tīmūr's pride to make the world's most splendid centre of arts and science. There Ahmad ibn-ʿArabshāh had the opportunity of studying with some of the greatest teachers of his time, and subsequently to broaden his theoretical knowledge by extensive travelling throughout the Tīmūrid empire. After Tīmūr's death and the partition of his heritage among his sons,

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

ibn-ʿArabshāh was appointed by the Ottoman Sultan Mahmud I (1403-1321) chief of his chancellery. After a few years in the sultan's service he returned to his native Damascus and from there went to Cairo where he spent the rest of his life.

Ibn-ʿArabshāh's familiarity with the complex events in the wake of Tamerlane's wars and their geographical and political setting, and his personal contacts with most of the leading men of his world, supplied his gift for historical interpretation with a unique background. His *ʿAjā'ib al-Maqdūr fi Akhbār Taymūr* (Marvels of Destiny in Tīmūr's Story), the main work of his pen, gives not only a detailed account of Tīmūr's conquests and a vivid, far from flattering picture of the great warlord's character, but also an interesting insight in the intellectual and social currents of this epoch. Among his other books is to be mentioned a collection of fables, which was translated into Latin, and subsequently into English.

ʿARAFAH or ʿArafāt, (from *ʿarafa* to know) usually translated 'Mount of Recognition', two frequently interchanged names of a hill some 200 feet high with steps cut into its slopes, and a mimosa covered valley near Makkah. On the ninth day of the pilgrimage *(hajj)* the pilgrims perform there the mid-day and afternoon prayers and hear the sermon *(khutbah*)*. An explanation is furnished by legend that this was the place where Adam and Eve met again and recognized each other, following a long separation after their expulsion from Paradise. The hill was an ancient pagan sanctuary. According to another legend it was here that the archangel Gabriel taught Abraham how to pray.

ARCHITECTURE Only scant information on the architectural monuments of South-Arabian antiquity has so far come to light. Heaps of huge white sandstone blocks and some square pillars on several sites in the Aden Protectorate* and in Yemen*, but only partly investigated, seem to be all that has remained of the heavy fortified walls and strongholds erected by the Minaeans* and Sabaeans* between the XIVth century B.C. and the first century A.D., of their rulers' residence at Qarnaw, and of their holy towns Jathil and Harib. Equally little is known about Himyarite* (first to sixth cent. A.D.) constructions. The mountain fortress Zafār, the seat of the kings, is a mound of ruins. So are the famous Ghumdān*, the royal burial place Ghayman, and the other 'hundred castles of Yemen', as well as the celebrated church of Sanʿā' (al-Qālis), built by the Abyssinian conqueror Abrahah*. They all can only be imagined from the enthusiastic descriptions of medieval chroniclers and poets.

The North-Arabians were no builders. Their chieftains, sharing the life of their nomad tribesmen, lived in the same 'houses of hair' *(buyūt al-shaʿr)*, the black goat-hair tents still used by the Bedouins of today. Pagan Arabia's venerated shrine, the Kaʿbah*, was an artless, approximately cubiform structure of grey Makkan stone in blocks of different sizes, roughly joined together. Where, however, in the course of their early migrations some tribes were exposed to the influence of a sedentary population and began themselves to take to a mode of sedentary

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

life, they also developed a liking for more refined forms of architectural work. The excavations at the site of the town al-Hīrah* near ancient Babylon which presumably originated around the second century A.D. from a camp of Tanūkh* clans that had moved northwards, call up a quite clear vision of the homes of the rich merchant families, the churches and palaces which adorned this capital of the Lakhmid* kings. Plans, structural and decorative features, while patterned after Persian models, coalesce to a characteristic ensemble of their own, the so-called 'Hīrīyah' style, traces of which are still found in Sāmmara, the ninth-century seat of the 'Abbāsid* caliphs. In a similar way the Nabataeans*, great traders and merchants in century-long close contacts with the peoples of Assyrian, Egyptian and Hellenistic culture, borrowed from the different architectural elements which they fused to their proper 'Nabataean' style. Specimens of this eclectic creativeness have been preserved in the ruins of the theatre, gymnasium, thermae, sanctuaries and monumental rock-tombs of their capital Petra (Kingdom of Jordan*). Another example of such early evolution is offered by the temples of Palmyra* (Syria*), evidencing how foreign traits, in this case Roman, were adapted to the national taste.

A picture, probably not very far off from reality, of the aspects of the few towns in Arabia proper can be gained from accounts of how Muhammad, himself born and brought up in Makkah, built his new dwelling after he settled in al-Madīnah: a square courtyard enclosed by sun-dried brick masonery, and along its sides the rows of the living quarters, store-rooms and stables, all of palm-tree walls and roofed by means of clay-covered layers of palm-leaves. The ceiling could be reached with the hands; straw mattings were spread on the floor, goat-skins with water, milk or butter hang on the walls, and the door-frames were closed with black goathair material. Equally unpretentious, according to the somewhat later descriptions, was the place of common worship or, if it may be called that, the first mosque*. The Prophet used to say his prayers in the courtyard in front of his room, where he and his companions were squatting and talking. Since they found themselves inconvenienced by the sun during prayer, they built a roof on the north wall of plaited palm leaves, supported by felled palm trees. When the number of adherents grew and he adressed them in groups he spoke from a tree trunk or his seat on the top of a stool with three steps - the first *minbar** (pulpit). After Muhammad's death Caliph abu-Bakr* occupied his house and in the same courtyard continued his manner of conducting prayer and of preaching.

Within a century and a half after the Arab armies had set out for their wars of conquest* the indifference to architectural aestheticism had disappeared. A number of the large military camps* laid out by the advancing troops had grown into cities such as al-Kūfah, Basrah, al-Fustāt (Cairo)or al-Qayrawān. Ancient towns* from Damascus to Cordova had expanded and were pulsating with fresh life. To their regular residence, the *Qubbah al-Khadrā'* (The Green Dome) in Damascus, the Umayyad* caliphs had added numerous pleasure seats and hunting castles* on the edge of the desert. The open-air prayers-yards and their sun-baked brick walls had given way to the elaborate con-

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

struction of the congregetional mosque supported by marble columns and resplendent in shining tiles or mosaic work on gold, and pulpits of carved stone or wood had replaced the tree-trunk or simple stool. Baghdad, a world capital, had arisen with the palaces of its founder, Caliph al-Mansūr* (754-775), the *Bāb al-Dhahab* (The Golden Gate) and the *Qasr al-Khuld* (Castle of Eternity) on the Tigris outside the city walls; with Caliph al-Mahdī's (775-785) residence *al-Rusāfah* somewhat further north; Caliph al-Muktafī's (902-908) *al-Tāj* (The Crown) and Caliph al-Mukhtadir's (908-932) *Dār al-Shajarah* (Hall of the Tree). They were destroyed by fire and civil wars, like the palaces of the famous Barmakid* viziers and other grandees of the 'Golden Age' of the 'Abbāsid caliphate and like the temporary palatial residence of the caliphs at Sāmarra (836-892) some 60 miles north of Baghdad on the Tigris. They were never rebuilt, but judging by the ruins of Sāmarra they seem to have deserved the words of praise which contemporary chroniclers found for their magnificence.

The architects and artisans obviously could not come from among the conquerors, who lacked all architectural training. They were native craftsmen, and it was in the nature of things that the new constructions reflected the old inherited styles and technical traditions. The Syrian, Coptic and Armenian churches and monasteries, the royal halls of Persia and the Mesopotamian temple-towers offered a rich selection of structural ideas and forms: the niche, the dome and vault, the round and horse-shoe arches, the various uses of stone in Syria and brick in Mesopotamia as well as numerous decorative details. Roman ruins supplied hundreds of marble and porphyry columns, sculptured ornaments, carved stone lintels and window frames. It was an intricate variety of ideas, workmanship and materials which the masters of the Arab empires found available for their buildings; yet, in the Arab mould they blended to a harmonious whole adapted to the needs and aspirations then taking shape in the unfolding Arab civilization. The formative stage of Arab architecture came to a close around the end of the IXth century. It had by then developed a style of its own, both sacred and profane, which continued to flourish in undiminished vitality for some 700 years. It still was exposed to strong influences from without and within the domain of Arabic culture in its wider sense, but ingeniously it transmuted and assimilated them along its own lines. Patterns of the kindred world of the Orient - of India, Persia, Byzantium - as well as of the sphere of the Crusaders and Christian kingdoms of Spain were re-born in such original types of architectural creation as the *madrasah** (school-mosque) and the *māristān** (hospital building), or in adornments like the arabesque*, the stalactite pendentive and the stalactite niche, the black-and-white or red-and-white stone slab decoration *(ablaq*)*, the sawtoothed parapet or the patio with its borders of colonnades. In the vast Arab world the various technical and decorative elements underwent regional modifications of great diversity. The Ayyūbid* madrasahs of the Syrian towns, the Mameluke* mausolea, maristans and mosques, the monumental warehouses *(khān*)* of Aleppo, the fine public fountains *(sabīl*)* and city gates in Egypt, the citadels of Damascus, Aleppo and Cairo, the Al-

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

hambra of Granada - they truly express the wide range of the artistic taste of the nation.

In the general stagnation of Arabic culture which set in towards the end of the XVIth century the architects, too, were satisfied with continuing the same stereotype forms, enlivened occasionally by motifs borrowed from Ottoman art. The only class of buildings which in this period of decadence is marked by a characteristic note of its own, may perhaps be seen in the apartment house of the wealthy merchant family in the larger towns where particularly in Damascus, Aleppo and Mosul many a fine specimen of the later XVIIIth and XIXth century has been preserved. But only the interior with its complex arrangement of courtyards, fountains and *liwāns** and the larger reception rooms permitted architectural and decorative display; tall, bare, windowless walls - a necessary protection at those times of frequent troubles - turn towards the street.

Around the turn of the century a kind of architectural romanticism, inspired, possibly, by the spreading ideologies of the new-born Arab nationalism, sought expression in various attempts at a revival of the classic Arabic style, especially in the facades of public buildings and monuments and in the decoration of official staterooms. The results were of just as questionable artistic value as those achieved by comparable classicizing trends in Europe. Many a fine old monument, on the other hand, had to give way under the pressure of the rapid expansion of most of the towns to characterless, so-called modern apartment buildings, most of them copies of commonplace specimens of the architectural mass production of the Occident, neither corresponding to the climatic conditions nor worthy of the artistic accomplishments of the past.

ARKĀN al-DĪN see PILLARS OF FAITH

ARROWS, *sihām* (sing. *sahm)* enjoyed among the pagan Arabs a particular prestige as a tool for penetrating into the spheres of the Unknown in Man's desire to learn the hidden will of the gods as well as in the excitement of gambling* *(qimār)*. Two sanctuaries stood in particularly high reputation for their arrow oracles *(istaqsām al-sihām)*, one of the idol Dhū al-Khulasa in the valley of Tabāla, a seven-day journey south of Makkah; and the other of Hubal, chief idol of the Kaʿbah*. The consultation, confined to requesting advice whether or not an action (start for a voyage, conclusion of a marriage) should be undertaken, consisted in drawing by the questioner of one of the three arrows without points, some feathered, others unfeathered called *al-Amīr* (The Commanding), *al-Nāhi* (The Forbidding) and *al-Mutʾarrabis* (The Waiting). The sacrifice of a camel and a gift to the priest *(sadin)* were the customary fees.

A popular game of chance was the so-called *maysir*, a kind of lottery usually played by a group of ten who raffled a head of cattle or a young camel by drawing arrows marked with their names. The animal was killed and divided into 28 pieces. The prize for the first name drawn was one piece, that of the second were two pieces, and so on up to the

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

seventh. The remaining three players were the losers and had to bear the expenses.
The Koran condemned... 'the divining arrows, an abomination of Satan's work...' *(sūrah* V, 92) as well as '..the division of the slain (animal) by consulting arrows..' *(sūrah* V, 4), so that these practices disappeared with the spread of Islam.

ʿASABĪYAH (derived from *ʿasabah*, the group of male relatives from the father's side), a term coined by the Arab historian Ibn-Khaldūn (1332-1406) to denote the spirit of solidarity which in Bedouin society binds the organization of family, clan and tribe. It is rooted in the instinct of self-preservation and of the need for defence of a community united by the bond of blood, which refuses to submit to outside control and relies on the forcefulness of kinship feelings for the protection of its members and for its existence as a whole. The concept of *ʿasabīyah* as formulated by Ibn-Khaldūn on the ground of his historical studies and actual observations of Arabian desert life - and accepted also by modern sociological theory - does not however imply, the notion of an equalitarian social structure or trend. Within the tribe, one family or clan - Ibn Khaldūn quotes the Quraysh*, the Prophet's clan as example - may acquire a position of leadership, and within it an outstanding individual his recognition as the holder of power. This combination of *ʿasabīyah* and power relationship then becomes, according to Ibn-Khaldūn, an essential factor in the subsequent phases of social evolution from the nomadic to a sedentary mode of life in the framework of village, town and state. Yet in the primitive as well as the more complex forms of society *ʿasabīyah* remains the vital principle: as long as it subsists, the body politic grows and prospers; when it weakens, city and state decline. Although never before analyzed with such precision, the *ʿassabīyah* ideology appears as a primary element in Arab feeling and thinking from their earliest known manifestations in the desert poetry of the heroic age to the popular treatises on ethics *(akhlāq)* of the Middle-Ages. It incites to the intertribal feuds depicted in the epic tales of the 'Days of the Arabs'*; supplied the background to the century-long antagonism dividing the tribes of the North and the tribes of the South; and under the cloak of a religious doctrine fomented the ʿAlid* risings against the established regime. Down to this day the spirit of *ʿassabīyah* reveals itself through an ensemble of sentiments, attitudes and actions in all sectors of Arab society - be it the support extended by the family in its widest sense to each of its members as unhesitatingly in a trivial every-day difficulty as in conflicts with the authorities and the law, be it under the aspects of political party life and the conduct of the affairs of the state. Thus what often may strike as disregard for legality or the practice of a rather undisguised nepotism is, in fact, conscious or unconscious obedience to the rules of *ʿasabīyah.*

ASAD banu-, an ancient powerful tribe of South-Arabian origin whose migrating grounds extended from Central Arabia to the Euphrates. In the VIth century they were ruled by a prince of the Kindah*

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

clan, Hujr, father of the poet Imru' al-Qays*. They revolted against Hujr and killed him. They recognized only reluctantly Muhammad's leadership and showed their warlike spirit again in the revolt *(riddah)* of the Arab tribes which broke out soon after the Prophet's death under one of their influential chiefs, the 'false Prophet' Tulayhah. After a short resistance they and their allies, the banu-Ghatafān, were decisively beaten by Khālid ibn-al-Walīd* and definitely embraced Islam.

AS'AD KĀMIL, also called abu-Karib (appr. 385-420), *tubba'* (ruler) of the South-Arabian kingdom of Himyar*, one of the famous figures of Arabian legend whose adventurous exploits still form a popular theme. Probably in many cases these tales are unconsciously founded on recollections of historical events belonging to a distant past, but which the imagination of the people connected with their favourite heroes. The most splendid of the feats of arms ascribed to As'ad Kāmil are the conquest of Persia, and his victorious advance to the shores of the Caspian Sea. He is also credited with having recognized the holiness of the *Ka'bah**, then in pagan hands, and to have performed there in veneration of the true God the sacred ritual much later instituted by Islam. Other stories relate how he was converted from Christianity to Judaism and caused his people to follow his example. As 'ad's admonition on his deathbed to his son, the Tubba' Hassān* is, the subject of a well-known ancient poem which has been translated into German and English (v. Kremer, Altarabische Gedichte über die Volkssagen von Jemen; R. A. Nicholson, A Literary History of the Arabs, Cambridge 1941).

'ASĀKIR ibn-,'ALĪ-ibn-al-HASAN, a historian (†1177). He was born in Damascus, studied in Baghdad and several Persian towns, but later returned to Damascus, where he wrote the work of his life *al-Ta'rīkh al-Kabīr* (The Great History). This was a compilation of biographies of men of importance who had had any relation with Damascus. Hence his epithet 'the Historian of Damascus'. The work consisted of eighty volumes but not all of them have been preserved.

'ASBAT al-'AMAL al-QAŪMĪ, League of National Action, a political organization in Syria with branches in the neighbouring Arab countries. It was founded in 1933 with the aim of achieving the independence and union of all Arab countries. Among its leading members were 'Abd al-Razzaq al-Dandashi, Sabrī al-'Assalī, Fahmī Mahayrī, and Dr. Zekī Jabī. Its radical tendencies and uncompromising attitude, appealing particularly to the intellectual youth, attracted a steadily growing number of sympathizers and made it an important factor in the national struggle against the regime of the mandate. After the signing of the treaty with France (1936) the 'Asbat 'Amal al-Qaūmī joined, though only half heartedly, the coalition of nationalist groups which formed the National Bloc* *(Kitlah al-Watanīyah)*. Most of its members, however, disappointed about the refusal of the French Parliament to ratify the treaty, joined the opposition growing up within the National Bloc under Shukrī al-Quwatlī (subsequently President of

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

the Syrian Republic) and leading to the dislocation of the coalition in 1939. During the second World War the *ʿAsbat ʿAmal al-Qaūmī* lost its cohesion, and its leading members either joined other groups or became the rallying points of new political organizations.

ASBITĀRĪYAH (or *Isbatārīyah)*, an Arabic word which originated during the Crusades, designating the knightly order of the Hospitallers (Knights of St. John or Knights of Rhodes) with whom the Arabs came into close contact at that time.

ASCETICISM *Zuhd*, a factor of considerable influence throughout the Middle-Ages on the spiritual life, the development of theosophical thought and literary production in the Islamo-Arabic world. The Arabs may well have been acquainted before Islam with the idea of a way of life shunning all worldly pleasures and amenities, practised by certain Jewish sects with whom they might have come into contact, and they certainly found it among the Christian monks and hermits in the countries visited by their caravan traders, as shown by the legendary tale of how the Syrian monk Bāhirā* recognised in the 12-year old Muhammad the future Prophet. The Arabic conception of asceticism however, grew up on strictly Islamic grounds. Signs of the new climate of puritanical austerity were showing in al-Madīnah soon after Muhammad's death, among the groups of his most faithful converts striving to follow as closely as possible the example of simplicity, modesty and piety set by him, his Companions* and early successors, the first four caliphs. This trend spread to other religious centers developing in the conquered provinces as a manifestation of protest against the luxury and worldliness displayed at the Umayyad* court and by the wealthy nobility in the minor towns. Puritanism in this sense has had its advocates throughout Arabic history among various theological schools and sects down to the present day.
More or less simultaneously there evolved a movement of asceticism in the full meaning of the word, as a life devoted to penance and self-mortification, retired from the world and renouncing all but the strictly necessary earthly goods. Its impulse came from the fear of the wrath of God on the Last Day *(al-yawm al-ākhir)* with which the Koran so impressively threatens the sinner *(sūrah* XLV, 20; LXXV; LXXXI, 1-19; LXXXII; LXXXIII, 4-20; LXXXIV, 1-19; XXII, 1-7; a.o.). The terrors of the Day of Judgment reflected in these passages were taken up again in very graphic descriptions in the Prophet's Tradition *(hadīth*)* and further elaborated by dogmatic theology. Tamīn al-Dārī*, Companion of the Prophet, was one of the first to give himself up to continuous prayer as the only salvation from eternal damnation for his human wickedness. Along the same lines moved the highly reputed religious scholar Hasan al-Basrī* (†728), who taught that the sole atonement for one's sins, even though committed unknowingly, was to cast off all possessions, to suppress all passions and material interests and to abandon oneself entirely to prayer, pious contemplation and the desire for God. Others, men as well as women like Rābiʿah al-ʿAdawīyah* (717-801), followed these steps of an

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

ascetic way of life, which ultimately led to the concept of *tawakkul*, the passive remoteness of the soul from all external objects, the quietistic faith in God alone. Some ascetics (sing. *zāhid*, recluse) sought complete withdrawal from the world, as did even one of Caliph Hārūn al-Rashīd's* sons, Abu al-ʿAbbās al-Sabtī (†800), and, above all, celibacy, although in this case they manifestly disregarded not only the personal example of the Prophet but also the Koranic recommendation of married life *(sūrah* XXIV, 32).
The impressionable popular mind did not fail to ascribe to many of the ascetics the gift of performing miracles, and wove around them the glory of holiness. From their midst came the first Moslem saints*. Asceticism had also its peculiar field in Religious Poetry* *(zuhdīyāt)*, in which Abu-al-ʿAtāhīyah (748-828) acquired particular fame among the broader masses of the population. Fusing with various theosophical and mystical currents the ascetic spirit became conducive to the great spiritual, philosophic and literary movement of Sufism on the one hand, and on the other to the development of the Islamic monastic orders.

AʿSHĀ al- (The weak-sighted one), surname of Maymūn ibn-Qays, poet at the time of the birth of Islam, known by his panegyrics*, satires* and drinking songs*. It is said that years after his death, lovers of wine used to celebrate at his grave and empty their cups in his honour. Although he did not embrace Islam he glorified Muhammad in one of his odes.

ASHĀB see COMPANIONS OF THE PROPHET.

ASHĀB al-UKHDŪD, the 'Companions of the Trench', Christian martyrs of Najrān, a city and region in the Najd, (today in Saudi Arabia) who by order of the Himyarite* king Dhū-Nuwās* were burnt alive in a ditch which they had to dig themselves (523 A.D.). Dhū-Nuwās, a fanatical convert to Judaism, suspected the Najrān Christians of conspiring against him with the Abyssinians, also Christians, took the city after a heavy fight and offered the inhabitants the choice between Judaism or death. Most of them - according to Oriental martyrologists some 20.000 - remained true to their religion and were killed. The Koran (*Sūrah* LXXXV, 4-11) exalts those martyrs who in the face of cruel sufferings kept 'their faith in God, the Mighty, the Praiseworthy'. The Oriental Churches commemorate the martyrdom of the *ashāb al-ukhdūd* on different days in October.

ASHʿARĪ al-, abu al-HASAN-ʿALĪ, a militant theologian (873-935) generally considered to be the founder of Islamic scholasticism *(kalām*)*. He was of Yemenite origin and born in al-Basrah, but only little of what has been written about him can be accepted as reliable. Until his fortieth year he was an adherent of the Muʿtazilite doctrine - a religious movement of free thought and modernism - but subsequently to a controversy with his former teacher al-Jubbā'ī*, one of the leading Muʿtazilite minds, he suddenly changed his colours and be-

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

came an ardent defender of orthodoxy. In the bitter dispute whether the Koran was created by God or, being the word of God, had existed from all eternity, he held that it was eternal in God but that its expression in words was created in time. In the other crucial question affecting the world of his time, as to whether man's will was free to choose between good and evil, he maintained that God created in man a power of choice or, as he called it, of 'acquiring' *(kasb)* the actions created by God according this power and choice. Concerning the qualities and attributes ascribed to God, Ashʿarī laid down that amongst them was *mukhlafa* i.e. uniqueness in qualification so that all others when occurring in the Koran must be understood as differing in the whole nature from the sense of the term applied to any created being. He is also credited with the formulation of the principle of *bilā kayfa* (without asking: how?), according to which religious dogma has to be accepted without questioning. Ashʿarī is said to have written some 300 works; the titles of about a hundred are known, but only a small number have been preserved, among them the *Kitāb al Sharh wa al-Tafsil* (The Book of Explanation and Exposition), a controversial treatise against the Muʿtazilites; the *Kitāb al-Luma'* (The Book of the Flashes), a kind of theological pamphlet in the form of questions or objections and answers thereto; and the longest of the books which have survived, the *Maqālāt al Islāmīyīn*, a record of the doctrines of a number of sects and an outline of the principles of Islamic scholasticism.

ASHTAR al-, MĀLIK ibn-al-HĀRITH, a military leader and faithful friend of Caliph ʿAlī* (VIIth cent.). He took part in almost every battle against ʿAlī's numerous opponents, and in the Battle of Siffīn* (26. VIII. 651) commanded the ʿAlid troops against the later Caliph Muʿāwiyah*. With victory almost in his hands al-Ashtar in vain dissuaded his master from accepting the arbitration proposed by the enemy general ʿAmr ibn-al-ʿĀs*. When at last the verdict decided - by what Ashtar thought an unfair procedure against his sovereign, he refused to recognize it. Thus he incurred Muʿāwiyah's implacable hatred to which he finally fell victim, dying of poisoned honey allegedly sent to him as gift by one of Muʿāwiyah's followers.

ʿĀSHŪRĀ', name of the tenth day (from *al-ʿāshirah*, the tenth) of *Muharram*, the first month of the Moslem year, presumably observed by Muhammad as a day of fasting before he prescribed the month of *Ramadān** as the fasting month, and still observed in conservative circles. In popular belief this is held to be the day on which Adam and Eve, heaven and hell, fate, life and death were created, and the day on which Noah left the Ark. On the tenth of *Muharram* the Kaʿbah*, the greatest sanctuary of Islam, is open to all visitors.
For the Shīʿite* sects the *ʿāshūrā'* is invested with a particularly sacred significance as the day on which their highly venerated saint al-Husayn*, son of Caliph ʿAlī*, suffered a martyr's death (October 10, 680 A.D.) at the hands of Caliph Yazīd's* soldiers at Karbalā'. The first third of the month is a time of general mourning which on *ʿāshūrā'* culminates in a Passion Play at the holy city of al-Kāzimayn (near Baghdad). From

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

the early morning hours processions of ecstatic crowds starting from the *sūq** fill the streets of the town swinging black banners embroidered with verses from the Koran, chanting religious hymns to the beating of drums, and striking their bare breasts with their clenched fists, whips or chains in the manner of mourners. They lead in their midst a white horse - Husayn's horse - covered with blood and long arrows - the arrows which killed its master - stuck in the saddle. On their shoulders they carry a richly decorated litter, illuminated from inside, in the shape of a sarcophagus *(qabr al-Husayn*, the tomb of Husayn, also called *ta'ziyah)*. They all converge on the square of the Great Mosque. Around a primitive stage a model of Husayn's tomb *(tabut*, lit. a coffin or bier for the dead) at Karbalā'is built up and beside it lean his lance, arc and banner. A sequence of dramatical recitations in verse, interspersed with prayers, funeral songs and lamentations depicts Husayn's last moments in conversation with his family, various biblical persons, with the ghost of his father 'Alī and with Muhammad, and finally his tragic end by the hands of Shamar ibn-Dhī Jawshan and the cutting off of his head by the murderers. The Miracle Play of al-Kāzimayn is followed 40 days later by a continuation enacted in Karbalā', called the 'Return of the Head', which shows how the martyr's head was presented by Shamar as a trophy to Caliph Yazīd in Damascus, and how the caliph handed it over to Husayn's sister and son who buried it with the body in Karbalā'.

ASMĀ', daughter of Caliph abu-Bakr* and elder sister of the Prophet's wife 'Ā'ishah*. She accompanied her father and the Prophet on their migration from Makkah to al-Madīnah and braving all dangers fetched food and drink for them when they were forced to hide in a cave for three days. She was married to al-Zubayr ibn-al 'Awwām, Muhammad's cousin and close companion. Asmā' was of very warlike spirit and a driving force in the movement of resistance headed by her son 'Abdullāh ibn-al-Zubayr* against the Umayyad* caliphs. She is said to have died at the age of a hundred.

ASMA'Ī al-, 'ABD al-MALIK ibn-QURAYB, a philologist and literary critic († ca 830). He was born in Basrah but summoned to the court of Baghdad by Hārūn al-Rashīd*, who entrusted him with the education of his son the later Caliph al-Amīn. He mastered nearly all the dialects of the desert and was familiar with the works of every reputed poet. By his profound knowledge and refined taste he acquired high honours and a considerable fortune. He retired with his wealth to Basrah which he had left as a poor man. Arabic authors of subsequent periods recognized al-Asma'ī as an infallible authority on the most varied subjects. He left several interesting treatises on themes of natural history, composed, however, not from a scientific, but literary point of view, such as books 'On the Camel' *(Kitāb al Ibil)*, 'On the Horse' *(Kitāb al Khayl)*, 'On the Making of Man' *(Kitāb Khalki'l Insān)* and others. He also edited collections of ancient poetry accompanied by his critical remarks, the best-known of which is the *Asma'īyat.*

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

ASSASSINS, the name given in the Occident to the sect of the Neo-Ismāʿīlites *(al-Daʿwah al-Jadīdah*, the New Mission) originally called *Nizārī*, an offspring of the heterodox Ismāʿīlite* or Sevener *(Sabʿīyah)* order, which flourished from the end of the XIth to the middle of the XIIIth century in western Persia, the north of Iraq and in the north-western regions of the Syro-Lebanese mountains. By its wide ramification, its solidly organized hierarchy based on an occult ritual of initiation and the blind obedience of the masses of the profane it constituted a highly efficient instrument of power ruthlessly used by skilful leaders. Closely interwoven in the political and military vicissitudes of this troubled period of the crusades and internal dynastic struggles of Saljūqs, Fātimids*, Ayyūbids* and Mamelukes*, the sect was alternately sought as ally and fought as enemy by Christian and Moslem princes alike.

The Assassins owe their sinister name and reputation in medieval Europe to two of their articles of faith, both not uncommon in the history of Oriental sectaries and mystics, but deeply impressing the Western chroniclers: the destruction of religious or - which in most cases was identical - political opponents by terrosim and murder; and the ritual use of narcotics, in particular the smoking of hashish*, whence their popular Arabic name *hashshāshūn* (hashish smokers). The crusaders confusing the term for the latter practice with that of the former and pronouncing it 'assassins' introduced it as a new word into the occidental languages.

The Neo-Ismāʿīlites came into being under the reign of the Fātimid caliph-imām al-Mustansir (1035-1094) whose son Nizār, presumptive successor to the throne and imamate*, was forced to flee from Cairo by a court intrigue and found support among some Ismāʿīlite groups in Persia. With his followers and their leader Hasan ibn-al-Sabbāh he broke away from the Fātimid imamate and constituted an independent community of faithful *(daʿwa*, lit. summons i.e. to the support of the *imām)* called after him *Nizārī*, with himself at the head as *imām*. The actual power, however, remained in the hands of Hasan ibn-al-Sabbāh, a convert from Zoroastrianism to Islam and the Ismāʿīlite doctrine, who in 1090 with a handful of men seized the mountain fortress al-Alamūt, situated some 10.000 feet above sea-level on the important road which led from the Persian highlands in the district al-Jabāl (ancient Media) to the Caspian Sea. With this stronghold as his headquarters he conquered in rapid succession a number of other fortified places in Persia and the northern part of Iraq. Playing upon the fanaticism and credulity of the masses on the one hand, appealing on the other to a cultured philosophically minded élite by a pantheistic asceticism, he steadily increased the number of his adherents and the influence of the Nizārī sect. Through his missionaries *(duʿāh*, sing. *dāʿi)* he spread the doctrine over a network of secret cells, built up a structure of firmly devoted minor leaders, and recruited among his believers those devotees who were ready to secure eternal bliss at the cost of a martyr's death *(fidā'i**, the self-sacrificing ones) by exterminating through poison or the dagger whomever their superior designated as a foe. With an entourage of a selected few and a Grand

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Prior *(al-dāʿi al-kabīr)* in each district, Hasan ibn-al-Sabbāh ruled until his death in 1124 as Grand Master *(al-dāʾi al-duʿāh)* at Alamūt, which was to remain the residence also of his successors.

The Assassins' most efficacious weapon was organized murder. The all-powerful vizier Nizām al-Mulk, a Saljūq prince, and Raymond, count of Tartus, were some of its high-ranking victims in a multitude of lesser ones. But it was also placed at the disposal of a variety of open or secret patrons. In 1105 an Alamūt emissary, the goldsmith abu-Tāhir, concluded an alliance with Ridwān ibn-Tutush, Saljūq emir of Aleppo, and established his people in the town. Crossing the Lebanon passes he gained a foothold in the Nusayri mountain district. The number of converts grew, and by 1140 the Assassins held ten of the strongest Syrian fortresses, including the almost impregnable castles of al-Qadmūs and Masyād. The latter became the seat of the Syrian Grand Master, a feudatory of the Overlord at Alamūt.

Assassin power reached its summit by the middle of the XIIth century under a descendant of Ismāʿīl, Rashīd al-Dīn al-Sinān, Master of Masyād, called by the crusaders 'Le Vieux de la Montagne' (The Old Man of the Mountain, *shaykh al-jabal)*. Highly cultivated, eloquent, of extraordinary energy and unscrupulous political ability he negotiated, virtually as sovereign lord, with the Ayyūbid sultan Salāh al-Dīn* (1138-1193) (Saladin) and the crusader princes on equal terms. Nevertheless the sect began to lose influence first in Persia then also in Syria and rapidly declined. In 1256 the last Persian Grand Master Rukn al-Dīn surrendered Alamūt without resistance to the Mongol conqueror Hūlāgu Khan. He was killed, and those of his adherents who were not hunted down dispersed and were absorbed again by the main body of the Ismāʿīlite sect from which they had branched off some 150 years ago. In 1272 the Mameluke sultan Baybars* conquered Masyād and most of the other strongholds, but for some time maintained the organization of the lower orders to make use of the bands of killers for his own purposes.

The Neo-Ismāʿīlite records and sacred books have perished, so that present-day knowledge of the teaching and practices of the sect must be based on sources of information mainly derived from their enemies or on the somewhat fanciful reports of European medieval travellers and chroniclers. Thus it may be, as some modern authors conclude indirectly from various documents, that in its supreme spheres the doctrine represented a fusion of platonic, mystical and pantheistic ideals not devoid of ethical values. In this case the question remains open whether the crude fanaticism of the lower orders is to be considered as a form of degeneration, or as a means purposefully planned to permit the adepts the study of wisdom in their ivory tower.

ASSYRIAN CHRISTIANS see NESTORIANS

ASTROLOGY see ASTRONOMY

ASTRONOMY *ʿIlm al-Nujūm* (Science of the Stars, *najm*, star). Compelled by the desert heat to do much of their wandering during the

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

night hours, and hence dependent for their orientation on the moon and the stars, the Arabs were led from earliest times to the observation of the celestial bodies. In the eighth century, which witnessed the great expansion of all intellectual activities, arose also the ambition to deepen this empirical knowledge by research and studies following the methods applied in the other fields of science. Thus when around 770 a work on astronomy, called Siddhānda *(sindhind* in the arabized form*)*, was brought from India to Baghdad, Caliph al-Mansūr* (754-775) had it immediately translated and made it available to the scholarly circles. It became the starting point of systematically pursued scientific efforts which soon were to bring forth brilliant fruits. Aided by further translations of Indian, Greek and Persian astronomical treatises, Caliph al-Ma'mūn's* (813-833) famous court mathematician and astronomer al-Khwārizmī* elaborated his well-known astronomical tables *(zīj)* which were repeatedly commented upon and used as source material all through the Middle-Ages in the East and in a Latin version also in Europe. About the same time the indefatigable translating activities of Thābit ibn-Qurrah* and Hunayn ibn-Ishāq* and his school acquainted the young science with Ptolemy's 'Almagest'*, which not only stimulated scholarly investigations but also greatly contributed to carry the interest in their results among wider circles. The desire to see the theoretically elaborated data practically verified led especially in Damascus and Baghdad to the construction of measuring instruments such as the asturlab, mural arcs and armillary spheres, and to the establishment of regular observatories. At the end of the ninth century four well equipped and richly endowed observatories were in use: three in Baghdad, - erected by Caliph al-Ma'mūn; by the wealthy patrons of science, the three sons of Mūsa ibn-Shākir*; and by Sharaf al-Dawlah of the powerful Buwayhid vizier dynasty - and one on Mt. Qāsiyūn on the outskirts of Damascus, established also by al-Ma'mūn.

The surprisingly precise observations and calculations made by astronomers of these and the following fifty or hundred years like al-Farghāni* (847-861), abu-Maʿshar* (†886), al-Battānī* (877-918), abu-al-Wafā'* (940-997) or al-Bīrūnī* (973-1048) have exercized an influence which reached far beyond their epoch. They found an immediate resonance in Arabic Spain. Thanks to generous official as well as private patronage they were keenly followed and continued especially at the observatories in Toledo, Seville and Cordova by a number of scholars among whom al-Majrītī (†1007)*, al-Zarqālī (1029-1087), Jābir ibn-Aflah (†1140) and al-Bitrūjī* (†ca 1204) gained outstanding fame. Most of their works, translated into Latin, found their way to the contemporary seats of learning everywhere in Europe. Through these channels a great many names of stars were directly taken over from Arabic, while a number of current astronomical terms have an easily recognizable Arabic origin, such as 'azimuth' *(al-sumūt*, plur. of *samt*, way or point), 'zenith' *(samt)* or 'nadir' *(nadhīr*, opposite to sc. the zenith).

Not always, however, did the generosity of the patrons spring from purely scientific interest, but rather from the consideration that astrono-

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

my was the necessary auxiliary to astrology (*ʿilm al-tanjīm*; *manājim*, astrologer). Ever since the authority of the Baghdad astronomer abu-Maʿshar conveyed the nimbus of a science to the deeply rooted belief in astral influence on human destiny, astrological conjectures captivated the imagination of high and low. In their quest of astrological truth a long chain of Arab scholars devoted their lives to the search for hidden wisdom in Greek and Persian manuscripts and Syrian, Mesopotamian and Indian folklore. Astrologers of all types enjoyed not only a profitable popularity among the masses but also the favour of princes and the court society, notwithstanding the criticism from religious quarters. Orthodox circles stigmatized it as blasphemous to credit the stars with power over the fate of man, adducing the words of the Koran that God had created the stars as an adornment of the heavens and to stone the Satans with (*sūrah* XXXVII, 6, 7 and *sūrah* LXVII, 5). The weight of the theological arguments gradually led to the conception that the stars did not shape the future but merely permitted the initiate to read in them the will of God. Yet as a rule even the most abstruse enunciations were based on painstaking astronomical observations, as well as precise mathematical calculations, often conducive to disvoceries of real scientific value. Arabic literature is very rich in astrological works, many of which were translated into Latin and figure among the earliest printed books in Europe.

ʿATĀ' abu-, AFLAH ibn-YSĀR, an Arab poet of the VIIIth century. He was a faithful supporter of the last Umayyad* caliphs and, from al-Kūfah, his native town, launched sharp satirical attacks against their various political rivals. When they finally succumbed to the ʿAbāssids*, their most embittered enemies, the poet had to spend the rest of his life in hiding and retirement. Later Arab authors had much praise for his poems, in particular his elegies, none of which have been preserved.

ATĀBEG, a word of Turkish origin (*atā*, father, *beg*, prince). The Saljūq Sultans used to entrust their sons at an early age to one of their grandees who educated them in all knightly virtues. These tutors of princes were called *Atābegs*, a title which later was bestowed also on other influential chiefs among the Saljūq Turks. Frequently these *Atābegs* with their men entered the services of Arab rulers or semi-independent governors of a province and not seldom acquired a very powerful position which they succeeded to make hereditary. Some of those *atābeg* dynasties played a prominent role in Arab history of the Middle-Ages like the Zangids* in Aleppo and Mosul (XIIth cent.). Under the Mameluke *sultans *Atābeg al-Asākir* was the title of the Commander in Chief of the Egyptian army.
To-day *Atābeg* is an Arabic first name.

ʿATĀHĪYAH al-, abu, the surname of abu-Ishāq Ismāʿīl ibn-Qāsim, poet-philosopher (748-ca. 828), representative of the school of the 'ascetic' poetry (*zuhdīyāt**). Descended from the ʿAnazah* tribe and born near al-Madīnah he spent his youth in al-Kūfah and made his living as a potter but soon showed his poetic gifts. He went to Baghdad

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

and was granted a high yearly allowance by Caliph Hārūn al-Rashīd* (786-809). Seized by an unhappy love for the beautiful slave girl ʿUtba of the Caliph's harem, he began to develop a leaning to melancholy, pessimism and asceticism which grew stronger as time went on. Scorning the frivolous court society he wanted to renounce all worldly poetical art, which he considered as mere futility, and to become a darwish. From this the Caliph allegedly tried to dissuade him by putting him several times in prison. The real reason, however, for this treatment seems to have been rather the fact that the ethics expressed in his writings frequently were in contradiction to the official orthodox theology, and exposed him to the suspicion of being a free-thinker (zindiq*). The characteristic features of his poetry, during this second phase of his life, in which also Christian ideologies seem to have found room, are simple language, clear and unaffected expression of ideas dealing with the vanity of all earthly goods and recommending a pious life given to retirement in the fear of God and of the Day of Reckoning. He found no echo at the sophisticated, luxury-loving ʿAbbāsid* court, but strongly appealed to the large, conservative middle-class.

ATHĪR al-ibn-, ʿIZZ al-DĪN, a historian and biographer (†1234). He was born in Mosul and studied in Baghdad, Jerusalem and Damascus but returned later to his native town. He abridged the famous 'Annals' of the historian al-Tabarī* (IXth cent). and continued them up to his own day. Under the title *Kitāb al-Kāmil fil Ta'rīkh* (The Perfect Book of Chronicles) the work comprises fourteen volumes in its modern edition. In another book, the *Ust al-Ghāba* (The Lions of the Jungle) ibn-al-Athīr compiled 7500 biographies of the Prophet's 'Companions'* *(Ashāb)*.

ʿĀTIKAH, feminine name. Arab history knows three women of this name, famous for their beauty. The first ʿĀtikah, a member of the Quraysh* tribe, was one of the Prophet's first adherents and among those who accompanied him on his migration from Makkah to al-Madīnah. She was married several times, first to a son of the future Caliph Abu-Bakr*, who, however, insisted upon his son's divorce when the latter neglected his religious and military duties on account of his wife. Seeing their unflinching love he had to acquiesce in their remarriage. After her husband's death, ʿĀtikah married Caliph ʿUmar* and again several times after his assassination, all her husbands being killed in battle. Thus the saying originated, that whoever wanted to die a hero's death had to be ʿĀtikah's husband.
The second ʿĀtikah was Caliph Muʿāwiyah's* daughter (VIIth cent.) and her charms were sung by the poet abu-Dahbal al-Jumahi, who happened to see her unveiled on the occasion of a pilgrimage to Makkah.
The third ʿĀtikah, Caliph Muʿāwiyah's granddaughter, wife of Caliph ʿAbd al-Malik, excelled, according to anecdotes reported by Arab historians, by her cleverness as well as her good looks.

ʿATTĀR al-, HASAN ibn-MUHAMMAD, a theologian and man of

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

letters (XVIIIth/XIXth centuries). He was born in Cairo and studied at the Azhar* Academy, of which he later was appointed rector. He directed the Egyptian Official Gazette *(al Wakā'i al-Misrīya)*, one of the earliest Arabic newspapers, which had just then come into being. His textbook on style and letter writing, the *Inshā' al-ʿAttār*, is still in use.

AWĀ'IL, origins (plur. for of *al-awal*, the first), meaning the ancient Arabian legends and folklore with which the Arab chroniclers, accepting them as historic events, began their narrations. The Umayyad* caliphs encouraged the collecting of these tales, most of which deal with South-Arabian heroes and kings. The knowledge of these stories was considered as a real science *(ʿilm al-awā'il)* and their narrators enjoyed great prestige. Particularly mentioned by later historians are ʿAbīd ibn-Sharyah*, whom Caliph Muʿāwiyah* (661-680) summoned from South-Arabia to his court at Damascus, and Wahb ibn-Munabbih*, who seems to have made up himself, however many of the tales which he allegedly collected in Yemen.

ʿAWF ibn-, ʿABD al-RAHMĀN, one of the first Companions* of the Prophet and close friend of the caliphs ʿUmar* and ʿUthmān*. He was a rich Makkanese merchant of the banu-Quraysh*, Muhammad's tribe, an early convert to Islam and took part in almost every battle on the Prophet's side. After Caliph ʿUmar's (634-44) death he belonged to the Board of Six *(Shūra*)* who elected ʿUthmān as successor.

AYYŪB al-ANSĀRĪ abu-, the Prophet's standard bearer, one of his first and most faithful Companions*, a highly venerated, popular saint. Notwithstanding his old age he insisted in joining the expedition against Constantinople (669 A.D.) under the command of the Umayyad prince, and later Caliph Yazīd (680-83), but died during the campaign and was buried at the gates of the city. Pious legends woven around this veteran of many victorious battles relate how, by an emanation of light, he revealed his tomb to the Ottoman army preparing for the final assault on the Byzantine capital (1453) and by this miracle led the inspired troops to the conquest of the great Christian stronghold. Over the alleged burial place in the suburb Kosmidion (subsequently called Eyoub by the Turks) Sultan Muhammad II the Conqueror built in 1459 a mosque, all in white marble, and within its precincts a mausoleum where abu-Ayyūb's body is supposed to rest in a large, gold-inlaid cataphalque. In this shrine the Ottoman sultans thenceforth kept the sword of Othman, the founder of their dynasty, with which each ruler was girded when ascending the throne.

AYYŪBIDS, a dynasty founded by a Kurdish condottiere, which reigned in Egypt, Syria, Iraq and South Arabia (middle of the XIIth to middle of the XIIIth century) and played a leading part in the history of the Crusades. The first known member of the family, Shadhi, served in the caliph's household troops in Baghdad, and his elder son Ayyūb as garrison captain of the fortress of Takrīt on the upper Tigris. Subsequently Ayyūb entered the services of the ruler of Damascus,

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

a former vassal of the Saljūq sultans, now independent as the first of the short-lived Būrid dynasty (1103-1154), whereas Ayyūb's younger brother Shīrkūh distinguished himself in the army of the Zangids*, the all-powerful governors of North-Syria and Iraq. In 1154 Zangid forces under Shīrkūh's command attacked Damascus, the defence of which lay in Ayyūb's hands. By an arrangement between the two brothers the city was handed over without bloodshed to the Zangid ruler Nūr al-Dīn, who thereupon gave to Ayyūb Damascus in fief and made Shīrkūh governor of Homs (Syria). Ten years later, when the young Fātimid* caliph al ʿĀdid (1160-1171), the last of his line, called upon Nūr al-Dīn for help against a seditious court dignitary in alliance with the Crusader king of Jerusalem, Shīrkūh was sent to Cairo at the head of a Syrian army. After some difficulties and even serious setbacks he finally had the situation so firmly under control that Caliph al-ʿĀdid with Nūr al-Dīn's agreement had to appoint him vizier (1169). Upon his death shortly afterwards he was succeeded in his function by his nephew, Ayyūb's son Salāh al-Dīn, who had accompanied him on his mission and fought at his side.

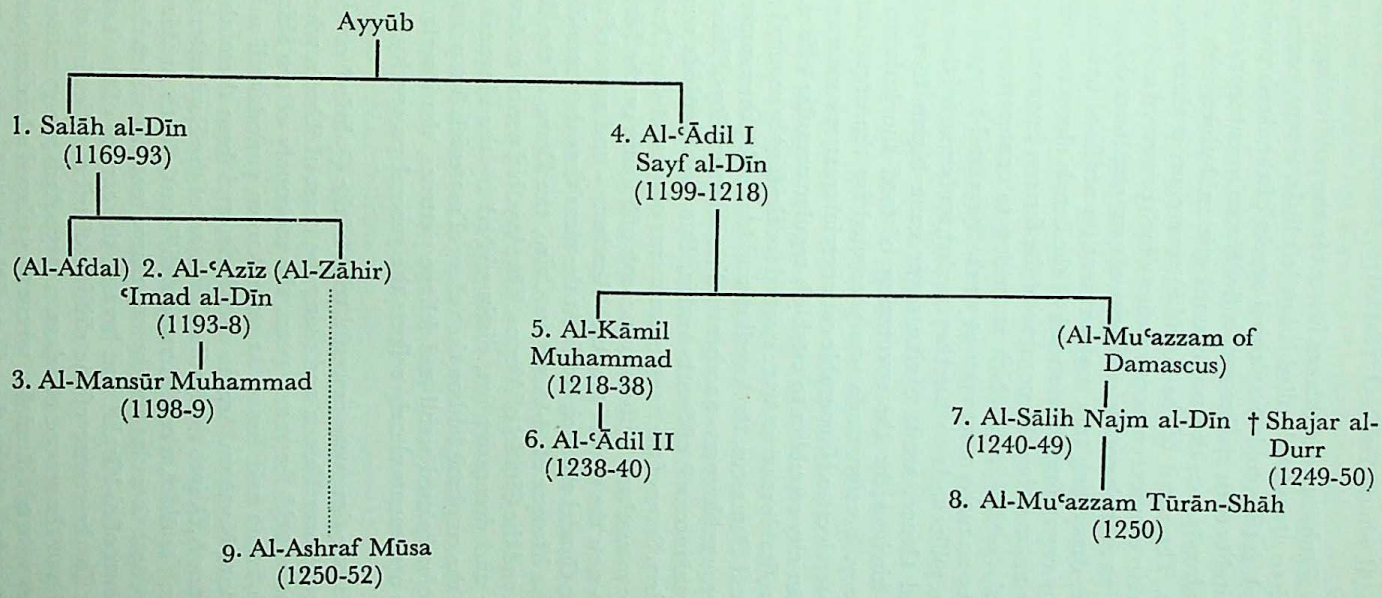
Salāh al-Dīn* - the Saladin of the medieval chroniclers - built up an empire which spread from the Tripolitanian border in Africa to the Tigris and from the South-Arabian coast of the Indian Ocean to the Armenian mountains. Having deposed the helpless Fātimid caliph he acquired with the help of his brother Tūrān-Shāh the greater part of Yemen, conquered with a few bold strokes the heritage of his suzerain Nūr al-Dīn's young son, subdued Aleppo, Mosul and the other, smaller city-states in northern Syria and Iraq, and was recognized as Sultan under the nominal sovereignty of the ʿAbbāsid* caliphs. The field was now free for the realization of his great ambition - the reconquest for Islam of Jerusalem and the Crusaders' possessions in Palestine, Syria and Lebanon. Before he died (1189) they were in his hands with the exception of Antioch, Tripoli, Tyre and the fortress of ʿAkka which King Richard Coeur de Lion and King Philipp Augustus had won back in the Third Crusade (1189-1192).

On his deathbed Salāh al-Dīn divided the sultanate among his sons and his brother. His eldest son al-Malik al-Afdal (The Superior King) inherited his father's title with Damascus, southern Syria and Palestine together with the sovereignty over the Yemenite possessions where his cousins, the sons of Tūrān Shāh, ruled as his vassals. Egypt fell to al-Malik al-ʿAzīz (The Mighty King); Aleppo with northern Syria to al-Malik al-Zāhir (The Victorious King); and the Mesopotamian areas to their uncle al-Malik al-ʿĀdil (The Just King). But by 1200 al-ʿĀdil (1191-1218), who has assumed the title Sayf al-Dīn (The Sword of the Faith) - hence appearing as Saphardin in comtemporary occidental sources - had ousted his nephews weakened by incessant quarrels for their heritage and restored the unity of Saladin's sultanate. But he, too, partitioned it before his death among his sons: Egypt was given to al-Kāmil, Damascus to Mu'assam, and Mesopotamia in succession to their three younger brothers.

While al-ʿĀdil's reign was upon the whole marked by peace with the Latin princes, based on mutual respect of the established frontiers and

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

on profitable commercial relations, his son and successor on the throne of Egypt, al-Malik al-Kāmil (The Perfect King 1218-1238), had to face two invasions from the West. The first, the so-called Fifth Crusade (1219-1221), motivated alike by religious zeal and by the aim of gaining access to the Red Sea and the trade routes in the Indian Ocean, brought an army, some 200.000 strong, to the Egyptian shores. It landed near Damiette (Dimyāt) and occupied the town after a two-months siege; but decimated by pestilence and unable to cope with the flood of the Nile, the Crusaders withdrew soon afterwards in return for the grant of some privileges for the pilgrims and the restitution of an alleged splinter of the cross. Seven years later the German emperor Frederick II, under pressure of excommunication, set out on a new expedition. Sultan al-Kāmil in a serious family contest for the sovereignty over Syria, gladly accepted the emperor's promise of military assistance in the defence of his interests and surrendered without resistance Jerusalem with Bethlehem and Nazareth and a passage to the ports of Sidon and Jaffa (1229). The treaty also laid down the equality of civil rights and full religious freedom for the inhabitants both Moslems and Christians - a remarkable document of the spirit of tolerance animating the two rulers, though neither shared nor approved by the majority of their contemporaries. But already under al Kāmil's successor Sultan al-Sālih Najm al-Dīn (Star of the Faith, 1240-1249) Jerusalem was reconquered in one single attack by his Turkish mercenary troops (1244). With their help he also re-united, for the last time in Ayyūbid history the territories once constituting his ancestor Saladin's empire, except Aleppo and some towns in North-Iraq which had come into the hands of other branches of the family and of Crusader princes. Sultan al-Sālih died in Damascus while preparing a campaign against his cousin of Aleppo, when Louis IX, King of France, heading the Sixth Crusade (1249-1254), occupied Damiette abandoned by the disorganized garrison. His attempt to advance towards Cairo failed: he was disastrously beaten by al-Sālih's son, Sultan al-Malik al-Muʿazzam (The Powerful King) Tūrān Shāh (1249-1250), taken prisoner with the greater part of his knights, but after payment of a heavy ransom and the evacuation of Damiette released by the victor with honours and permitted to embark for Palestine with the remains of his army. In the same year Tūrān Shāh fell victim to a revolt of his Turkish soldiery *(mamlūk*)*. He was the last of his line. His stepmother, Shajar al-Durr*, a former slave-girl, probably implicated in the plot, was proclaimed sultanah by the military clique in power and in order to secure an appearance of legitimacy took as co-sultan the six-year old al-Ashrāf Mūsa of the Damascus branch whom, however, she removed from Cairo when she believed her position safely enough established (1252). Her marriage with the Turkish troop commander ʿIzz al-Dīn Aybak introduced the era of the Mameluke rule in Egypt. At the same time disappeared also the Ayyūbid branch in Yemen, the side lines in Syria and Mesopotamia surviving until a few years later they too fell, under the Mongolian onslaught under Hūlāgu Khān. By the middle of the XIVth century, only the Hamāh branch was still in existence whose most outstanding representative of this period was



CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Sultan Ismāʿīl abu-al-Fidā' (1273-1331)*, famous as historian and geographer.

The historic significance of this era lies not in the political and military events which so abundantly filled it but left little, if any, lasting traces on the social, intellectual or spiritual aspect of the Arab world. The formative vitality of its civilization, still vigorous a century or so before, was then already on the wane until the mid-nineteenth century renaissance. The merit of the Ayyūbid sovereigns is their systematic pursuit of a circumspect economic policy which preserved and increased the well-being of their countries in spite of wars and inner disturbances. Agriculture, depending to a major extent on artificial irrigation was furthered by expanding the network of the canals along the Nile, and in Syria by augmenting the number of the famous huge waterwheels, the 'noria's' *(nāʿūrah)*, of which according to contemporary reports never before so many were seen at work. Syria and Egypt produced more sesam, millet and rice than they needed, and exported the surplus to Venice and Genoa, while Syrian sugar cane began to replace in European kitchens for the sweetening of food the hitherto solely known honey. Foreign trade was promoted by the organization of warehouse services and favourable commercial treaties encouraging the great Italian city republics to establish regular consular offices. Thus new and profitable markets were opened for the highly reputed textiles of Mosul and Damascus, the 'muslins' and 'damask', the essences from roses and orange blossoms - another traditional speciality of Damascus - and the frankincense* of South-Arabia. But the Ayyūbids were also great builders. Some of the finest monuments of present-day Damascus, such as the mausoleum with the cenotaph of Saladin or the Madrasah ʿAdilīyah - now the seat of the Arab Academy - and some of the best parts of the Citadel are their work. At the same time they munificiently restored the Mosque of al-ʿAmr* in Cairo, the Dome of the Rock in Jerusalem and the Citadel of Aleppo. The Ayyūbid period in Arabic architecture and decorative art, distinguished by the elegance of the forms and the emphasis laid on the values of materials but particularly by the profusely used scroll and foliage patterns, the interlaced and arabesque ornaments clearly reflects the general prosperity.

AZD al-, a one-time very powerful tribe of the Qahtān* or ʿĀribah* group, spread over Yemen and along the coast of ʿUmān where they seem to have held for many years the monopoly of the ship-borne trade with Persia and India. At an unknown period Azdi sub-tribes migrated into Northern Arabia and Syria, and from there about the third century A.D. into the fertile plain west of the Euphrates in Iraq. Joining the Tanūkh*, a confederacy of different, South Arabian clans, they set up, near the ruins of Babylon, a large tent-city which developed into the town of al-Hīrah* and became the capital of the Lakhmid* Kingdom. In the course of the shifting of tribes following the Arab conquest* and the spread of Islam, a large Azdi group settled in the Persian province of Khurāsān, where they played a leading part in the age-old struggle between the tribes of North-Arabian origin and those who allegedly had their original home in the South. These Persian

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Azd were among the first who under the command of abu-Muslim* rose in revolt against the Umayyad* regime, founded mainly upon the support of the 'Northeners', and brought about the victory of the ʿAbbāsid* pretenders to the throne of the caliphs.
While the Azd are hardly ever mentioned in later historical records, their chieftains are still exercizing a certain local influence in the political life of the Sultanat of Muscat and ʿUmān* on the Arabian coast of the Indian Ocean.

AZHAR al-, in Cairo, the most highly renowned seat of theological learning in the world of Islam, named after the Prophet's daughter Fātimah*, called al-Zahrā', the Fair One. Originally a mosque erected in 972 by Jawhar al-Kātib al-Siqillī, a general of the Fātimid* Caliph al Muʿizz (952-975) it was made a theological academy *(madrasah*)* in 996 by Caliph al-ʿAzīz (975-996) with the purpose of developing and propagating Shīʿīte* teaching. When the Ayyūbids*, strict believers in the orthodox Sunnite creed, displaced the heterodox Fātimids (1171) they also banned Shīʿīte studies from al-Azhar and in general furthered at its expense the many religious schools they themselves were creating. But after they in turn had disappeared, (1254) al-Azhar was called back to new activities as a stronghold of Sunnite orthodoxy by the Mameluke* ruler al-Malik al-Zāhir Baybars* (1260-1277) and gained increasing reputation especially since the destruction of Baghdad (1260) and the disappearance of its scholarly circles. For some threehundred years al-Azhar remained the undisputed focus of Islamic religious culture.
With the conquest of Egypt by the Ottoman Sultan Selim I (1517) and the rise of the Turkish Empire in which Egyptian social and intellectual life was reduced to provincial standards, Constantinople inherited most of al-Azhar's significance. Instruction at al-Azhar was kept encircled within the medieval classification of theological knowledge: Islamic jurisprudence *(usūl al-fiqh)*; Monotheistic Divinity *(tawhīd)*; Science of Traditions of the Prophet *('ilm al-hadīth)*; Koranic Exegesis *('ilm al-tafsīr)*; Grammar *(nahw)*; Morphology *(sarf)*; Rhetoric *(maʿānī, bayān, badī)*; and Logic *('ilm al-mantiq)* while a few other subjects such as prosody, rhyme, arithmetic, algebra, history etc. were taught privately in the hostels *(riwāk)* connected with the *madrasah*. No one was refused admittance, nor were examinations required of the student *(tālib)*. He simply joined one of the groups *(halqah)* assembled around a lecturer *(mudarris)* in the courtyard or in one of its four *līwāns** and, as soon as he felt capable, he started, with the permission of his teacher. to lecture himself. Thus around himself a *halqah* might grow up until he would be given by the Rector, the supreme *shaykh* of al-Azhar, a licence of independent lecturing and gain recognition as a 'learned man', *ʿalim* (plur. *ʿulamā'**). If he failed to hold the interest of his listeners, he returned to his teacher or another one of his choice. This way a number of people spent a great many years within the precincts of al-Azhar, helped by stipends from its rich endowments *(auqāf*, sing. *waqf**) or earning their modest livelihood by some sort of work. The method of teaching consisted in the oral transmission of the medieval

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

standard works, or rather some later abridgements, and the classical commentaries* and super-commentaries, with ensuing discussions *(munāqasah)* between the lecturer and his audience. The student, to whom as a rule the original texts were not accessible, had to rely on their memory. This situation remained unaltered until the end of the XIXth century.

The first changes set in in 1872 with the introduction of a compulsory examination prior to the appointment as a teacher, but they were confined for the following forty years to details of an administrative nature. The Azharite students themselves - their number oscillated between 10.000 and 15.000 of about 15 to 20 different nationalities - demanded the modernization of the curriculum and the teaching methods; and since practically nothing was done, mainly due to the spirit of scholasticism ruling over the majority of *'ulamā'*, they went on strike. Thereupon minor innovations were attempted in 1911 and hesitatingly extended. But the call for reforms, voiced with growing insistence by the progressive groups among the *'ulamā'*, and echoed more turbulently from within the student body - twice the courses had to be suspended for a whole year - led at last to a reorganization which was initiated in 1930 and further elaborated in 1936. Enacted by a Royal Decree it is at the basis of the present system of studies leading up to full academic degrees and placing al-Azhar on equal rank with the three Egyptian State Universities. Since then several new buildings were erected, some in the immediate neighbourhood, some in other quarters of Cairo, which house the central administration, certain attached institutes, and in particular the different faculties with regular lecture rooms equipped with the usual classroom fittings. The *halqahs* have almost completely disappeared and the courtyard is mainly left to the youngest pupils.

The preparatory nine-year schooling of the Azharite student takes place in primary and secondary 'sections', starting at the age of twelve and preceded by an entrance examination which presupposes the knowledge by heart of the whole Koran. There are 15 of these schools in the country all under the tutelage of al-Azhar. The so-called Higher Section comprises the three Faculties of Islamic Law *(kullīyah al-shari'ah)*; Islamic Theology *(kullīyah usūl al-dīn)*; and Arabic Language *(kullīyah al-lūgha al-'arabīyah)*. In each one a four-year study leads up to the Higher Certificate *(al-shahāda al-'alīyah)*, pre-requisite for admission to the Final Section which is sub-divided into a first one-year stage. The end of the first stage is marked by the delivery of the Ulema Certificate *(shahāda al-'alimīyah)* in either Moslem Law, Preaching or Teaching, which qualifies for practising at a Moslem law court or for exercising the profession of a preacher or religious teacher at an Azharite as well as a Government public school. The second is devoted to specialization and advanced studies in one of the six branches - Islamic Law, Divinity and Philosophy; History of Islam; Koran and *Hadīth*; Grammar; and Rhetoric. Following the presentation of a dissertation *(risālah)* the Degree of Professor *(ustādh)* is obtained, which qualifies for a professorship at al-Azhar as well as at an Egyptian State University and for the superior positions in the public services. Connected

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

with al-Azhar is a library which possesses some 80.000 volumes of which some 20.000 are manuscripts, and a *Fatwā* Committee, answering on the average daily one inquiry on matters of religion or canon law. Yet the new regulations were not conducive to effects as essential as anticipated by their advocates. Hardly was any of the venerable twelfth, thirteenth and fourteenth century authors deprived of his place of honour, nor did the majority of the *'ulamā'* turn their minds whole - heartedly to an abandonment of the time - honoured means of training their students. Soon the reform became the object of severe criticism both from the quarters of the older conservative *'ulamā'* and from their younger colleagues. The former saw in it not only a reflection on their own competence but an attempt at undermining the traditional ideals of al-Azhar and even the very foundations of Islam; the latter, and with them a considerable number of the students, felt that the medieval conceptions in the way of teaching and learning had been left untouched and still barred the way to all independent thinking. In the meantime, other, although not really essential, innovations were introduced without satisfying either side. Periodically, moreover, less comprehensive reform programmes are presented and again withdrawn or remain dormant, but keep alive the sometimes very heated discussions in the learned groups, the press and in students' meetings.

AZRAQITES *(Azāriqa)*, one of the extremist branches of the *Khārijite** sect (VIIth cent.) so called from their first leader Nāfiʿ ibn-al-Azraq. He taught that a Moslem who refused to follow the *Khārijite* doctrine was guilty of apostasy and must be exterminated together with his entire family. His adherents put this principle into practice with utmost fanaticism. Under the warrior-poet Qatarī ibn-al-Fujā'ah* of the banu-Tamīm*, whom they elected Caliph, they infested all southern Mesopotamia and the neighbouring Persian province of Khūzistān, and for several years fiercely defended themselves against far superior government forces under the command of al-Muhallab ibn-abi-Suffrah*. Finally, several jointly operating army corps succeeded in splitting up the forces of the sectaries, and annihilated each group separately. Qatarī and his tribesmen retreated, first into Karmān, east of the Persian Gulf, and from there, continuously fighting, to the region south of the Caspian Sea. They fell in battle near the city of Rayy (Tabaristan). With Qatarī's death (698 A.D.) the *Azraqite* sect disappeared.

ʿAZZAT, young gazelle, a feminine name. Arabic literature has preserved the memory of two women of this name. One is ʿAzzat bint-Humaid ibn-Waqqās, a Bedouin girl, sweetheart of the poet Kuthayr* (VIIIth cent.) who sang her praise in many odes even after her marriage to a more fortunate rival. She is known under the knickname ʿAzzat Kuthayr and her lover Kuthayr ʿAzzat. The second woman is ʿAzzat al-Mailā', one of the famous singers and lute players of al-Madīnah (VIIIth cent.). Her art, beauty and culture as well as her high moral standing made her home the rallying point of the best society of the town.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

B

BABBAGHĀ al-, the Parrot, nickname of the poet abu-al-Faraj ʿAbd al-Walīd (Xth century). Born in Nisībīn on the Syro-Turkish border he soon left his native town for Aleppo, the capital of North Syria and residence of the Hamdānid* prince Sayf al-Dawlah, great patron of art and poetry, who invited him to join the literary circle at this court. After the prince's death al-Babbagha went to Baghdad where he spent the rest of his life. His panegyrics* and elegies*, and particularly his love and drinking-songs* enjoyed great favour among the public of his time.

BADAWĪ al-, AHMAD ibn-IBRĀHĪM, (Badawī, the Bedouin, because he used to cover his face with the *litham*, the veil of the African Bedouins), one of Egypt's most venerated Moslem saints* (†1258). His biographers trace his descent back to ʿAlī*, the Prophet's son in-law. Born in Fās (Morocco) he moved at an early age with his family to Makkah where he distinguished himself by his impetuous gallantry. Soon, however, he changed his wordly mode of life for the pious contemplations of an ecstatic visionary. He left Makkah for Baghdad and gave himself up entirely to the atmosphere of mysticism around the followers of the great Sufis ʿAbd al-Qādir al-Jīlāni* and Ahmad al-Rifāʾī*. From Baghdad he returned to Egypt and settled in Tanta, where he led a life of strictest asceticism and mortification. His visions and alleged miracles quickly spread all over Egypt, so that even Sultan Baybars* came to pay him hommage. He died in Tanta, leaving his 'Spiritual Testament' to his devoted disciple of many years, ʿAbd al-ʿAlī, who organized his adherents into a fraternity called Badawīyah*.

BADAWĪYAH or AHMADĪYAH, a wide-spread derwish order in Egypt, with its center in Tanta. The members wear a red turban as worn by the founder and patron-saint Ahmad al-Badawi (XIIIth cent.). Through the gradual infiltration into the ritual of various elements rooted in the Arabian and Coptic mythical past the order has split into several branches.

BADR al-JAMĀLĪ, a general and statesman (†1094) under the Fātimid* caliph al-Mustansir (1035-1094). An Armenian slave by birth had embraced Islam and worked his way up in the army to the position of a military governor of ʿAkka. Confronted by serious internal difficulties - conflicts among the Turkish and Sudanese soldiery, revolts of the tribes, anarchy in the towns; and an exhausted treasury, bad harvest and pestilence - and extremely dangerous external situation - loss of Aleppo to a family of Bedouin warlords (1060), of Sicily to the Normans (1071) and in the same year of Jer-

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

usalem to the alarmingly advancing Saljūqs - the caliph summoned Badr al-Jamālī to Cairo (1073). Appointed vizier, commander in chief *(amīr al-juyūsh*, commander of the armies, pop. *miryūsh)*, supreme judge and first missionary *(dāʿi al-duʿāh)* he was given full control over the affairs of the state. Supported by his faithful Armenian guards he took the reins of governance firmly in his hands. The turbulent populace of Cairo and Alexandria was pacified, the unruly mercenaries were brought under control and the seditious tribes in the Delta regions subdued. The Saljūqid pressure, however, could not wholly be checked. In 1076 Damascus was given up and notwithstanding three counter-offensives not re-conquered. Yet within its narrower borders the Fātimid empire, already very near to collapse, was led to a forceful renaissance. Badr al-Jāmalī re-established the administrative organization and in particular the fiscal services, protected the peasantry and furthered foreign trade, reinforced the fortification of Cairo - the three great gates still in existence, the Bāb Zawīlah, Bāb al-Nasr, Bāb al-Futūh were part of it -. The mosque which he built (1085) as his burial place on an elevation called after him al-Jabal al-Juyūsh, of the Muqattam hill chain near Cairo inaugurated the type of tomb-mosque subsequently acquiring great favour. He was succeded in the full exercize of his powers by his son Malik al-Afdal*.

BAHĪRĀ, also called Buhayra, or Nestor, legendary figure of a Christian monk or hermit living near Busra in the Hawrān (Syria). According to the story as reported by the Prophet's biographers, he lived in a cell which before him had housed many a generation of hermits who all recorded their wisdom in a book carefully transmitted by each one to his successor. Bahīrā never paid attention to the passing caravans until once the twelve-year old Muhammad with his uncle and foster-father abu-Tālib* came by on their way back from Syria to Makkah and Bahīrā immediately noticed how the trees miraculously crossed their branches over the boy's head in order to shade him. He invited the group to his abode, and noticed between Muhammad's shoulders the sign of his prophetic mission as described in his book. Thereupon he emphatically recommended to abu-Tālib to protect the boy carefully against all harms.
This Arabic legend filtered into the Occident and was treated in various versions. A frequently occurring form of these tales was that of an apostate Nestorian* monk who trained a dove to put a corn in Muhammad's ear, and by this 'miracle' became the founder of Muhammadanism among the Sarazens. Shakespeare in his Henry VI (part I, act I, sc. II) alludes to this episode in the words of the dauphin: 'Was Mahomet inspired with a dove?'

BAHRAIN al-, meaning 'The Two Seas', a group of eight small islands in the Persian Gulf, enclosed by the Qatar* Peninsula in the east and the Arabian mainland in the west. In Middle-Age Arabic writings the name covered also the coast of al-Hasa*, now a province of Saudi Arabia*. The archipelago, a sheikhdom under British pro-

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

tection, comprises an area of only some 200 sq. miles with (according to the census taken in 1950) 110.000 inhabitants of whom about 6000 nationals of other Arab countries; 7000 Persians; and 3000 Indians and Pakistanis. But its strategic position and rich oil deposits have assigned it a primary rank in the system of British interests in the Persian Gulf.

The largest of the islands, called also al-Bahrain, is some 30 miles long and about 12 miles wide, flat and sandy, with some interspersed date and citrus groves. In the north, in the midst of the oil-bearing land, rises the low, rocky crater of the Jabal al Dukhān (Mount of Smoke). The names of the other islands are Muharraq (Place of Burning) Arad, Sitra, Nabī Sālih, Sayah and Khasīfa. Around them, fresh water bubbles up with great force in numerous places. The former primitive system of collecting it in goat skin bags by diving or through bamboo tubes pressed by hand against the ground is now replaced by more rational methods. The bottom of the shallow sea consists of coral residues of which large slabs, supplying a good building material can easily be detached. But what has made Bahrain's name known from oldest times are the pearl banks which cover about one third of the Gulf in this region at a depth of not more than some 100 feet.

Between the Bahrain and Muharraq Islands, connected by a causeway and motor road, lie the well-equipped Harbour of Khor Kalīyah, in regular communication with Basrah, Persian and Indian ports; a flying-boat airport; and the shallow Bahrain Harbour, used by the coastal dhow* traffic, the pearldivers and fishers. On Muharraq Great Britain established in 1935 her principal naval and air base in the Middle East.

The capital al-Manāmah (Place of Sleep', 40.000 inhabt.), commonly known also as Bahrain, is situated between the two harbours. It is the seat of the local government and of the British Political Agent, and the starting point of good motor roads and autobus lines into the interior. Its commercial significance is founded on its old-established pearl market and an intensive transit trade, both in the hands of a few Arab, Persian and Indian merchants families of considerable wealth. They, too, control the export of dates and of mules, a special Bahrain breed, highly appreciated all over Arabia. The only other larger town is Muharraq (about 20.000 inh.) on the island of the same name. It is the center of dhow building, weaving of sail-cloth and reed matting, the main native industries besides pearling and fishing. At Awali on the Dukhān oil fields, the oil company has built up a settlement along modern lines for its personnel and labour force. Numerous villages are spread amongst rich date groves.

The native Bahrain people, the Baharnah - Arabs, in many cases with a strong infusion of Negro blood - belong to more or less equal parts to the Sunnite* and Shī ʿah* creeds. The two religious communities live in separate town quarters and villages of their own, limiting their mutual relations to the strictly necessary contacts. The Shīʿites as a rule work as agricultural labourers in the date plantation, the Sunnites in the pearling, fishing and boat building trades. Poorly paid

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

and indebted to the few landlords, boatowners or merchants, both groups were until recently unable to make a living much above bare subsistence. Only of late have the higher wages paid by the oil company to its workers - together with their families they constitute about one fifth of the population - caused indirectly a gradual rise of the level of all other wages and as a consequence a loosening of the economic dependencies of the masses. Health conditions, too, have been noticeably improved thanks to the installation in the towns of piped water supply, to a modern state hospital in addition to the one established some 60 or 70 years ago by a mission of the Reformed Church of America, and the new village dispensaries. Educational progress, in comparison, was much slower, in spite of the imposing looking secondary school at al-Manāmah. Rigorous conservatism dominates the attitudes towards the traditional code of morals, the seclusion of women or the prohibition of alcoholic drinks, the hierarchical family order and family economy. Within the urban population small circles of professionals and of clerical workers employed in government offices and the subaltern positions of the oil company and the few branches of foreign business concerns are coming to the surface. They feel attracted by certain external manifestations of western culture, but command far too little prestige to influence the prevailing pattern of feeling and thinking. Neither was so far the appearance of the cinema, the radio or the two magazins, the weekly '*al-Qafilah*' (The Caravan) and the monthly '*al-Sawt al-Bahrain*' (The Voice of Bahrain) of any noteworthy significance in the social picture viewed as a whole.

Authentic data on the history of the archipelago - presumably identical with the place called Dedan in the Bible (Ezekiel 27 : 15) - prior to the XVIth century of our era are almost non-existent. Its aboriginal inhabitants must have attained a noteworthy degree of craftsmanship, judging from the stone bowls, bronze weapons and pieces of jewelry which were found in some of the many burial tumuli and could be dated at about 2000 B.C. The discovery near al-Manāmah in 1957 of the site of a city dated around 3000 B.C. revealed the existence of a flourishing trade with Sumerian towns and the people of the Indus valley. But neither these findings nor the few well-preserved skulls have so far permitted much light to be shed on the race of those early dwellers or on the events which led to their disappearance. In inscriptions of the first millenium B.C. Bahrain is mentioned among the vassals or tributaries of the Assyrians. After a long gap until the IVth century A.D. it appears in the hands of a strong Arab tribe, the 'Abd al-Qays who recognized a vague Persian sovereignty, but seemed to have maintained also friendly relations with the South-Arabian kings of Himyar*. Later missionaries from Persia, Zoroastrians as well as Nestorian* Christians, were able to build up communities of both religions among some of the pagan clans, while Judaism, spreading from al-Yaman under the last Himyarite rulers, took root among others. With the Moslem conquest of the whole of Arabia (VIIth century) all of them embraced Islam and the islands were incorporated in the caliphate. But situated on the fringe of its

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

not too solid administrative organization, they remained, as before, practically independent under the patriarchal rule of local chieftains. At the beginning of the XVIth century Bahrain was drawn into the struggle for supremacy in the Persian Gulf, contested by Portuguese, Persians, Turks and Great Britain's East India Company. In 1507 the Portuguese occupied the islands and fortified Bahrain Harbour. In 1534 the sheikh, trying to play off Turkish ambitions against the western intruders, sent a message of welcome to Sultan Sulayman the Magnificent; but, when some years later a Turkish fleet landed a troop of Janissaries, the tribesmen fought side by side with Portuguese and Persians, and forced the Turks to capitulate. Bahrain fell again under Portuguese domination until, in 1622, the declining Portuguese power had to give way to Persian occupation. On the ground of this conquest Persia still claims sovereign rights over Bahrain. In 1784 a group of tribes from the Arabian mainland invaded the islands and in 1816 recognized as their supreme Sheikh the head of the strong Khalīfah clan of the Utabah tribe, who thus became the founder of the present reigning dynasty. But incursions of the pirates from Qatar and 'Umān, raids of the Wahhābi* sectarians and feuds among the leading families kept the population for still a long time in perpetual unrest.

Bahrain's relations with Great Britain date from the so-called General Treaty of Peace (1820), concluded with the East India Company to protect the safety of maritime commerce. By two further treaties, concluded with the British Government in 1880 and 1892, the Sheikh agreed, in return for the guarantee of his independence and the payment of a yearly subsidy, not to enter into treaties with other Powers; nor to admit their agents; nor to alienate any part of his territory save with Greath Britain's consent. Subsequently two agreements were signed, binding the Sheikh not to give without British approval pearl or sponge fishing concessions (1911) and not exploit possible oil deposits himself or to negotiate their exploitation with another, non-British party (1914). A Political Agent, appointed for the first time in 1904, who acts under the Political Resident of the Persian Gulf, residing also in Bahrain, represents Great Britain's interests. Several technical advisers (a Political Adviser, a Collector of Customs, a State Engineer, a Superintendent of Schools), British subjects, but in the Sheikh's service, assist in matters of internal government. Thus the Sheikhdom is now equipped with a comparatively smoothly functioning central administration working on the basis of a regular annual budget, and with municipal committees in the towns. The key positions, however, are in the hands of the Khalīfah family, and the Sheikh still rules in accordance with the medieval concepts of patriarchal authority. Notwithstanding the demands for a more democratic system of governance, especially regarding the method of dipensing justice, which in recent years were voiced on several occasions and in 1954 for the first time in the form of a general strike, the regime so far has remained essentially unchanged.

The original oil concession granted in 1925 - the so-called Holmes Concession after the name of the prospector - to the Eastern and

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

General Syndicate Ltd. was transferred in 1927 to the Eastern Gulf Oil Company. The latter sold its rights to the Standard Oil Company of California which organized the Bahrain Petroleum Company, Ltd. registered in Canada so as to be in conformity with the agreement of 1914. In 1936 the Texas Oil Company acquired 50 per cent of the stock of the Bahrain Petroleum Co.

A pipeline leads the crude oil to a refinery on the east coast of the island, which is connected by another under-water pipeline with the Saudi Arabian oilfields of Dahrān in al-Hasa. A third pipeline with a wharf in the outer gulf had to be laid, the inner gulf being too shallow for the tankers.

Bahrain has enjoyed income from oil since 1934. The original royalty rate of $3^1/_2$ rupees per ton was replaced in 1952 by a 'fifty-fifty' profit sharing arrangement. The following figures concerning the crude oil production and the amounts paid as royalties in the years from 1950 to 1956 have been published:

	Crude Oil Production (Million Metric Tons)	Royalties Paid (Million U.S. Dollars)
1950	1.5	3.3
1951	1.5	3.8
1952	1.5	6.3
1953	1.5	6.3
1954	1.5	6.3
1955	1.5	6.3
1956	1.5	6.3

Two thirds of the royalties go to the Public-Treasury, one third to the privy purse of the ruler, at present His Highness Sheikh Sir Salman ibn-Hamad al-Khalīfah who distributes their allowances to the family members. The British position in Bahrain has been repeatedly contested by the Persian Government on the grounds of an alleged Persian sovereignty over the islands, established, according to Persia's conception, in 1602 and never renounced. In a series of notes between 1927 and 1930 Persia put her case before the member-states of the League of Nations, but the matter was left in abeyance. On the same basis Persia protested to the British and United States Governments against the granting of oil concessions by the Sheikh and claimed her right to the profits derived from this exploitation. In a statement of 1948, repeated in 1957, the Persian Government declared it would consider null and void all treaties or agreements concluded between the Sheikh of Bahrain and any other Power. In 1956 a certain nationalistic movement directed against the British supremacy, and hardly veiling its anti-dynastic tendencies began to take form in a so-called Committee of National Union. Early 1957 following a number of sabotage acts in the oil fields it was dissolved and its leaders sentensed for treason, but its activities apparently continue under the surface.

BAIYŪMĪYAH, a religious Moslem fraternity founded at the beginning of the XVIIIth century by Sīdi ʿAlī ibn-al-Hijāzī al-Baiyūmī

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

(so called from his birth place Bayūm in Egypt). The brotherhood whose main seat is in a village near Cairo has monasteries in the Lower Euphrates valley and in India. Its rules are similar to those of the order of the Qādirīyah (founded by ʿAbd al-Qādir al-Jīlānī) and the Badawiyah* (founded by Ahmad al-Badawī), but are more rigorous. The repeated exclamation '*Ya Allāh*' (Oh God) accompanied by hand clapping is a characteristic feature of the Bayhūmīyah rituals.

BĀJŪRĪ IBRĀHĪM ibn-Muhammad, Egyptian theologian and lecturer (XIXth cent.) at the theologic academy of al-Azhar* in Cairo and for 15 years rector at this institution. He wrote numerous commentaries on canon law and biographies of the Prophet, and various other theological treatises some of which are still in use as text books at al-Azhar.

BĀKHARZĪ al-, ʿALĪ al-HASAN, anthologist (†1075), born in Nishapūr (Persia) where he studied law and literature. After extensive travelling he settled in Baghdad and lectured at the Nizāmīyah* academy. Al-Bākharzī became particularly known by his anthology *Dumyat al-Qasr* (Statue of the Palace) which continues Tha'ālibī's* popular anthology *Yatīmat al-Dahr* (Xth/XIth cent.).

BAKHTĪSHŪʿ, *(Bukht-Yishū*, i.e. Jesus has delivered) name of a family of physicians (VIII-XIth cent.), Nestorian* Christians of Persian origin. The first reputed member was Jūrjīs ibn-Bakhtishūʿ († ca 771) who directed the renowned hospital at Jundi Shāpūr, the present-day village Shāhābād in Khūzistān (Persia). Caliph al-Mansūr* (754-75) summoned him to Baghdad and appointed him court physician, a function which remained hereditary in the Bakhtīshūʿ family in an almost uninterrupted chain of seven generations.

BAKIL, a once powerful Yemenite tribe in the region of Sanʿā', confederated with a sister tribe, the Hashid. To-day the formerly fertile lands of the Bakil are barren, but vast fields of ruins speak of their owners' past wealth. The Bakil belong to the Zaydite* sect, the state religion of Yemen.

BAKR abu-, ʿABDULLĀH, with the epithet *al-Siddīq* (the Veracious), the first caliph (632-34 A.D.). He was born in Makkah of a well-to-do family of merchants and himself engaged in business. From his early youth close friendship bound him to Muhammad, whose junior he was by three years. When Muhammad started preaching abu-Bakr was one of the first to follow him, giving up everything and spending his entire fortune in the service of Islam. Blindly devoted to Muhammad and whole-heartedly believing in his mission he stood by him in all vicissitudes, fighting on his side in every battle. When illness prevented the Prophet from leading the congregation in prayer abu-Bakr took his place. These ties were still more strenghtened when ʿĀ'ishah*, abu-Bakr's daughter, became Muhammad's wife.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

In the eyes of every Moslem abu-Bakr was Muhammad's alter ego, and it was a matter of course that he who so perfectly incarnated the Prophet's ideas and principles was elected his successor. It was abu-Bakr's merit to have maintained in the critical period following the Prophet's death the unity of the still loosely knit Islamic community, which Muhammad's overwhelming personality had built up. Attempts at secession (riddah) were rapidly suppressed, thanks mainly to the military talent of Khālid ibn-al-Walīd*, one of the great generals of the Arab conquest*. Abu-Bakr's two-year caliphate gave the infant Bedouin state sufficient strength to survive the dangerous internal feuds under his immediate successors, and later to expand into the world power which the Arab empire of the IXth and Xth centuries was to become.

BAKR, banu-, an ancient powerful tribe whose original pasture grounds extended from al-Yamāmah in Central Arabia over the Najd to the eastern coast of the Persian Gulf and into Iraq. Later they migrated northwards in the mountain region of the upper Tigris, called after them Diyār Bakr (the Abode of the Bakr), a name which was subsequently taken by the chief town of the area ,ancient Amida, present-day Diarbekir (Turkey). There some of their clans became Christians of the Nestorian* creed. The banu-Bakr, known for their unruly, warlike temper were engaged in continous warfare with the Persian frontier forces as well as with their neighbours, the banu-Tamīm. Their forty year feud with their own kinsmen, the banu-Taghlib* ,the so-called Basūs War has become famous in Arab annals; and so has their victory over the Persians in the Battle of Dhū Qār (610 AD).

BAKSHISH, word filtered into Arabic from Persia where it denoted the gift from a person of high rank to somebody of lower social standing. To-day it means alms, tips and bribes.

BALĀDHURĪ al-, AHMAD ibn-YAHYA, a historian (†892) of Persian origin, who left few biographical traces. Two important works of his pen are known. One, the *Kitāb Futūhi al-Buldān*, translated into English under the title 'The Origins of the Islamic State', is a historical summary of the Arab conquest* and presents particular interest because of the light it throws on the development of law, economics and civilization in general in the conquered countries. It is down to this day still used as a textbook in some colleges of the Arab countries. Balādhurī's second work, the *Kitāb Ansābi al-Ashrāf* (The Book of the Lineages of the Nobles) is a chronicle on the early history of the caliphate of which two volumes have been preserved. It begins with a genealogy of the Arabs, continues with biographies of the Prophet, and his descendants and covers part of the detailed biographical studies of the Umayyad* period. The book is enlivened by anecdotes which reveal many characteristic features of contemporary society and by numerous quotations from ancient poets.

BALĪ banu-, Egyptian tribe of South-Arabian origin, a branch of

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

the great Qudāʿa* group of tribes which probably in the IVth or Vth century left al-Yaman for Syria. Arab chroniclers mention the banu-Balī as auxiliaries of the Byzantine army in the Battle of Mu'tah (629 A.D.), where the Prophet's troops were beaten. They took his side, however, a year afterwards, following his conquest of Makkah, but only to desert him again and to fight in the battle of Yarmūk (636 A.D.) in the ranks of the Byzantines. Under Caliph ʿUmar* (634-44) the banu-Balī were made to migrate to Egypt where they still live.

BARAKAH, benediction, blessing, in a narrower sense denoting the mystical, wonder-working radiation ascribed to the Moslem saints*. Popular belief lends the same faculty to their tombs and any object brought into contact with them, particularly rings, rosaries or pieces of cloth, any of which might be worn as talisman.

BARĪD see MAIL

BARMAKIDS, *Barāmikah*, a famous family of three generations of high government officers serving under four ʿAbbāsid* caliphs. The founder of the family was Khālid ibn-Barmak, son of the chief priest *(barmak)* of a Buddhist monastery in Balkh (Persia) who embraced Islam and notwithstanding his adherence to the Shīʿah* creed to which also his sons and grandsons remained faithful, became First Secretary *(kātib*)* to the rigorously Sunnite* first ʿAbbāsid caliph al-Saffāh* (750-54). After the latter's death caliph al Mansūr* (754-75) placed him at the head of the finance department *(diwān al-kharāj)*, where he soon gained not only great honours but also a considerable fortune. He was succeeded by his son Yahya who held some of the highest offices in the state under both caliphs al-Mansūr and al-Mahdī (775-85) and was entrusted with the education of Mahdī's son Hārūn al-Rashīd* (785-809). After Hārūn's ascension to the throneYahya was appointed vizier* with almost unlimited power. For seventeen years he and his two sons al-Fadl and Jaʿfar held the destiny of the Arab empire in their hands, al-Fadl being in charge of the eastern. Jaʿfar of the western provinces. Jaʿfar in particular was distinguished by the caliph's fullest confidence and close friendship. The Barmakids were not only lavish builders of palaces and mosques, munificient patrons of poets, scholars and writers; they also excelled, especially Yahya and Jaʿfar, by their refined culture and erudition as well as by their rhetorical and literary gifts. Their outstanding merit, however, was the statesmanship they displayed in maintaining the balance of power in the increasingly complex conduct of the affairs of the caliphate, a balance continually menaced by the antagonism between the ambitious, politically highly skilled leaders of the large Persian population and the proud but less experienced Arabians who saw the governance of an empire in the perspective of their traditional tribal outlook. The glory of the wise and splendid ruler which in popular belief illuminates the figure of Hārūn al-Rashīd is in reality due to the talent of his Barmakid viziers. Their disgrace and downfall came unexpectedly and suddenly. Jaʿfar at the age of 37 was put

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

to an ignominous death (803), Yahya and al-Fadl were thrown into prison where they died (805), and their fortune - they were said to have possessed almost incredible wealth - was confiscated. The caliph's motive has not been elucidated, for that given by his biographers - a love affair between his sister ʿAbbāsah* and Jaʿfar - seems hardly sufficient.

BARSĪSĀ, name of a legendary hermit, who, so the story goes, spent many years in ascetic seclusion, devoting his life to prayer and fasting until once, the Devil brought a beautiful woman into the saintly man's abode and using all his artifices made him at last succumb to sin. When the woman became pregnant Satan persuaded Barsīsā to kill her and hide her body in his cell lest the world should learn of his weakness. The crime became known however and the hermit was tried and sentenced to death. Promised life and liberty by the Devil on condition of abjuring God, Barsīsā succumbed a second time, but only to find himself betrayed again and miserably abandoned to his fate.
Rooted probably in ancient mythical beliefs this legend appears in various versions in Oriental folklore. At the end of the XVIIIth century it was used as the subject of a novel, 'The Monk', by the English writer Matthew Gregory Lewis ('Monk Lewis') which enjoyed great popularity and by its accumulation of murder, diabolism and rascality became a forerunner of the modern 'thriller'.

BASHSHĀR ibn-BURD, Arabic poet (†783). Descended from a noble Persian family he never concealed his strong national feeling and his conviction of the superiority of his race. Born blind he spent almost his entire life among the learned circles of Basrah and at the court at Baghdad, but found himself in constant opposition to the ruling spiritual, political and social concepts of his time. He stood out as an ardent supporter of the Shuʿūbīyah* - a group of intellectuals and writers who reacted in sharp polemics against the Arab predominance - and seems to have sympathized with the heterodox movement of the *Muʿtazilites*, perhaps also with the Zoroastrians and Manichaeans, two creeds which had still many secret adherents in Persia. Bashshār ibn-Burd was one of the first to replace the archaic style and antiquated themes of the ancient Bedouin odes, which scholarly convention still imposed on the poet, by new ideas and forms, more in harmony with the life of his days. He was, however still counted among the classics and referred to as an authority on diction and grammar. His literary fame did not save him, however, from final disaster, and he had to pay with his life allegedly for one of this satirical poems against Caliph al Mahdī's (775-785) vizier, or, or ridiculing the caliph himself, according to another version; more probably because of his heretic views.

BASRĪ al-, HASAN, a highly reputed religious scholar of outstanding piety (†728) and counted among the most authoritative transmitters of the Prophet's Traditions *(hadīth*)*. His teaching was of fundament-

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

al importance for the shaping of religious thought far beyond his own time and greatly contributed to the development of the idea of asceticism*, the movement of Sufism and monasticism. In the controversy between the advocates of the doctrines of Free Will (Qadarites) and Predestination (Jabrites) he sided, at least for a while, with the former. The rationalistic Muʿtazelites claimed him as their spiritual father. Hasan of Basrah did not formulate his ideas in writing but a number of his sayings and quotations from his lectures have been transmitted. It is said that the entire population of Basrah attended his funeral which took place on an Friday, so that for the first time in the history of Islam the mosques remained empty at the hour of the solemn Friday* prayer.

BĀTINITES, adherents of a *Shīʿite** theological school of thought called *bātin* (inner, esoteric) which maintained that only a symbolic interpretation requiring gradual initiation by an illuminated teacher could reveal the real truth of the Koran. The word, they claimed, was like a veil, hiding the deep and occult meaning never attainable to those clinging to literal explanation (*Ẓāhirites** or 'literalists', from *ẓāhir*, the outer form). Jaʿfar al-Sādiq (†765), highly reputed alchimist-atrologer and scholar of the occult sciences, the sixth 'visible' *Imām** according to *Shīʿite* conception, is usually credited with being the founder or at least chief exponent of the Bātinite views. He probably infused them with the doctrine of the divine source of the Imāmate (the spiritual leadership of Islam) and of the transmission by divinely ordained hereditary succession from ʿAlī*, the husband of the Prophet's daughter Fātimah*. In this form the Bātinite ideology became the spiritual vehicle for the claims to the caliphate advanced by numerous pretenders on the ground of - real or alleged - ʿAlid* descent. The wide-spread Ismāʿīlite* sect and its offsprings (Qarmatians*, Fātimids*, Assassins*, a.o.) belong all to the sphere of Bātinite thought.

BATTĀNĪ al-, abu-ʿABDULLĀH MUHAMMAD ibn-JĀBIR, called Albatenius by his Latin translators, Arabic astronomer (†929). He was born in Harrān of Pseudo-Sabian* parentage, and studied in al-Raqqah, a town on the left bank of the Euphrates, then an outstanding scientific centre. There he spent the greater part of his life, devoted to observation and research. He died near Sāmarra at the age of seventy. His principal work, *al-Ẓīj al-Sābi'*, (Treatises on Astronomical Tables), was translated into Latin and Spanish and had great influence on astronomical and astrological studies in Europe during the Middle-Ages. His calculations of the lunar eclipses were used as late as the XVIIIth century. Some of his achievements in the fields of trigonometry were fundamental for the further development of this branch of mathematics.

BATTLE OF ʿAYN JĀLŪT, (Spring of Goliath) so called after a place near Nablus (Palestine), according to an Arab legend the scene of the fight between David and Goliath. There in 1259 Baybars*,

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Mameluke* warlord and later sultan of Egypt, decisively defeated a strong Mongol army on its march against Cairo, saving Egypt from an imminent invasion, and definitely averting the Mongol danger from the Arab world.

BATTLE OF BADR, so called after a valley some 20 miles south-west of al-Madīnah. Here, on the 17th of the month of *Ramadān* in 624 Muhammad with about 300 followers routed a more than three times superior Makkanese force. The victory won in this encounter *(Ghazwat al-Badr)* was considered by Arab historians as deciding the fate of Islam and as the foundation of its military power. The success was due as much to Muhammad's strategy as to the enthusiasm and contempt of death of his warriors. Abu-Jahl*, one of the fiercest opponents of the new creed, fell in the fight. Large booty was taken by the Moslems, and the manner of its division served as model for the procedure followed in the future wars of the Arab conquest. On this occasion the Prophet is said to have acquired his celebrated sword* *Dhū al-Faqār* which he later turned over to his son-in-law ʿAlī*. The Prophet's son-in-law abu-al-ʿĀs, husband of his daughter Zaynab*, who had fought on the side of his enemies was among the prisoners. Zaynab, according to tradition, sent as ransom for her husband a golden necklace which had been given by Muhammad to her mother Khadījah*, but the Prophet released him without a ransom. This victory is several times mentioned in the Koran (sūrah III, 11, 119 and VIII, 17, 42, 43) as due to God's intervention in favour of the faithful, and indeed it convinced many who had doubted in Muhammad, of his prophetic mission. All incidents of the Battle of Badr have been lavishly embellished by legend.

BATTLE OF THE CAMEL, fought in the year 656 near Basrah between ʿAlī ibn-abi-Tālib*, the fourth Caliph, cousin of the Prophet and husband of his daughter Fātimah*, and a coalition of opponents headed by ʿĀ'ishah*, the Prophet's widow, al-Zubayr ibn-al-ʿAwwām*, also a cousin of the Prophet, and Talhah ibn-ʿAbdullāh*. The event is called after the camel which ʿĀ'ishah rode in the midst of the rebel warriors. Both of ʿAlī's rivals fell in the battle, and ʿĀ'ishah, taken prisoner, was assigned a residence in al-Madīnah with all honours due to her rank.

BATTLE OF DHŪ QĀR, a site near al-Kūfah, which became famous in Arab history by the victory won by the tribe of the banu-Bakr* over a Persian force (about 610 A.D.). Numerous legends celebrate this feat of arms, the so-called *Yawm Dhī Qār* (Day of *Dhū Qār)*, as the beginning of the Arab conquest*.

BATLLE OF DHŪ al-SAWĀRĪ, or *Dhāt* (fem. form of *dhū) al-Sawārī*, literally translated 'Master of the Masts', the name given by Arab chroniclers to a maritime battle on the Anatolian coast off Finike (Phoenix) between the Arabian and Byzantine fleets (655 A.D.). This encounter at sea ended with a brilliant Arab victory.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

BATTLE OF THE DITCH, *Ghazwat al-Khandaq* (627 A.D.) an episode in Muhammad's struggle against the banu Quraysh*, the leading clan of Makkah. After their defeat in the battle of Uhud* (625 A.D.) the Makkanese equipped an army said to have numbered some 12.000 men which marched against al-Madīnah to destroy Muhammad's growing power. Upon the advice of a Persian freed man, a convert of his entourage, Salmān al-Fārisī*, Muhammad surrounded the town by a moat *(khandaq*, arabizised form of the Persian *kandaq)*. This fortification, although crudely and hastily constructed, but an innovation in Bedouin warfare, made such an impression on the aggressors, that they retreated after a one month's siege without even having attempted an attack. In the Koran (sūrah XXXIII, 9-333) the event is explained with many details as a manifestation of the grace of God.

BATTLE OF FAKHKH, in 786 some Shīʿite* sects under the leadership of a group of descendants of ʿAlī*, the Prophet's son-in-law, revolted against the central government and tried to seize Makkah, but were beaten and exterminated at Fakhkh (to-day *al-Shuhadā* i.e. the Martyrs) a village in the surroundings of Makkah. The Shīʿite observe the day of the Battle of Fakhkh as a day of mourning.

BATTLE OF HUNAYN, a valley a few miles distant from Makkah on the road to Tā'if. After Muhammad's entry into Makkah in 630 A.D. his fierce enemies, the tribes of the Hawāzin* and Thaqīf, resolved to reconquer the city. With their women and children and all their belongings they assembled in Autas under the Thaqīf chieftain Mālik ibn-ʿAws. When Muhammad marched against them they attacked him at Hunayn. The Prophet's personal courage and leadership turned an initial defeat into a crushing victory. Many of the enemy were killed and - according to the Prophet's biographers - 6000 women and children captured and herds of camels taken as booty. A great number of the survivors embraced Islam, others defended themselves for a while in Ta'if but finally had to surrender. The Koran *(sūrah* IX, 25/26) ascribes the unexpected change of fortune at the critical moment of the battle to the intervention of God who 'sent down his hosts which ye saw not (i.e. his invisible angels) and, He punished the infidels'. The success considerably increased Muhammad's prestige among the pagan as well as the Christian tribes, so that voluntary submissions and acceptance of his teaching henceforth assumed a growing significance.

BATTLE OF MARJ RĀHIT, a village in the plain north of Damascus, where in 684 A.D. a federation of South-Arabian tribes under the leadership of the powerful banu-Kalb* fighting on the side of the Umayyad* Caliph Marwān I, (684-685) decisively beat the Qays ʿAylān*, a confederation of North-Arabian tribes, led by Dahhāk ibn-Qays al-Fihrī*, partisan of the anti-Caliph ʿAbdullāh ibn-al-Zubayr*. The battle and the Kalbite victory, which determined the supremacy of the Umayyad dynasty, and to a great extent were responsible for perpetuating the ancient feud between the tribes of the

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

North and those of the South, hold a prominent place in the Arab annals.

BATTLE OF MU'TAH, called after a village near Karak (Kingdom of Jordan) west of the Jordan river, where for the first time Muhammad's tribesmen met Byzantine troops in battle (629 A.D.). The events which led to this encounter are variously reported by the Arab chroniclers. According to some the Prophet had ordered this expedition to avenge the slaying of his envoy whom he had sent to the Ghassānid* prince of Busra (Syria), a Byzantine vassal and commander in this Byzantine frontier area; according to others the Moslem warriors, badly in need of fresh supplies of equipment, were out to raid the stocks of arms which they hoped to find in Mu'tah, reputed for the art of its sword-smiths; still others explain it as an attempt of enforcing conversion to Islam. The Battle of Mu'tah in which the Arabian forces, some 3000 men strong, suffered a heavy defeat and lost three commanders in succession - Muhammad's adopted son Zayd ibn-al-Hārith*, his cousin Jaʿfar ibn-abi-Tālib*, and the poet ʿAbdullāh ibn-Rawagha* - has become the subject of many tales and anecdotes, all emphazising the overwhelming superiority of the imperial army. On this occasion the young Khālid ibn-al-Walīd*, later conqueror of Syria, by his clever leadership in the retreat, saved the survivors and won his first laurels.

BATTLE OF SIFFĪN, a village on the west bank of the Euphrates, near the Syrian border, where on July 26th 657 Caliph ʿAlī* (656-61) with his army, according to Arab chroniclers 50.000 men strong, encountered his antagonist Muʿāwiyah ibn abi Sufyān* who was to become the founder of the Umayyad* dynasty. Muʿāwiyah, on the point of losing the battle, made use of a stratagem which became famous in Arabic annals: he stopped the pursuing ranks of the enemy by holding up copies of the Koran, tied to lanceheads, thus intimating that the decision should be left to the word of God. Defeat in battle was averted and arbitration was agreed upon - a political success, hardly less significant than the tactical advantage, since it considerably weakened ʿAlī's prestige with his followers. In January 659 the arbitrators met in a solemn session attended by 800 witnesses. Muʿāwiyah's representative was ʿAmr ibn-al-ʿĀs*, unanimously acknowledged by Arab historians as a diplomatic genius. The procedure and verdict of this arbitration have been variously reported, but the decision seems to have been for the invalidation of the claims of both parties, and the conflict remained pending. Two years later ʿAlī was assassinated in al-Kūfah and Muʿāwiyah proclaimed himself caliph at Jerusalem.

BATTLE OF UHUD, called after a rocky hill north of al-Madīnah, where in 625 A.D. (the third year of the *hijrah**) Muhammad with some 1000 of his followers was beaten by a three-fold superior force, mostly banu-Quraysh* and Thaqīf, of the allied towns of Makkah and Tā'if. Muhammad was hurt in the face by an arrow or stone,

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

whereupon the young Khālid ibn al-Walīd*, one of the Quraysh leaders, raised the cry: 'Muhammad is slain!' and thus apparently contributed greatly to the confusion in the Muslim ranks. The main cause of the defeat seems to have been, however, the lack of discipline of Muhammad's bowmen, who had left the position assigned to them and thus furnished to Khālid's well mounted troop the occasion for an outflanking attack which decided the battle. The Moslems, cleverly conducted by abu-Bakr*, were able to return the following day safely to al-Madīnah.

BAWĀYIKĪ, term denoting the wholesale dealers in agricultural products except fruit, a class of merchants of considerable significance in the economic structure of the Arab countries by their role as money-lenders to the peasants and even to the larger land-lords in the difficult period between sowing and harvesting. As a rule such loans are given free of interest but nevertheless are a source of rich, not seldom usurious profit by the correspondingly lower purchase price at which the cultivator has to sell his crop to the *bawāyikī* or his agent on whose financial support he depends. Generally the *bawāyikī* has his place of business in the town and deals directly with the more important land-owners, whereas his operations with the peasants are conducted through a chain of small country shopkeepers *(baqāl)* to which the village households usually are heavily indebted.

BAWWĀB, ibn-al-, abu-al-HASAN, calligrapher, known as the inventor of the calligraphic style called *muhaqqiq*. He was born in Baghdad (†1022 or 1032), the son of a doorman *(bawwāb)* of the caliph's palace. He is said to have produced 64 copies of the Koran and to have acquired in the course of his work a thorough knowledge of canon law and theology.

BAYʿAH, in pre-Islamic times meaning the formal conclusion of a sale symbolized by a handshake. From the time of Caliph abu-Bakr* (†634) the term denoted the declaration of allegiance and hommage to a new caliph. *Bayʿah* was a ceremony in which the leaders of the community touched the caliph's open hand, thus expressing their recognition of his authority, and their obedience to him.

BAYBARS al-, with his full name and titles *al-Malik al-Ẓāhir Rukn al-Dīn al-Bunduqdārī* (king, conqueror, pillar of the faith, arbalester) the fourth of the Egyptian Mameluke* sultans of the Bahrī line (1260-77). He was born in Turkestan and sold as a slave to Damascus. From there he was sent to Egypt, placed in the bodyguard of the last Ayyūbid* sultan al-Sālih and soon reached a commanding position. Implicated in military conspiracies which resulted in the assassinations of Sultan Sālih and his successors, the two Mameluke sultans Aybak and Qutuz, Baybars had to leave Egypt for Syria. Having won a splendid victory at' 'Ayn Jālūt* (1259) over the invading Mongols, he was proclaimed sultan by his troops.
In order to counteract the popular movement in favour of a Shīʿite*

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

ruler and to gain the support of the Sunnite* section of the population he invited a relative of the last Baghdad Caliph who was killed during the destruction of the city by the Mongols in 1258, and installed him with great pomp as Caliph al-Mustansir Billāh in Cairo. By means of treaties he secured the neutrality of the chief Mongol Khans, the Byzantine Emperor, the King of Sicily, the Christian princes of Spain, the Saljūq Sultan of Anatolia and the Imām of Jemen. Thus being safe from external threats he crushed between 1263 and 1271 one after the other of the Crusader's strongholds. In 1263 Nazareth with its famous church was destroyed; in 1266 Saffah in Palestine, the fortress of the Knights Templar was conquered and 2000 knights executed; in 1268 Jaffa fell and in the same year Antioch was given to the flames, the 16.000 men of the garrison killed and some 100.000 inhabitants sold as slaves; in 1271 the strongest of the Latin bulwarks was taken, the Hisn al-Akrād (Castle of the Kurds, to-day Qal'at al-Hisn or Crac des Chevaliers) on the road from Tripoli to Homs, one of the rare examples still in existence, although partly in ruins it shows the high perfection which military architecture attained in the Latin Orient. Next the dangerous sect of the Assassins* was subdued, the power of the Armenian Kingdom broken, and the rebellion of the Nubians and Berbers reduced.

These military achievements were consolidated by a planful activity of reconstruction and organization. The dammages caused by the Mongol invasion and the succeeding wars were repaired. Decayed ports and roads were rebuilt and new ones opened, and an extensive postal service was established. Outstanding among the works of architectural art due to Baybars' ambition as a builder are the great mosque and the madrasah* in Cairo, - to-day in ruins - which bear his name. His attempt to make the throne hereditary in his family by proclaiming his son Barakah heir apparent was not successful; after a two-year reign Barakah was forced to abdicate.

Baybars' talent as a leader in war and peace, combined with his religious zeal as the champion of Islam against the Crusaders have left a lasting impression on the popular mind. He became the hero of a romance of chivalry, the *Sirāt al-Malik al-Ẓāhir*, a long, fantastic mixture of historic facts, legend and fiction, without particular literary quality. It is composed of individual stories written by several authors at various periods and loosely assembled presumably in the XVIIIth century. A complete edition in 50 volumes was published in 1908/9 in Cairo.

A former Ayyūbid mansion in Damascus, decorated with a fine mosaic frieze, was converted by Barakah into a mausoleum for his father. Under the name al-Zāhirīyah (derived from Baybars' title al-Zāhir) it houses to-day the Syrian National Library.

BAYDĀWĪ al-, ʿABDULLĀH ibn-ʿUMAR, one of the best-known commentators of the Koran (†1286). He was born in Persia and spent almost all his life there entirely given up to theological and linguistic studies. His commentary entiled *Anwār al-Tanzīl wa al-Ta'wīl* is based to a great extent on the *Kashshāf* by Zamakshari* (XIIth cent.)

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

but mainly stressing the philological explanation of the Holy Text. Baydāwī's work, condensing much material into one volume, enjoys great popularity and was itself much commented upon.

BAYT al-HIKMAH, House of Wisdom, founded in 830 by Caliph al-Ma'mūn, which combined the purpose of a library, observatory and official institute for systematizing the translating work of Greek philosophers and scholars which previously had been left to individual initiative.

BEDOUINS see TRIBES

BEG, or bey, title placed after the first name to-day in the Arab countries by common usage as a mark of courtesy given to members of the upper classes. In the Ottoman Empire it was the prerogative of the sons of pashas, higher officers and of civil servants; in Egypt also of the descendants of the Mameluke* families.

BIBLE TRANSLATIONS. The need for an Arabic version of at least part of the Bible seems to have been felt for the first time about the VIIth cent. when their evangelizing zeal took Melkite*, Jacobite* and Nestorian* wandering monks all over the Arabian peninsula among the pagan Bedouin tribes. None of the manuscripts of Arabic Bible texts, extant to-day can be ascribed with certainty to this period; but there are strong reasons to assume that a good many of them are later copies of the work done in Syrian and Palestinian monasteries for the use of those pre-Islamic missionaries. Yet before this early translating activity could progress beyond the stage of sporadic and haphazardly undertaken individual efforts, the triumphal advance of Islam marked the end of evangelization. Thus vanished for the translators most of the incentive to further development of those modest beginnings.

Motives of a very impelling nature however brought about its revival a hundred years later. By then Arabic was far on its way to superseding in Syria, Palestine, Iraq and Egypt the native idioms in public as well as every-day life. The Christian communities realized that the rendering of the Scriptures into the new common language had become a primary condition of self-preservation. The task was assumed, as before, by the monasteries, but this time systematically and on a steadily increasing scale. Of the New Testament *(al-ʿAhd al-Jadīd,* the New Covenant) it was the Gospel *(al-Injīl,* from the Greek euangelion) and the Epistles of St Paul, of the Old Testament *(al-ʿAhd al-ʿAtīq)* the Psalms*, to which they first turned their attention. They used Hebrew, Greek, Syriac and Coptic originals; often the final elaboration in Arabic was preceded by a preliminary translation into Syriac with which, as with Latin in the West, most of the learned clergy were conversant. A similar work of translating, based on Latin texts, set in simultaneously among the Mozarab Christians in Spain.

A number of such manuscripts written between the VIIIth and Xth centuries, the majority fragmentary have come down to us. One of the

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

richest collections, which includes three complete Gospel texts besides numerous portions of Pauline writings and of the Psalms, is preserved in the Sinai monastery of St. Catherine. Of equal interest, although smaller in number, are the parchments of the Mar Saba monastery near Jerusalem. Several fragments of early Mozarab versions (IXth and Xth cent.) are in the possession of the Vatican Library and the Spanish National Library in Madrid. That the translators began comparatively soon to widen their scope is shown by some fragments of the Apocalypse (first half of the Xth cent.), now dispersed in several libraries. By the end of the XIIIth century attemps were made at assembling in one single codex whatever parts of the New Testament could be gathered together, but it took two hundred years longer before a complete compilation became possible. The first, Arabic full-text edition of the New Testament was printed in 1616 by a Dutch orientalist in Leyden, Thomas van Erpe, on his own primitive press.

Even examples of an occasional poetic ambition have been preserved in several rhymed versions of the Gospel, dated about the end of the ninth or the first years of the tenth century. They were the still somewhat artless forerunners of the more refined creations of this type, which were the pride of the Nestorian monks of northern Syria in the XIIIth and XIVth centuries. With very rare exceptions all the early translators remained anonymous. One whose name has survived was Ishāq ibn-Balashq - Isaak, Son of Velasquez - of Cordova (end of the Xth cent.), frequently quoted by Moslem authors especially in polemical treatises. Already before him a few Moslem polemicists had based their arguments in refutation of certain Christian tenets on passages of the Gospel. Some of them, probably to emphasize their high scholarly level, used for this purpose their own elaboration in the rhymed prose *(saj'*)* of koranic diction. Especially reputed among this group was al-Qāsim ibn-Ibrāhīm al-Hasanī, the learned *imām** of the Zaydite* sect in Yemen (end of the Xth cent.).

Lesser concern was given to the Old Testament, at least as far as can be judged from the material at present in existence: copies of extracts, which were in circulation from the XIth or XIIth century onwards. With the exception of a few fragments of the Book of Job (first or second quarter of the Xth cent.) in the British Museum, originals, although apparently produced not much earlier, have not come to light. Widely spread was a kind of free rendering of the Pentateuch by the Jewish theologian Saʿīd ibn-Yūsuf al-Fayūmī, better known as Gaon Saadia (Xth cent.), which was as popular with Christians as with his own correligionists. It was one of the first Arabic texts to appear in print (Constantinople, 1546) although in Hebrew type, together with a Hebrew, Chaldaean and Persian version in the same volume.

By the end of the Middle Ages the individual portions of both the Old and New Testament, accumulated by generations of translators had attained a considerable amount and variety. Within most of the Christian denominations the thought of making available the whole of the Scriptures in one single body suggested itself as the next step

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

of this development. Such codices, the work of Syrian and Egyptian compilers, have been preserved in the Asiatic Museum of Leningrad, the Vatican Library and the Museum of Coptic Art in Cairo. They incorporated a still rather indiscriminately chosen heterogeneous material, but they represent an essential phase of the more critical judgement which was soon to evolve. Far more methodical proceedings were already familiar to the Maronite* scholars who prepared for the great polyglot Bible edition of Paris (completed 1645) the Arabic text, the first one to appear in print. The second was contained in the polyglot Bible of London (completed 1657) and the third one, the Biblia Sacra Arabica, a joint elaboration of Maronite and European theologians, was published in Rome under the auspices of the papal curia (completed 1671). Wholly or in part repeatedly reprinted, particularly by the British and Foreign Bible Society, and especially in Aleppo and Cairo monasteries copied by hand, the London and the Roman Catholic version remained in use among the Arab Christians for the following two hundred years.

About the middle of the last century the reawakened missionary activity called forth the demand for a Holy Book in a simpler language without the literary embellishments which as in the past were still dear to the majority of the learned, but kept most of the meaning out of reach for the mind of the masses. It soon became evident that this aim went beyond what could be accomplished by a mere revision. Thus the laborious undertaking of an entirely new translation based on the originals - Hebrew for the Old Testament, Greek and Latin for the New Testament - was started almost simultaneously in Protestant and Catholic quarters, but independently of each other. The Protestant Bible, published by the American Presbyterian Mission in Beirut, (1856-65) was the work of a team of two American missionaries, Eli Smith and Cornelius Van Dyk; two of their former students, the Lebanese scholars Butrus Bustānī* and Nasif Jāzijī; and a Moslem man of letters, the sheikh Yūsuf al-Asīr of the al-Azhar* academy in Cairo. The Catholic Bible was issued by the Jesuits in Beirut (1876-80) under the joint supervision of a French orientalist, Father Augustin Rodet, and another member of the Jāziji family, Yūsuf Jāziji. Both versions, in complete editions and in various individual portions, are in equally large circulation all over the Arabic-speaking world.

BIDᶜAH, Innovation in Religion. A frequently occurring term of Moslem theology denoting all things, ideas and usages in contradiction to the existing orthodox doctrine or custom *(Sunnah*)*. Two main theories were developed by the religious doctors and jurists in regard to the admissibility of introducing such innovations into religious practice or jurisprudence. The conservative school, represented to-day principally by the Wahhābis* in Saudi Arabia*, holds the opinion that the Scriptures have to be followed literally and admit of no reform whatsoever. The liberal doctrine divides the Innovations into bad ones, which are condemnable, and good ones whose acceptance may be considered if they can be fitted into the dogma and contribute to the cultural progress of mankind.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

BILĀ KAYFA, literally 'without asking how', usually translated 'without modality', a term of Moslem scholastic theology denoting the principle that a religious dogma which had found general recognition was to be accepted without further argumentation. It was formulated in the Xth century, allegedly by al-Ashʿarī*, as a reaction of the orthodox theologians against the spreading tendency of subjecting the sacred texts to philosophic scrutiny and investigation, which they considered liable to undermine the religious faith of the masses.

BILĀL, Abyssinian slave ransomed by abu-Bakr*, the Prophet's father in-law and one of Muhammad's first converts. In spite of the tortures which Muhammad's Makkanese opponents inflicted on him to make him recant he remained faithful to his new creed. Because of his forceful voice Bilāl was put in charge of calling the worshippers to prayer from the flat roof of the Prophet's mosque at al-Madinah, and thus became the first muezzin (caller to prayer). On solemn occasions he preceded the Prophet carrying a lance in his hand. He died in Damascus ten years after Muhammad.

BILQĪS, name of a mythical South-Arabian queen, by some Arab authors of the Middle-Ages held to be the Queen of Saba (Sheba) whose meeting with King Solomon is related in the Koran, (sūrah XXVII, 22-44) without however the name being mentioned. The ruling dynasty of Abyssinia traces its origin to this royal couple, a belief which may have its roots in the fact that the very ancient flow of South-Arabian settlers had produced the racial mixture which characterizes the major part of the Abyssinian population. Other Arab writers identified Bilqīs with the Minaeo-Sabaean* deity Alqamah. The figure of Bilqīs possibly embodies remembrances of Arabian priestess-queens of early periods, some of whom are referred to in Assyrian inscriptions, such as Queen Zabibi*, Queen Samsi or Queen Taʿalkhum, contemporaries of Tiglath Pileser III (745-727 B.C.) and Sargon II (722-705 B.C.).

BIOGRAPHIES, a branch of Arabic literature very popular throughout the Middle-Ages. It came into favour in the VIIth century when warlike episodes of the Prophet's life were worked into narratives built up in a style which combined prose and verse, comparable to the epics of the pagan period, the 'Days of the Arabs'*-. With the expansion of the new creed the emphasis was laid mainly on the religious motives, so that these tales received a distinctly pious character. They were transmitted from mouth to mouth chiefly through the professional street-preachers* *(qussās)*, until around the VIIth century they received a definite form by the introduction of a method which was called *isnād* (chain): to prove the veracity of their narratives the chroniclers established a 'chain' of transmitters leading back, link by link, to what was believed to be their original source. This procedure was followed not only in all later biographies of the Prophet and his Companions* as well as in the theological records of his acts and sayings *(hadīth*)*, but also in most other biographical and historical

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

works of later years. The first biographers of Muhammad who elevated their hero from the local setting of Arabia to the stage of world development with the mission to lead Islam and Arabism to triumphal victory, were ibn-Ishāq* (†767) and al-Wāqidī* (†823). Ibn-Ishāq's *Sīrat Rasūl Allāh* (The Life of the Messenger of God) became the classical pattern for biographies of the Prophet, hence generally called *sīrat*. Some of these *sīrat* were subsequently also rendered in verse.

The use of the *isnād* system soon made appear the need for investigations into the reliability of the transmitters, and then gave rise in the ninth-century Baghdad to another type of biographical literature, that of the 'Classes' *(tabaqāt*)*. This consists in minute descriptions of the lives of the informants, who were grouped into different 'classes' following the points of view of the authors. The principal promoter of this type, which continued until later into the Middle-Ages was Sa'd ibn-abu-'Abdullāh* (†844). In the XIIth and XIIIth centuries the historians ibn-al-Athīr* (†1177) and al-Dhahabī* (1274-1348) still found wide-spread interest for collections containing 7500 and 8809 biographies respectively of this kind.

The taste for biographies and biographical stories, which down to this day has remained vivid in the Arab public, brought forth a rich harvest of specialists who treated the lives of outstanding men in all fields of human activity. Al-Tabarī* (838-923) wrote his 'Annals', a History of the World, in the form of individual biographies of kings and statesmen. Khatīb al-Baghdādī* (1002-1071) and ibn-Asākir* (†1117) followed similar lines in their histories of the cities of Baghdad and Damascus. Numerous more or less explicit biographical notes about poets and writers are contained in works on philology, grammar or style, and particularly in collections of poems, either of an individual poet *(dīwān*)*, or in anthologies of several poets, such as the well-known *Kitāb al-Aghānī** (Book of Songs) by abu-al-Faraj al-Isfahānī* (†967). Ibn-Yaqūt* (1179-1229) wrote a voluminous biographical dictionary of scholars, poets and literary men; his contemporary ibn-Usaybi'ah (1203-1270) assembled some 400 biographies of physicians. One of the most famous works in this branch of literature is ibn-Khallikān's* (1211-1282) compilation of 865 stories of the lives of renowned men in Islamic countries, which still has quite a number of readers.

While this wealth of biographical production presents a historical source material of primary importance, its use demands a considerable degree of critical circumspection. The far-reaching resonance which anyone versed in this literary genre was certain to find made it a highly effective propaganda in the service of a dynasty, a religious sect or a political purpose, which was ruthlessly and unscrupulously exploited for extolling one's own partisans and protectors as well as for discrediting the opponent and his cause. Although the usual and more primitive exaggerations, both in praise and vilification are easily detected, the less obvious, often systematically and persistently embroidered falsifications were in a number of cases undiscovered and have led to erroneous conclusions. The difficulty confronting historic-

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

al research in the attempts to disentangle the truth is clearly illustrated by figures such as ʿAbdullāh ibn-Maymūn al-Qaddah* or ʿAbdullāh al-Saba'* and a number of others who have remained enigmatic down to this day.

BIRTHDAY, *mawlīd* (from *walada*, to give birth). Until recently the Arabs gave no particular interest to the day of birth or a person's exact age. Very often the parents do not remember their children's age or birthday at all, or only in relation to some event of particular significance to them. Similarily a person may supply on different occasions entirely different data concerning his or her age or the age of the closest family members, depending on the supposed purposes of the information required or even without any particular reason. Although official registers are now in existence in most Arab countries, they are not admittedly very reliable. In the last few years however it has become fashionable with the younger generation of the upper classes to celebrate birthdays in Western style with presents and parties. In some Arab countries the birthday of the sovereign is celebrated as a national holiday.
A feast of religious character is the Prophet's birthday, *Mawlīd al-Nabī*, on the 12th of the month of *Rabīʿ al-Awwal* (the first *rabīʿ*). Its celebration came in use at a comparatively late period and for a long time was criticized as an undesirable innovation *(bidʿah*)* by the orthodox theologians. The Fātimid* caliphs in Egypt (909-1071) were the first to introduce a special purely religious ceremony for this occasion, a practice which soon fell out of use again. Probably under the influence of the Christmas celebrations of the crusaders, it was reintroduced some two hundred years later by a prince of the Ayyūbid* dynasty of Erbela (to-day Irbil in northern Iraq). He added an entertainment at the court for official guests, with music and dancing; and for the populace a pageant, torchlight processions, sermons and recitations of legends of the Prophet's life and special prayers with a great general banquet. These festivities enjoyed the favour of the masses, and the Prophet's birthday has remained ever since a public holiday in all Arab countries with the exception of Saudi Arabia.* There the puritan conception of the Wahhābis* continues the old opposition against this practice as being in contradiction to the true spirit of Islam. Everywhere else the ceremonial of the feast follows the pattern of a national holiday in the Occident; solemn services held in the chief mosque in the presence of the head of the State, military parades, official receptions and popular amusements. A similar, though much simpler ritual has developed in some regions for the birthdays of local saints and founders of religious orders.

BĪRŪNĪ al-, abu al-RAYHĀN MUHAMMAD, called *al-Ustādh* (The Master), generally recognized as one of the most brillant Arabic scholars (973-1048), of Persian origin (his name al-Bīrūni is derived from the Persian *bīrūn*, outside, viz. of the town of Khwārizm). After extensive travelling throughout the provinces of the caliphate he spent the later part of his life in Ghaznah (Afghanistan), at the court

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

of the great Sultan Mahmūd the Ghaznahwid (998-1030) and his son Mas'ud. His scientific interest extended over astronomy, history, philosophy and literature with physics and mathematics as special fields of study. Outstanding among his works are a treatise, usually under the abridged title *Kitāb al-Āthār al-Bāqiyah*, translated into English (Sachau, London 1879) under the title 'Chronology of the Ancient Nations', and the *Ta'rīkh al-Hind* (History of India), which gives an account of Indian religion, philosophy, sciences and customs, and for a long time remained a standard work of its kind. It has been translated in English (Sachau, London 1888, reprinted in 1910) as 'Albiruni's India'. Among his other works, many still unpublished, are a general treatise on astronomy in which he defends the idea of the rotation of the earth around its axis; a work on precious stones in which he determined the specific weight of 18 minerals; a so-called 'Lapidary' (Book on precious Stones) in which he studied a great number of minerals and metals from the point of view of their commercial and medical value; and a pharmacology. He felt particularly attracted by the intricacies of the game of chess* a subject with which several of his treatises are dealing.

BISMI ALLĀHI AL-RAHMĀNI AL-RAHĪM, 'In the name of God, the Compassionate, the Merciful', Islamic formula called *tasmīyah* (lit. 'Giving a name'), which is heard on numerous occasions in everyday Arab life. It is prefixed to each *sūrah** (the chapter of the Koran) with the exception of the IXth. It is placed at the heads of books, as an ornamental inscription on buildings, and used as a wall decoration in homes, shops and offices. The formula is older than Islam - presumably of Jewish origin - while the two attributes go back to South-Arabian paganism. The unvocalized form RHM *(rahīm)* appears in Sabaean* inscriptions as the name of a deity, and the word *rahmanan* (in the northern form *rahmān*) occurs in an inscription of Abrahah*, the Abyssinian conquerer of the Himyarite* kingdom, a Christian (dated 542-3), as an invocation of God, but without doubt it had been taken over in the Christian vocabulary at some earlier period from the Himyarite world of gods.

BOOKS, *Kutub* (sing. *kitāb**). It is not known when Arabic literary works appeared first in the form of books. The earliest Arabic book which has been preserved (in possession of the Zāhirīyah Library in Damascus) is a copy of the *Masā'il* (Discussions) by Ahmad ibn-Hanbal*, (IXth cent.) a treatise on canon law of some 150 pages, written of fine paper and dated 266 of the Hegira (879 A.D.). Beginning from the first quarter of the Xth century the number of books which have come down to us, most of them copies of the Koran and theological writings, increases rapidly. A peculiar feature of the older Arabic books is the combination in the same volume of two or three works, the different texts appearing side by side on the same page. Many of them are masterpieces of calligraphical art, written for wealthy bibliophiles or the libraries of the more important mosques. The predilection for elaborate handwriting was, however, reponsible,

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

at least to a considerable extent, for the late introduction of the printing press. While in Leyden, Paris, London and Rome Arabic books - translations of the Bible - appeared in print as early as the middle of the XVIIth century it took the new technique a hundred years longer to be used in an Arabic country. The first books, chiefly prayer-books, were printed in the XVIIIth century by the monks of some monasteries in Lebanon. The first mechanical printing press in Arab lands was the Būlāq Press in Cairo, established by Muhammad ʿAlī* in 1822. To-day one of the best typographical enterprises in the Middle East, it had a very limited capacity for a considerable time after its inception. It took eight years for its first fifty publications, and some thirty years to bring the number up to 300. The renaissance of Arabic intellectual life, which set in about the middle of the XIXth century resulted in a rapidly increasing demand for books of all kinds, but particularly for text books for the newly founded schools. Two new printing plants in Beirut, one established by the American Presbyterian Mission, the other by the Jesuit Fathers, contributed greatly to the increase in the output of Arabic books, for the most part of a didactic character. Larger and smaller enterprises soon followed in other Arab towns.

The principal present-day publishing centres are Cairo, Beirut and Damascus, followed by Aleppo and Baghdad. They supply a lively book market with a great variety of books at comparatively low prices. These cover publications in practically every field by modern Arab authors and to a great extent also translations of occidental literary and scientific works as well as inexpensive editions of the Arabic classics. Needed, however, is an improvement in the system of distribution which undoubtedly would help towards a further increase of the reading public, especially of the higher-grade literature, both Arabic and foreign.

BOTANY, *ʿIlm al-Nabāt* (Science of the Plants). Arabic scholars felt comparatively little attraction for the natural sciences, but some of those who turned to it achieved quite noteworthy results, particularly in the study of plants. The interest in this field, which began to make its appearance towards the IXth century, was at first prompted mainly by literary motives. What the authors intended was to further the understanding of the great poets of the past by familiarizing the public of the towns with the names and characteristics of the flowers, herbs and trees, occurring in the metaphors cherished by the picturesque speech of classical desert poetry. In many cases the writers contented themselves with second or third hand descriptions of their objects which they themselves mostly had never seen, and supplemented their sources with a good deal of their own imagination. But their anecdotical manner and easy style makes these first botanical works - if they may be so called - agreeable reading. The progress of medicine and pharmacy in the Xth and XIth centuries supplied an incentive of a different kind. The old empiric knowledge, deeply imbued with mystical beliefs and superstitions, of the curative effect of many plants was no longer considered sufficient, particularly since translations

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

of Greek pharmacological works, especially the 'Materia Medica' by Dioscorides, had become available. Arabic physicians and pharmacists, foremost in Spain, began to describe and classify medicinal herbs, set out to experiment with them and, step by step, discovered some of the distinctive traits of vegetal life. Starting from the newly gained ground, their studies were extended into the domain of agriculture. Some of the principles of plant nutrition and of soil preparation, methods of the cultivation of fruit trees and a number of plant diseases were investigated. Gradually more attention was directed to research of a more theoretical nature by scholars who made herborizing their specialty and undertook extensive travels in quest of unknown specimens. The work of one of the most prominent of those early botanists, ibn-al-Baytār* (XIIIth cent.), maintained a place of honour for about five hundred years at European universities. At the end of the Middle-Ages the interest in botany, like in other scientific activities began to decline.

It is still too early to judge what part will fall to botany when the efforts the Arab governments intent to develop the scientific institutions of their countries begin to bear fruit. So far the American University of Beirut and the Faculty of Science of the Cairo University are periodically publishing the results of some studies on the domestic flora. A noteworthy step toward the introduction and popularization of Arabic plant names in the place of the foreign terms hitherto used in the textbooks of the Arab schools is represented by the Dictionary of Agricultural Terms (Damascus 1943) by the Syrian scientist and statesman Emir Mustapha Shiehāb, a compilation of some 9000 botanical items with their Arabic, French and Latin names.

BOURGEOISIE see MIDDLE CLASS

BRETHREN OF PURITY, *Ikhwān al-Safā'*, sometimes translated also as Brethren of Sincerity, a kind of free, scholarly association active in the second half of the tenth century with its seat in Basrah and connections in Baghdad whose name seems to have been taken from one of the fables of Ibn al-Muqaffa's* version of *Kalīlah wa-Dimnah* (VIIIth cent.) No information regarding the circumstances of its foundation, organization and membership has come to light. Apparently it was a loose group midway between a liberal, politico-religious reform movement and an eclectic, philosophical-scientific school of thought, strongly influenced by the heterodox teaching ascribed to ʿAbdullāh ibn-Maymūn al-Qaddāh* and Ismāʿīlite, perhaps Qarmatian* doctrines, as well as by Neo-Pythagoraean and Neo-Platonic speculation. The work of the *Ikhwān* is embodied in an encyclopaedic collection of 51 'Epistles' *(Rasā'il Ikhwān al-Safā')* dealing with every branch of sciene, philosophy, ethics and metaphysics known to the Arabic world of its days. The 'Epistles' clearly mirror the great intellectual fermentation of this time, brought about by the penetration of Hellenistic concepts into the structure of Arabic theological, philosophical and scientific thought. Their aim was not the development of new theories, but to prepare and promulgate a sort of manual for the

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

purification of Man's mind and the salvation of his immortal soul by building up a synthesis of wisdom and knowledge, clarified ethics and philosophical truth, and religious faith, but with distinct pantheistic leanings. The greater part of the work is concerned with subjects pertaining to the natural sciences - minerals, the atmosphere, earthquakes, the tides and similar phenomena - as well as with questions of the domain of logic, metaphysics and theology, while one Epistle is devoted exclusively to matters of ethics *(akhlāq)*.

The 'Epistles' inevitably appeared as dangerously tinted with heresy in the eyes of orthodox Islam and were regarded with suspicion in official circles, a fact which did not prevent their wide circulation, but probably explains why the authors, with the exception of five, preferred to remain anonymous. At least three of the great Arab thinkers, al-Ghazzāli* (1058-1111), abu-al-'Alā' al-Ma'arrī (973-1057) and abu-Hayyān al-Tawhīdī* (†1023) were closely associated with the Brethren's group and in sympathy with the ideas formulated in their writings, which soon found their way into the systems of Hispano-Arabic philosophy and thence into Latin-Christian scholasticism. Most of the voluminous text has been translated into German under the title 'Die Philosophie der Araber im X. Jahrhundert n. Chr. aus den Schriften der lauteren Brüder' von F. Dieterici (Berlin und Leipzig 1858-1872), followed by two other volumes called 'Makrokosmos' (1876) and 'Mikrokosmos' (1879) presenting a summary of the whole encyclopaedia.

BRONZES, the small number of Arab works of art in cast bronze which have been preserved does not permit more than conjecturing the lines of development followed by this branch of the plastic arts. The earliest extant specimens clearly influenced by Persian taste and technique, but presumably from the hands of Egyptian craftsmen of the XIth century, show no lesser refinement in the modelling and the treatment of the material than, two or three hundred years later, those of Syrian and Mesopotamian workmanship. Nor are there essential differences in the selection of the subjects, their conception and style, and especially the characteristic engraving which covers their entire surface. They represent griffins, deers, lions, hares or peacocks, adapted as candlesticks, water jugs, perfume burners and similar objects for the homes of the wealthy. A less costly household item, until recently in quite common use, are the metal mirrors cast of an alloy containing a varying percentage of silver, polished on one side an richly engraved with ornamental inscriptions and geometrical designs or animal and human figures. A place somewhat apart is held by the architectonic application of heavy, richly chiseled bronze plates in the main gates of some mosques or other public buildings.

A different type of artistic metal work decoration was obtained by ornamental embossment and gold or silver incrustation on bronze, more often on copper, and later also on brass. Both processes, which may have their roots in old traditions of Persian and Armenian craftsmanship, make their appearance in the XIIth century in northern Iraq, where Mosul seems to have become the seat of a widely famed

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

group of artisans. From there this technique took its way into Syria, Egypt and as far as Yemen, and flourished until the end of the XIVth century. A number of excellent pieces have been preserved-silver inlaid brass ewers, brass writing cases inlaid with silver and gold, Koran book stands *(kursī'*)* or large trays with gold incrustation. Many of them are dated and signed by the master craftsman, and often have ingenuously worked into the pattern the name and the titles with all the conventional flattering attributes of the patron for whom they were made.

BUKHĀRĪ al-, abu-ʿABDULLĀH MUHAMMAD ibn-ISMĀʿĪL, author of the most famous compilation of the *hadīth** (Tradition of the Prophet) (810-870). He was born in Bukhāra and at the age of ten began to study religious science. When still a youth he undertook the pilgrimage *(hajj)* and remained for some time in Makkah attending the lectures of the great doctors of theology and planning his work of collecting the traditions of the acts and sayings of the Prophet. Then he set off on extensive travels which throughout 16 years took him all over Islamic Asia, in order to gather his material. He is said to have accumulated some 600.000 traditions by interviewing a thousand persons reputed as trustworthy transmitters. Out of this mass he finally selected 7275 texts applying, it is related, the most minute scrutiny, performing the ritual ablutions and prostrations each time before recording a Tradition. His collection, which is arranged in 3450 chapters and divided into 160 books is entitled *al-Jamiʿ al-Sahīh* (The Genuine Collection) but generally known as *al-Sahīh*. It is considered as the first and most authoratative of the so-called 'Six Genuine Books' *(Sihāhuh al-Sittah)* and invested with almost sacred character. Al-Bukhārī died in a village near Samarkand where his tomb is a much visited place of pilgrimage.

BUKHTURĪ al-, poet (820-897) of Bedouin origin from the region of Aleppo. He was the author of a well-known anthology called *Hamāsah*, like the similar collection of poems by his contemporary abu-Tammām. He began his career as a panegyrist of his tribe, till he was made an official court poet at Baghdad. There he gained an influential position and cleverly managed to maintain it throughout the reigns of several caliphs. His poems convey a good insight into Baghdad court life. Later Arab authors count him together with Mutanabbī* and abu-Tammān among the outstanding poets of this period, but his merit from the modern point of view lies chiefly in the fact that his *Hamāsah* preserved many poetical works of the past, which otherwise might have remained unknown.

BŪNĪ al-, MUHYI al-DĪN, a well-known Arab author on occultism (XIIIth century). His work *Sirr al-Hikām* (The Secret of Sciences) gives a good insight into the practice of magical art in the Arab Middle-Ages.

BURAIMI, an oasis, not very fertile, with adjoining poor pasture

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

grounds in the north-eastern corner of the Arabian Peninsula on the border of the Rabᶜ al-Khāli desert, about 100 miles distant from both the Persian Gulf and the Gulf of ᶜUmān, The eight villages in the oasis are inhabited by small tribal groups: six of them by the abu-Falah, one, Hamasah, by the banu-Sham, and the largest, itself named Buraimi, by the banu-Naim. The surrounding nomad population holds old customary water rights on the wells. their sole water-points in a region of steppe land and salt marches, which reaches deep into Central Arabia. Here the Saudi Arabian Kingdom*, the Sultanate of Muscat and ᶜUmān* and some of the sheikhdoms of Trucial ᶜUmān* touch one another with ill-defined, fluid frontiers. Warfare of the Trucial sheikhs among each other and with the Sultan of Muscat and ᶜUmān as well as the shifting loyalties of the villagers made Buraimi for many years practically a no-man's land. Around the turn of the century the abu-Falah went to seek the protection of the Sheikh of Abu Dhabī in Trucial ᶜUmān whilst the banu-Naim turned to the Sultan of Muscat and ᶜUmān. Thereupon the Sheikh also claimed the eigth, remaining village, Hamasah; and so did the Sultan. But the dispute was amicably settled, at least for a while. On various occasions in the past the third neighbour, Saudi Arabia, had also appeared as a claimant, allegedly as the lawful successor to the Wahhābi* tribesmen who in the eighteenth century owned Buraimi but were driven away about 1870 by an Abu Dhabī chieftain. Yet this claim, too, was never pressed very seriously and it was left dormant most of the time. Buraimi was at last tacitly acknowledged as a neutral district in Trucial ᶜUmān territory, with due consideration given to the vital water and grazing needs of the tribes in the region. The situation changed when the petroleum companies holding concessions in Trucial ᶜUmān (Petroleum Development, Trucial ᶜUmān Ltd., a subsidiary of the Iraq Petroleum Company) and in Saudi Arabia (Arabian American Oil Company) began to suppose the presence of oil-bearing strata in the Buraimi area, possibly connected towards the north with the oil fields in Abu Dhabī, and reaching westwards into the Rabᶜ al-Khāli and Central Arabia. In August 1952 a Saudi Arabian detachment occupied Hamasah but soon clashed with Trucial ᶜUmān troops. Now also in Muscat and ᶜUmān the old claims were again remembered. These events moved a third party into action: the British Government, obliged - and entitled under the terms of its system of South-Arabian treaties of protection to safeguard the interests of its partners in their foreign relations. An armistice was concluded in the Saudi capital Riyadh (October 1952) and negotiations began between Great Britain and Saudi Arabia on the one hand, and the two oil companies on the other, but in Buraimi the skirmishes continued, nourished, it was said, by money and arms from various sources. By June 1956 the oil companies by common accord had delimited their respective territories and temporarily started the prospecting, leaving out the oasis of Buraimi and its immediate environment as a 'neutral zone'. At the same time Saudi Arabia and Great Britain acting on behalf of the Sheikh of Abu Dhabī and the Sultan of Muscat and ᶜUmān agreed to submit the decision con-

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

cerning the sovereignty over Buraimi to an Arbitration Tribunal of five members - one each from Belgium, Cuba, Great Britain, Pakistan and Saudi Arabia. Shortly after its second meeting, three of the members resigned because they felt unable to reach a judicial conclusion amid the maze of the confusing charges and counter-charges. The Buraimi case, an example of the new aspect assumed by the conflict of interests in desert life, still awaits a solution.

BURĀQ al-, derived from *barq*, lightning; name of the mysterious animal upon which Muhammad is said to have made his journey *(miʿrāj)* to Heaven. It is described as a white, winged being between a mule and an ass, with a woman's head and a peacock's tail. The Prophet is reported to have said that from its perspiration the yellow rose was created. Pictorial representations of the *Burāq* were very popular in the Middle Ages all over the Arab countries.

BURDAH al-, the woollen fabric which from very ancient times was used as a cloak by the Arabs. In a particular sense al-*Burdah* denotes the goathair mantle worn by the Prophet who according to legend presented it to the poet Kaʿb ibn-Zuhayr* (VIIth cent.) as a gift of honour for his famous ode *Bānat Suʿād* in Muhammad's praise. After the poet's death the garment is said to have been bought by the Umayyad* caliph Muʿāwiyah* (661-680) from Kaʿb's son, and kept as a sacred relic in the possession of the dynasty. Arab historians relate that Marwān II, (744-50) the last caliph of this line, buried the *Burdah* in the sands of the desert when fleeing from his enemies, the ʿAbbāsids*. One of his slaves, however, unearthed it and turned it over to the ʿAbbāsid caliph al-Saffāh. (750-754) whose successors wore it on solemn occasions. After many vicissitudes the *Burdah* allegedly was handed over in 1517 by the last ʿAbbāsid caliph al-Mutawakkil to the Ottoman sultan Salīm I. From then on it was preserved in the Sultan's treasury at Constantinople, and every year on the 15th of the month of *Ramadān** displayed under ceremonies of a time-honoured ritual. In 1859 it was transferred to a specially built mosque, *Khirka-i-Sharīf* (The Noble Mantle) in Isstanbul. The saying 'shabbier than the *Burdah*' alludes to the worn condition of the relic.
Al-Burdah is the name of one of the most popular Arabic odes in glorification of the Prophet by the poet al-Būsīrī* (XIIIth cent.).

BURJ, derived from the Latin word burgus (comp. the English burgh and borough, the German Burg) meaning tower. At the time of the ʿAbbāsid* caliphs (IXth cent.) the word denoted in particular the towers used as pigeon houses for the mail service, mostly erected on strategically important points.
The plural form *burūj* is the Koranic term for the signs of the Zodiac.

BURNOOS, *barnūs*, or *burnūs* denoting originally a kind of high skull cap; to-day a wide cloak with hood worn by the Arabs in North-Africa; in Syria a bathrobe of Turkish towelling.

CC-0. Agamnigam Digital Preservation Foundation,Chandigarh.

BŪSĪRĪ al-, SHARAF al-DĪN MUHAMMAD, poet and scholar in the Science of the Tradition of the Prophet *(hadīth*)*, (1213-ca 1296) born in Abūsīr, (Egypt) of Berber descent who owes his place in Arabic literature to a single poem, the *Qasīdah al-Burdah* (The Mantle Ode). He made a living by copying manuscripts and by writing panegyrics in praise of wealthy patrons until he was incapacitated by a stroke of paralysis. Healed by what he thought a miracle and inspired by his natural mystical leanings he spent many hours in prayer and then began to recite his ode which has become famous all over the Moslem world. Starting with a description of his illness the poet tells how the Prophet appeared to him in a dream and covering him with his cloak *(burdah)* made him get up and walk again. Būsīrī's ode is an exalted glorification of Muhammad and of all the miraculous deeds which legendary tradition ascribes to him. It follows the style of the ancient Bedouin poetry, but in a refined and easy-flowing diction, which makes its reading attractive also for present-day taste. Verses of the *Burdah*, which popular belief credits with magic qualities, are frequently worn as charms or used as calligraphic wall decorations in homes. The Mantle Ode was frequently commented upon by Arab authors and translated into several oriental and occidental languages. (J. W. Redhouse 'The Burdah', in W. A. Clouston 'Arabian Poetry for English Readers', Glasgow 1881; 'La Bordah', traduite et commentée par René Basset, Paris 1894).

BUSR ibn-abi-ARTĀH, military leader at the time of the Arab conquest* (VIIth century), reputed for his personal courage. The climax of his military career was an expedition against the Byzantines, in the course of which the Arabs won a splendid naval victory (Battle of Dhū al Sawārī* 655 A.D.). He was a faithful adherent of Caliph Mu'āwiyah* in his struggle against 'Alī*, and cruelly persecuted all 'Alid partisans, especially during his office as governor in Basrah.

BUSTĀNĪ al-, a Lebanese family of Maronite notables, several members of which played a leading part in the Arabic literary and national renaissance of the second and third quarter of the XIXth century. The most outstanding among them was Butrus al-Bustānī (1819-83). He studied Latin, Greek and the old Semitic languages besides the Arabic classics at the Syrian Protestant College in Beirut (the present-day American University of Beirut), and converted to Protestantism, collaborated with two of his teachers, the Presbyterian missionaries D. Eli Smith and Dr. Cornelius van Dyck, and another Lebanese scholar of classical literature, Nāzīf al-Yazijī, in the Arabic translation of the Bible from the Hebrew and Greek texts, the so-called Van Dijck Version.
One of the first of a group of young intellectuals to advance and foster the revival of Arab national consciousness, he wanted this awakening nationalism to be grounded on contemporary scientific knowledge, imbued with rational thinking and carried by a regenerated, literary language as the vehicle of wide-spread, public education. He propagated his ideas through two periodicals which he founded, the 'Syrian

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Trumpet' *(al-Nafir al-Sūrīyah)*, a popular paper, and 'The Shield' *(al-Jinan)*, a more scientifically orientated, political and literary journal; and he put them into practice in the 'National School' *(Madrasah al-Watanīyah)*, which under his direction became a forceful factor in diffusing the patriotic spirit beyond the narrow circles of a scholarly elite.

Convinced that such a far-reaching rejuvination of the national culture required a more modern medium of communication than one that relied exclusively upon the venerated but no more adequate vocabulary of the classics, he elaborated a new terminology and assembled it in a dictionary, the *Muhīt al-Muhīt* (The Ocean of Oceans), soon followed by an abridgement, the *Qatre al-Muhīt* (The Diameter of the Ocean). The work of his life, however, was the edition of a large encyclopedia, the *Daʿirat al-Māʿārif* (The Circle of Knowledge), begun in 1875, but interrupted by his death after the seventh volume. The completion of Butrus al-Bustānī's unfinished encyclopedia came to be the intellectual family heritage. It was taken on jointly by his son Salīm who also continued 'The Shield' until 1886, and his two grandsons Najīb and Nāzīf. They were aided by Butrus' cousin Sulaymān al-Bustānī, known in Arabic letters by his rendering Homer's Iliad in Arabic verse, and in the history of Lebanese journalism by the sharp, indefatigable fight he put up in the Beirut press for the political emancipation of the Arabic provinces of the Ottoman Empire, and subsequently carried on from his seat as a deputy in the Young-Turkish Parliament of 1908.

The *Dāʿirat*, comprising now eleven volumes, was completed in 1900 and has remained one of the most consulted and widely used works of its kind. In 1953 another member of the family, Fu'ād E. Bustānī, director of the young Lebanese University, started to prepare the publication of a revised, twelve-volume edition, one volume to appear every year beginning at the end of 1954.

BUTLĀN ibn-, JOANNES, (abu-al-HASAN), physician. († about 1063) He was born in Baghdad of Christian origin, but later embraced Islam. He lived and practised in several Syrian towns before settling in al-Fustāt (Cairo), but by the antagonism of influential colleagues, was forced to leave Egypt and went to Constantinople, where he remained until his death. His principal work is the *Taqwīm al-Sihhah* (synoptic tables of medicine, literally translated 'Chessboards of Health'). This medical treatise, considered an outstanding work of this epoch, uses tables which group the diseases in the manner of the astronomical tables of constellations, a system much in favour at ibn-Butlān's time.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

C

CADI, *qādī*, the Moslem magistrate or judge, commissioned originally directly by the caliph* for a certain area within which he administered justice by delegation of the caliph's judiciary powers. Caliph ʿUmar* (634-44) is credited with having created the function by appointing the first cadis in Syria and Egypt soon after the conest*. The ʿAbbāsids* started the practice of nominating a chief judge *(qādī al-qudāh)* in Baghdad who deputed the judges in the provincial towns.

Unless specifically restricted by the terms of his appointment, the authority of the cadi extended practically over all matters embraced by Koranic law and its elaboration by the Tradition of the Prophet (hadīth*) and over every member of the Moslem community in his territory. He decided in litigations; inflicted fines, imprisonment or corporal punishment; legalized contracts; apportioned an inheritance; protected widows and orphans; supervised the administration of property dedicated for charitable or religious purposes *(waqf)*; and appointed the provost of the market *(muhtasib*)*. He acted, however, only upon request of a plaintiff. His sentences and decisions were without appeal, and were recorded in special registers in order to be applied in the future to similar cases. A number of such records have been preserved, some of them going back to the end of the IXth century. In the course of time detailed rules were established concerning the qualifications required from the holder of this office as well as with regard to his conduct and way of life: he has to be of blameless character, and be selected only for his merits without asking for his appointment; he must not accept presents or invitations to entertainments or feasts except from relatives or friends of old standing; and he must be thoroughly versed in theology and possess an unquestionable knowledge of the law. Notwithstanding the strictness of these and similar precautions it would seem from a number of occurrences quoted in Arab annals that public complaints about a corrupt or inefficient cadi were not quite unusual.

At present the jurisdiction of the cadi is confined in most Arab countries to matters of personal status of Moslems (e.g. marriage, divorce, inheritance), matters connected with a Moslem *waqf* and among tribes cases of blood money *(diyah)* if both parties are Moslems.

CAFTAN The word as well as the garment is of Persian origin. It is a wide cloak reaching down to the ankles, mostly in black or subdued colours and preferably worn by religious dignitaries, theologians and by the older, conservative groups of the urban population.

CALIPH, *khalīfah*, (plur. *khulafā'*, derived from the verb *khalafa*, to

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

leave behind, successor, lieutenant) in the Koran applied to Adam and David as God's vicegerents on earth. In the course of history the concept of the function, the prerogatives connected with it, and virtual power its holder exercized as well as the principles governing succession underwent repeated and essential changes.

After Muhammad's death the question of leadership confronted the young Islamic community with serious problems. Neither had the Prophet named a successor, nor did the Koran offer any solution. Thus his closest companions* followed the old Arabian method of choosing a chief by the common consent of the elders of the tribe, and elected, his father-in-law abu-Bakr*. He is referred to in Arab annals as *Khalīfah Rasūl Allāh*, Successor of the Messenger of God. It is not certain if he actually was given this title, but the principle of a single, supreme authority, introduced by Muhammad, was preserved. In order to establish it more solidly abu-Bakr himself recommended the candidate for his succession - ʿUmar ibn-al-Khattāb*. His suggestion was followed, and ʿUmar was elected second caliph. He went a step further and restricted the right of vote to a board of electors *(shūra*)* whom he allegedly appointed at his death-bed. After the death of the third caliph ʿUthmān ibn- ʿAffān the principle of election was abandoned. His successor, ʿAlī ibn-abi-Tālib*, the Prophet's cousin and son-in-law, was proclaimed caliph on the ground of his blood relationship to Muhammad.

Abu-Bakr, ʿUmar, ʿUthmān and ʿAlī, the so-called *Khulafā'al-Rāshidūn* (The well-directed Caliphs, 632-61) conceived the caliphate *(al-khilāfah)* as a spiritual, political and military leadership. They excercised their function along the lines of the time-honoured traditions of tribal rule which placed the sheikh* as the first among equals at the head of his community. Their authority, confirmed by an act of allegiance *(bay ʿah)** of the minor chiefs, rested on the ascendancy of their personality. Each of them conducted the common prayer as *Imām** (the leader of the congregation in prayer), deliverd the Friday sermon *(khutba)* and as *Amīr al-Mu'minīn** (Commander of the Faithful) exercized the supreme command of the army. They were in every respect except the prophetic mission Muhammad's successors.

Muʿāwiyah*, the fifth caliph and founder of the Umayyad* dynasty, gained the throne on the battlefield by his victories over several rivals and consolidated his position by his superior statesmanship. Through the Arab conquest* the patriarchal chief of a society of nomads had become the sovereign of a world empire. Muʿāwiyah realized the significance of this change for the conduct of governance; by his reforms of the army and his organization of the public administration he emphasized, cautiously but firmly, the secular character of his office at the expense of its spiritual aspects. Nominating his son Yazīd* his successor and securing in advance his recognition - a practice observed, whenever possible, by all subsequent caliphs - he transformed the caliphate into a de facto hereditary monarchy. This conceptual evolution did not take place without provoking hostile reactions in various quarters. The conservative circles in al-Madīnah,

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

descendants of the Prophet's companions, objected not only to the secularization of a function which in their eyes was invested with the halo of sanctity, but also to the worldly way of life adopted in an ever increasing measure by its holders. With the full weight of their theological prestige they called for the return to the pattern of rule for which Muhammad had set the example and which had been faithfully observed by his first four successors. Still sharper opposition was manifested by certain sects, in particular by the radical Khārijites* who rose in open rebellion. The most serious attacks came from the camp of the ʿAlid partisans. They claimed that the Prophet had conferred the sacred mission (Imamate) upon ʿAlī, by whom it was transmitted in a kind of mystical chain to his offspring - a line of religio-political thought which developed into the *Shīʿah** doctrine and ultimately split Islam into the Sunnite and Shīʿite rites.

The combined action of these movements brought about (750 A.D.) the overthrow of the Umayyads by their most tenacious rivals, the ʿAbbāsids*, and led to the reshaping of the notion of the caliphate. The preservation of the purity of faith, the patronage of religious science, and the rekindling in the masses of the religious zeal became now its key-note. A formerly unknown nimbus of sacredness, reflected in such titles as 'Representative of God' and 'God's Shadow on Earth', enhanced the caliph's spiritual rôle, which received its secular foil in an elaborate court ceremonial and a retenue of dignitaries, modelled after the Byzantine and Persian patterns. Source and holder of all jurisdiction, administrative and military authority in the richest and mightiest empire of his time, the ʿAbbāsid caliph, until the middle of the Xth century appears as an uncontrolled and inaccessible autocrat, responsible only to God.

The religious doctors of this period made the institution of the caliphate the subject of elaborate studies which constitute a respectable body of theological literature. They worked out a number of fundamentals to some of which particular importance was attached: there must always be a caliph to guide the community of Islam, whom every Muslim is bound to obey; there shall be no more than one caliph at the same time; he must be descended from the Quraysh, the Prophet's tribe and the two Holy Cities of Makkah and al-Madīnah must be in his possession. History respected none of their doctrinal rules. Mainly under the influence of Greek philosophy new currents of thought, rationalistic on the one hand, mystic on the other, began to permeate the intellectually and socially leading classes. These ideas hollowed the concept of the caliph's godwilled omnipotence, and made it possible for the other forces to undermine his secular power. Two factors played an essential part in this process: on the one hand, the hereditary particularistic tendencies of the Arabs; and on the other the reluctance of the non-Arabs, now prominent in the army, in public administration, science and literature, to submit to Arab supremacy personified in the figure of an Arab caliph. Governors of provinces and military commanders built up principalties, independent in all but name. Persian and Turkish dynasties of viziers* concentrated the authority of the state in their hands. Leaders of sects gained territorial

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

sovereignty, and in the case of the Fātimids* even established a Shīʿite caliphate in Cairo.

Yet the traditional notion of the caliph as the fountain head of all legitimate secular power lived on in the minds of the people. Most of the many sultans* and emirs* in the world of Islam sought, and received from the caliph their nomination or at least the confirmation of their high office. This practice was observed throughout the reign of the 37 ʿAbbāsid caliphs in Baghdad (749-1258), also at the periods of its practically complete impotence, and to a certain extent even during its shadow-like continuation at the Mameluke* court in Cairo after Baghdad in 1258 had fallen into the hands of the Mongols. In 1517 the Ottoman Sultan Selim I conquered Cairo, deposed the last ʿAbbāsid caliph al-Mutawakkil and assumed his title which from then on was borne by the rulers of the Turkish Empire. No practical significance, however, was attached to it until the reign of Sultan ʿAbdul Hamīd II (1876-1909), through whose efforts the caliphate was in a certain measure restored. He used it, to some extent successfully, as a political instrument in the movement of Pan-Islamism which he had started, and as the pretext for the claim to spiritual jurisdiction over the Moslem subjects of the European Powers. But the revival was of short duration. On March 3rd 1925 the Turkish National Assembly led by Mustapha Kamal abolished the caliphate and sent the last caliph of the Osmanli dynasty, ʿAbdul Mejid into exile. But he was not the last one to hold the ancient title. Two weeks later King Husayn of Arabia proclaimed himself caliph and was recognized in Jordan, Iraq, the Hijāz and partially in Syria, but in October was forced to abdicate and expelled from his kingdom by his enemy, King Ibn-Saud*. In June 1926 a Congress attented by the religious doctors from thirteen Moslem countries convened in Cairo to decide the question of the caliphate but came to no conclusion. The caliphate had definitely faded out of Arab history.

Following a family tradition going back to the XVIIth century the Sultans of Morocco still bear the title Caliph, but as a purely honorary distinction with which no functions are connected.

CALL TO PRAYER, *Adhān* (from *adhana*, to call, to announce). All over the Arabic speaking world in the towns - at least in their popular quarters - and in the villages with an Islamic population, every-day life is regulated by the Moslem hours of prayer, announced by the muezzin *(muʾadhdhin)* from the top of the minaret* or in small mosques from the side of the building or at its door. With his forefingers in his ears, turning first to Makkah, then to the other cardinal points of the compass, he summons the faithful to prayers five times a day by this characteristic sing-song, which now with the increasing traffic noises is enforced by electric loudspeakers.

It is reported that the Prophet at first considered various other means of announcing prayer time to the believers, such as the lighting of a fire, the blowing of a horn, or the beating of a wooden gong *(nāqūs*)*, before finally deciding on the human voice. The call to prayer consists of the following seven parts with only slight differences in the

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Shīʿah* and Sunnite* rituals:1) *Allāhu akbar*, God is most great (repeated four times); 2) *Ashhadu an lā ilāha illa Allāh*, I attest that there is no god but Allah (repeated twice); 3) *Ashhadu anna Muhammadan rasūl Allāh*; I attest that Muhammad is the messenger of Allah (repeated twice); 4) *Hayya ʿala al-salāti*, come to prayer (repeated twice); 5) *Hayya ʿala-al-falāhi*, come to the salute (repeated twice); 6) *Allāhu akbar*, God is most great (repeated twice); 7) *La ilāha illa Allāh*, There is no god but Allah. In the call to the morning prayer the formula *al-salāta khairun min al naumi*, Prayer is better than sleep (repeated twice) is inserted. According to an old custom the *adhān* is whispered into the right ear of a new-born child and of persons whom popular belief supposes to be possessed by an evil spirit.

CASTLE *qasr* or *husn*. Scarce traces only are left of most of the famous 'hundred castles of Yemen', the strongholds of generations of Himyarite* rulers, and not more than scant ruins, insufficient to convey an impression of the original appearance of a few of them such as the *Husn al-Ghurab** on the Hadramawt* coast and Ghumdān* in Sanʿā', whose strength and beauty the medieval Arab poets and geographers extolled in glowing colours. Better preserved are the Umayyad* and early ʿAbbāsid* fortified palaces on the fringe of the *bādīyah*, the Syrian and Mesopotamian desert and on the edge of the Dead Sea. They were pleasure seats and winter residences built for the caliphs presumably by Byzantine and Persian architects, who either remodelled a former Roman frontier post or pretty closely followed this design and construction. Qasr al-Hayr al-Gharbī*, Khirbat al-Mafyar, Qusayr ʿAmrah*, Ukhaydir*, Mshatta* and others, smaller or larger ones which have been discovered, all show more or less the same pattern. They were heavy stone structures protected by solid enclosures with massive towers and gates, defended by machicolations. The central section was formed by the court of honour which widened on one side into a vaulted recess *(līwān*)* serving as audience room, or gave access to a special throne hall and often also to a mosque for the use of the caliph and his suite. Vaulted corridors led to the private appartments on the ground floor, and narrow winding staircases to the rooms on the upper storey. Qusayr ʿAmrah and Khirbat al-Mafyar were also equipped with bath installations, perfect copies of a Roman bath. Stucco panels with acanthus or vine leaf and grape ornaments, geometrical designs or also human heads decorated some parts of the walls while others were covered with fresco paintings - of remarkably fine quality in Qusayr ʿAmrah - and mosaic work, as found in Khirbat al-Mafyar, may have been laid on the floors. The sites of a considerable number of such early Arab castles are known but quite a few still await excavation.

CERAMICS This art which the Arabs learned from the Persians attained in their hands a degree of perfection which assures Arab pottery an outstanding place among the finest products of craftsmanship. The Iranian influence remained noticeable from the first fragments of primitive type which have been unearthed (VIIIth cent.)

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

through all the rich varieties of the period of highest development (XIVth/XVth cent.) to the time of decadence (in the XVth and XVIth cent.). Chinese and Byzantine techniques also left their imprint in the course of this long evolution, yet all the plates, vases, bowls, lamps and glazed tiles from the workshops of Sāmarra (Mesopotamia), al-Fustāt (Egypt), Damascus, Raqqa (Syria), Qairawān (Tunis), Tlemcen (Morocco) and of Spain bear the characteristic stamp of all Arab art. As on stone and wood, metal and glass, the harmonious fusion of exuberant phantasy and geometrical accuracy which pervades the decorative combination of angular lines, flower and leaf motives, ornamental script, animal and human figures makes the charm of Arab faience. According to period and region the designs appear engraved or moulded in brown green, yellow or pale blue; or they blend in yellow, green or red metallic lustre. From the XIIIth to the XIVth centuries Toledo, Cordova, Malaga and particularly Manises and Paterna near Valencia became famous for their lustred plates and blue engraved and glazed tiles, so-called azulejos. This special lustre technique was kept up by the Mudejares, the Spanish Moslems who remained in the country after its reconquest by the Christians and influenced French, Italian and to a certain extent Dutch pottery. The manufacture of square and hexagonal glazed tiles decorated with ornamental flower designs in indigo, turquoise or green, less frequently also in red or yellow, and used architecturally on the interior walls of the mosques, patios and *līwāns** was a flourishing industry of Damascus as late as the XVIIIth century.

CHALDAEANS, a catholic sect of some 120.000 adherents spread over Iraq, Persia, northern Syria and Egypt. They claim descent from the ancient Chaldaeans, and indeed not only use the old Chaldaean as their liturgical language, but also speak besides Arabic, Kurdish or Persian a vernacular derived from the original Chaldaean. The sect came into existence about the middle of the XIIIth century in the midst of the Nestorian* Church, under the influence of Dominican missionaries who induced some Nestorian communities to join the Church of Rome and recognize the supremacy of the Pope. Some two hundred years later the monk John Sulaka united these separate groups, was elected patriarch and consecrated by the Pope. After his death the new Uniate Chaldaean Church, as its believers called it, split into two factions, each under its own patriarch, one with its see in Urmiah (Persia) the other in the village al-Kosh in the plain north of Mosul. In the middle of the XVIIth century the patriarch of al-Kosh fell off from catholicism, but was not followed by his archbishop of Diarbekir (Turkey), who kept allegiance to the Pope. He received the title of Patriarch of Babylon, borne henceforth by all his successors, until in 1830 the schismatic Patriarch of al-Kosh submitted again to Rome. Confirmed as the head of the re-united Chaldaean Church and sole Patriarch of Babylon he took residence in Mosul, where since that time the patriarchal see has remained.
The Chaldaean patriarch is elected by a synod of bishops and confirmed by the Pope after having sworn obedience to the Holy See.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

He governs directly the combined metropolitan provinces of Mosul and Baghdad and the four patriarchal vicarages in Basrah, Egypt, Syria and Istanbul. Under his jurisdiction are two archbishops in Persia and four bishops in Iraq and Turkey. There exist five Chaldaean monasteries in Iraq, three for monks and two for nuns, given mainly to teaching. At the end of the last century a theological seminary was established in Mosul, which maintains also a small printing plant for prayer books and school manuals in Chaldaean. The clergy wear a heavy black turban and a large, black cloak with wide sleeves *(jubba*)*. A peculiarity of the Chaldaeans is their ecclesiastical calender according to which the year begins with the first of December and ends with the 30th of November.

CHARACTER-READING, *qiyāfah*, literally meaning the following of traces. Like other nomadic peoples the Arabs of the desert have at all times possessed a remarkable gift for reading and interpreting footprints. Arabic literature and folklore frequently mention cases of individuals and even of whole families or clans who were reputed for their inborn, quasi mysterious gift of establishing from the appearance of a man's feet a conclusion as to his character, in the manner of present-day handreaders or physiognomists. This kind of character reading became a regular profession exercized by the socalled *qā'if*, whose services were also made use of when expert evidence in a question of dubious parentage was found desirable.

CHESS, *shitranj*. The word and the game, presumably of Sanskrit origin, became known to the Arabs by the way of Persia. Caliph Hārūn al-Rashīd* (786-809) allegedly introduced it at the Baghdad court where it soon became the favourite pastime. Some sets of chessmen of this period seem to have been masterpieces of craftsmanship, such as the one which aroused the admiration of Charlemagne and his courtiers at Aachen, sent, according to the German chroniclers, as a present by Hārūn to the German emperor, but which more probably arrived there through commercial channels. It was through the Spanish Arabs that the rules of the game became known in Europe, and by the pen of a King of Castile and Leon, Alfonso X, the Wise (1252-1282) who was particularly interested in Arabic science, that they were first laid down in writing in a European language. The Arabs, too, are said to have thought out the mental diversion of the chess problem, or at least to have been extremely inventive in its elaboration. Arabic literature contains several works dealing with the characteristics of this game, among which the well-known *Kitāb fi'l Shitranj* (Chess Book) by al-Sūlī* (Xth cent.).
At various times, however, certain schools of theological thought declared the game of chess unlawful on the ground of the Koranic interdiction of statues (sūrah V, 92), interpreted to include any kind of carved or sculptured figures, and hence also chessmen.

CHRISTIANS, *Nasāra* (sing. *Nasrānī*, from Nazareth) or *Masahīun* (from Massiah). At an early date the Arabs met with the teachings of

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Christianity, radiating from the two patriarchal sees of Antioch and Alexandria, and since the middle of the fifth century from the third one of Jerusalem. Most important for the spread of the faith and the expansion of the ecclesiastical organization in Arab lands was the town of Busra southeast of Damascus in the Hawrān plain (Biblical Bashan, classical Auranitis), the seat of a metropolitan (dignitary ranking above an archbishop and next to the patriarch) and the administrative, military and trade center of the territory which once was the Nabataean* kingdom, and since the beginning of the second century A. D. the Roman Provincia Arabia. Ancient commercial relations extended from here deep into the Arabian peninsula. It was at Busra that according to Islamic tradition the young Muhammad, accompanying his uncle on a caravan journey from Makkah, was hailed by the monk Bahīrā* as the coming Prophet. A smaller nucleus was the town of al-Hīrah* (near ancient Babylon), the seat of a bishop since the end of the third century whose artisans, merchants and poets, the so-called *ʿIbād** (servants, i.e. of Christ) were among the first to carry Christian thought among the pagan Arabs of Mesopotamia

From these two keypoints the Byzantine government maintained contacts with those of the desert tribes which were incorporated as auxiliary troops in the defence system of the eastern border regions and in order to strengthen their loyalty endeavoured to draw them as much as possible within the Christian orbit. Byzantine chroniclers of the fourth century record the names of a number of chieftains in Iraq, Syria and Palestine on whom high honours were conferred, and whose conversion — presumably connected with this distinction — led to the conversion of many of their tribesmen. Similar considerations motivated the officially patronized missionary activity in South Arabia under Constantius II (337-361) who sent the monk Theophilus, called the Indian, as a messenger of friendship to the king of Himyar*, a valuable ally in the wars against Persia. Theophilus is said to have founded several flourishing Christian communities around Aden, Zafar and other Himyarite localities.

In the schisms which by the middle of the Vth century brought into being the sects of the Nestorians*, Jacobites*, and Copts* most of the hellenized Syrian and Egyptian towns remained faithful to the orthodox Greek State Church; but in the Nile valley and among the Aramaean peasantry of Syria, Palestine and Mesopotamia the heterodox creeds took root and branched out. In these forms Christianity thenceforth infiltrated through a network of monasteries among the semi-sedentary Arabs on the fringe of the desert; was spread along the coasts of the Arabian peninsula by merchants and missionaries; and was carried by wandering monks and hermits into the interior. Within a century the Jacobite doctrine was implanted in the kingdom of the Ghassānids* in the Syrian desert while in northern Mesopotamia the Lakhmid* kings and most of their people embraced Nestorianism, but had also a Jacobite bishop in their capital of al-Hīrah. Nestorian, too, was the large community in Najrān, the northern sector of the Himyarite territory, inhabited by the large tribe of the Hārith ibn-Kaʿb whose church, the Dayr Najrān, developed into a much visited place of

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

pilgrimage. Several bishoprics grew up in Bahrain, ʿUmān, Hadramawt and Yemen. Traces of the Sanaʿā' cathedral, erected by Abrahah*, the Abyssinian conqueror of Himyar*, and much praised because of its splendour by Arab historians, are still in existence. From the Sinai peninsula, the Najd and Hijāz over the Syrian desert, the plains of the Euphrates and Tigris into the region of Mosul and Aleppo some of the strongest tribes such as the Qudāʿa*, Judhām*, banu-Taghlib*, banu-Bakr*, Tanūkh*, Iyād*, banu-Kindah*, banu-ʿUdrah, Tayyi'*, became Christians. In Makkah Jacobites and Nestorians shared with the pagan clans of the banu-Quraysh*, the Prophet's tribe, in the caravan trade extending all over the Arabian peninsula.

Only few of these groups of converts could be fitted into the ecclesiastical structure of patriarchates, metropolitan provinces and dioceses. The Bedouin spirit of independence rejected submission to any kind of outside authority, while most of the sedentary Arab communities had to be left out because of distance or political circumstances. Under these conditions the assimilation of the new religious concepts proceded only slowly and incompletely. Numerous instances evidence the survival among the neophytes of the worship of trees, wells or mountains, and their participation in the time-honoured pilgrimage to the national sanctuary of the Kaʿbah* at Makkah. Thus the majority of the Christian tribes in Arabia were comparatively easily won over by Muhammad as soon as his success on the battlefield seemed to confirm his prophetic mission. The people of Najrān and some tribes in the ʿAqabah region, which refused to believe in his mission were finally granted religious freedom in return for the payment of a tribute. These arrangements, confirmed by Muhammad's first two successors, the Caliphs abu-Bakr* and ʿUmar*, became significant as a model in establishing the status of the Christians as well as certain other non-Moslem communities *(dhimmī*)* in the caliphate.

Omitting Arabia proper, where the situation did not impose such restraint - ʿUmar expelled the Najrānians from Arabia and settled them in Iraq - the policy of toleration was continued and proved effective. The Jacobite, Nestorian and Coptic cities opened their gates to the advancing Arab armies. The clerks, administrators and tax-collectors went on with their work, serving the caliph's instead of the emperor's governors; the merchants and artisans soon learned how to adapt their business to the new possibilities, The versatile townspeople were quick in familiarizing themselves with the language and mentality of the victor, and when some fifty years later Arabic was introduced for official use in the state chancelleries instead of Greek, Aramaic or Coptic, the reform was carried through without friction. Cases like those of the court poet al-Akhtal* displaying a large golden cross on his neck, or St. John of Damascus, both ostentatiously distinguished by the Caliphs al-Yazīd* (680-683) and ʿAbd al-Malik* (695-705) with their friendship, illustrate the relation between the Moslem masters and their Christian subjects. With the awakening among the Arabs of the desire for higher learning, a new function awaited the bilingual Christian intelligentsia, from whose midst came the translators and commentators of the classical authors, who made Greek philosophy

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

and science available to the Arab scholars, and often excelled also in independent speculation and study. The rural population had hardly any contact with the Arab armies confined to their camps. Peasants and shepherds continued their every-day work for the Arab as before for the Greek or Persian lord. Whatever they might hear of Islam, still in the stage of dogmatic formation, was vague and by way of rumour. It was hardly so inconsistent with their simple religious world, imbued by the most varied survivals of pagan beliefs, as not to be taken easily for one of the controversies of their own theologians. To them the change of rule and all it implied was for the time being practically imperceptible. Without particular incentive to acquaint themselves with the language of the rulers they needed two to three centuries to adopt it for their own use. In a few of the old Christian villages of northern Iraq and Syria Aramaic is still spoken today.

Although conversions set in as soon as the permanent nature of the Moslem regime could no longer be doubted, they did not assume larger proportions before the middle of the VIIIth century, when the capitation tax *(jiziyah*)* imposed upon the members of the non-Moslem communities became heavier and its collection was left in the hand of practically uncontrolled tax-farmers. Among the peasantry this pressure at first provoked a series of desparate revolts, but then acted as a strong and often the sole motive for their adherence to Islam and finally resulted in their almost complete islamization. Only around the old-established monasteries or wherever the hold of the clergy happened to be sufficiently firm, have groups of Christian villages subsisted. Forceful conversions occasionaly occurred but were exceptions caused by particular circumstances, as under Caliph al-Mahdī* (775-785) in the case of the banu-Tanūkh* in the border region of Aleppo, in order to counter the Byzantine tactics of exploiting religious allegiance for political ends.

In the towns religious tradition, cultivated by a solid organization of learned priests and schools ,was deeper rooted. Here, the *dhimmi* laws were applied with sufficient elasticity to leave room for benevolent interpretation in matters of taxation. There were periods when the caliphs invested Christian physicians, scholars and men of letters with high court and government functions. Thus the common people clung here more tenaciously to their hereditary creed, but just as stubbornly kept up the old sectarian animosities which not seldom opposed in violent feuds the various sectors of the Christian quarters, each one inhabited by its particular denomination. There were, however, also waves of intolerance and religious persecution, which favoured conversions of larger numbers of the urban Christians, especially from among the upper bourgeois classes, more easily open to considerations of social prestige, career or business. The general state of mind resulting from such hazards and vicissitudes, for all Christian groups alike was a peculiar mixture of cautious adaptability and clannish exclusiveness, which to a certain extent has remained their heritage down to this day.

Little moved by the shifts in the constellation of power, life in the Arab-Christian world flowed on without notable changes. Neither the

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

two hundred years between the rise and fall of the Crusader states (XIIth and XIIIth century) in one of its oldest and most important sections, nor its absorption in the expanding realm of the Ottoman Turks (XVIth century) had much more than episodical significance. Within the administrative order of the *millet* system *(al-millah*)* into which the Ottoman régime gradually developed the customary, less formal *dhimmī* arrangement, the Christian sects kept apart, as before, from the Moslem majority and from one another. Lacking all outside contacts in the static provincial environment on the fringe of the empire, they sank as time went on deeper into social and cultural stagnation. Not before the end of the XVIIth century did fissures appear in this isolation when the Occident in its first systematic attempts at the economic and political penetration of the Ottoman Empire saw a role to play for the Arab Christians.

By successive steps the King of France, already for some time recognized protector of French Catholics living in Turkish territories, mainly as missionaries, was able to extend his privilege over all Catholics, even subjects of the Sultan. These agreements operated into several directions. They caused many Nestorians, Jacobites, Copts and Greek Orthodox to adhere as a body to the Church of Rome, and thus gave birth to the various Uniate sects - Chaldaeans*, Syriacs*, Catholic Copts, and Melkites*. They also paved the way especially into Lebanon, Syria and Egypt for more French missionaries (sing. *mubashir*), who, while making no prozelytes among Moslems, drew, thanks to the schools they opened and the teachers they formed, these Catholic converts more and more into the French cultural orbit. The range and intensity of this assimilative process grew in the measure as the Ottoman regime weakened. At the beginning of the XIXth century it was given a new trend by the Protestant missionary activities emanating from the Anglo-Saxon countries, which gained ground first in Lebanon and Syria, then in Palestine, Iraq and to some extent on the coasts of the Arabian Peninsula. They attracted adherents from among the various Christian denominations, practically extinguishing the last rest of vitality in the old indigenous Churches. Together with the hitherto unknown creed they implanted English as the second foreign language and vehicle for the spread in the young Protestant communities of English and American modes of thinking.

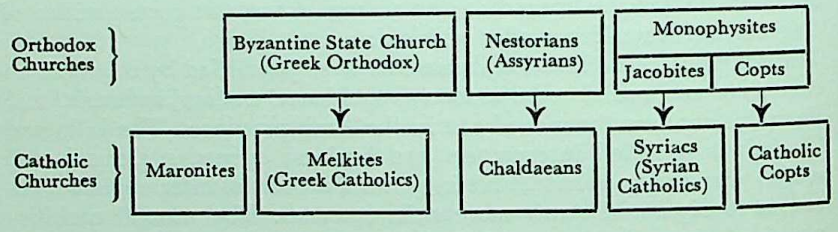
The religious and educational currents were paralleled by others of an economic and social order as soon as occidental trading, industrial and financial concerns branched out in the Arab provinces. The bilingual Christians supplied interpreters and business agents, a clerical staff which was easily trained, and in general a body of intermediaries between foreign and Arab mercantile interests. The mental mobility acquired through these multifarious contacts carried them as time went on from commerce and banking also to careers in the government services, foremost the technical and financial departments where the place they occupied shortly grew quite out of proportion with their numerical importance. The readily accepted subordination to Western guidance - in most instances an actual control - imprinted its marks on the whole material, mental and emotional life of the Christian pop-

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

ulation: outwardly as the often wholly indiscriminate imitation of Western habits, attitudes and social behaviour; on a deeper psychological level as a complex of stereotype value judgements by which almost everything not conforming to the standards of the West was dismissed as backward, sterile and reactionary. In the light of its cumulative effects this development presented itself to Moslem public opinion as a dislocation of the traditional socio-economic system, conceived in terms of an undue privilege affronting its self-respect and evoking resentment. Although such outbursts of hatred as the massacres in 1860 of Maronites and Damascene Christians, and in 1933 of Iraqi Nestorians remained isolated cases of fanatical mass paroxism, the atmosphere of mutual mistrust or at least cautious reservedness continued to prevail well after the Ottoman Empire had given room in most of the former Arab provinces to the regime of the French and British Mandates.

Arab nationalism, awakening about the middle of the XIXth century and rapidly gaining momentum, introduced a new element of tension into Christian-Moslem relationships. Except a small intellectual élite, mainly from among the groups connected with the Syrian Protestant College - today the American University - of Beirut, for quite some time the Christians on the whole were unable, or unwilling to fit into their pattern of concepts a differentiation between ethnic and religious loyalties and obligations. It took two or three generations until Christians were seen openly siding with their Moslem compatriots in the struggle for liberation from foreign political dependence and economic supremacy; or until Arabic language, history or geography were given a place in the curricula of the Christian schools. Since then, thanks to common efforts at effacing the separating remembrances of the past, platforms for mutual understanding have been found, and although there are not many Christians, especially among the Catholics, in the front ranks of militant Arab nationalism they all have become decidedly conscious of being Arabs, a development which apparently has found full encouragement from the part of the Vatican.

The Oriental Churches



CINEMA, *sinimah*. The Arab cinematographic industry, remarkably successful both financially and as a means of national propaganda, was built up, primarily in Egypt, in the last three decades. Its initial steps were modest and hesitant: occasional, short and rather insignificant funny scenes were ventured for the screen by popular Cairo

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

comedians. Finding each time a highly responsive audience they finally encouraged Egyptian capital to investments in productions on a larger scale with the result that in 1927 the first Egyptian studio started to turn out full-length - although still silent - Arabic motion pictures. In a short time satisfactory sound recording became possible. For a while the synchronization had to be done in Europe until in the mid-thirties the large Misr Studios at Gizah in the outskirts of Cairo were completed and organized so as to answer all requirements, including latterly technicolor production. In quick succession more studios, smaller but quite adequate and enterprising, came into existence, operating soon also in Lebanon, Syria and Jordan. Depending for its technical equipment on occidental imports the young Arab film industry had to slow down its expansion during the period of the war-and post-war shortage of supply, but only to take it up in an accelerated rythm as soon as the necessary materials and accessories were flowing in again. In the last few years its output has been steadily growing and at present amounts every year to well over a hundred films which circulate not only in the still widening circuit of cinemas in the Arab countries - comprising Lybia, Algeria, Tunis and Morocco - but have also a faithful audience among the Arab colonies in France, the United States and Latin America.

While the first producers, scenario writers and actors anxiously pursued what seemed to be the safest way and closely followed French, Italian and Hollywood patterns of the less pretentious kind, it did not take long for the somewhat older and gradually maturing Arabic drama* to introduce in the cinema hall a note unmistakably of its own. It sounds in the emphatically emotional appeal of the theme, whether an episode of Arabian history, a political topic, a social conflict of every-day local life or a story of crime and adventure; in the preponderance of the musical and dance elements in the structure of the plot; in the declamatory manner of speech; and in the stressing of drastic effects, comical as well as tragic, in the technique of acting. Judged by present-day occidental standards, adopted also by a number of Arab critics, the Arabic film will often seem trite, over-playing platitudinous sentimentality and the power of the catch-word; measured by its popularity in the face of world competition, and the earnings of its stars - Muhammad ʿAbd al-Wahhāb, Yūsuf Wahbi, Laila Murad, Umm Kulthūm and quite a few others - its achievements are unquestionable.

In view of the steadily growing volume of the production the Egyptian government has set up a special Chamber for Film Industry *(ghurfat al-sinā ʿa al-sinimah)* which regulates the distribution and apportions the admission of foreign films. Various other measures were taken, such as the institution of censorship, the grant of scholarships for specialization in the various branches of production technique or the award of prizes and subsidies for films of a desirable character, all intended to further the progress of the industry. At the same time they strengthen the control over its activity now reaching into a wide range of national interests, particularly by its propagandistic potentialities which at times of political tension are unrestrainedly put to use.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

CLIENTS see MAWĀLĪ

CLOCKS The earliest chronometrical instruments used by the Arabs were sundials, until in the VIIth century by their contacts with the Persians and Byzantines they became acquainted with sand-glasses and water clocks. The latter were soon equipped with various kinds of mechanical devices, so that, according to a German chronicler of the beginning of the IXth century, Caliph Hārūn al-Rashīd* could send an artistic clock made by Arab craftsmen as gift of honour to Charlemagne which aroused great admiration within the circle of the emperor's court.
In the XIIth century clocks with movable figures such as drummers, scribes or different animals pointing out the time were much in favour and their production reached a high grade of perfection. A skilful clockmaker of the XIIth century, Muhammad al-Kharāsānī, constructed a waterclock for the Umayyad* mosque in Damascus, which was praised by contemporary authors as a masterpiece of its time. Also at the various courts in Spain, Arab craftsmanship in this field enjoyed for many years a high reputation. The first clocks with wheel-works date from the XVIth century.

COFFEE, *qahwah* (the prepared drink) and *bin* (the plant and the beans, green as well as roasted and ground). The word *qahwah*, used in Arabia for wine before coffee-drinking was known, received its present meaning in the XIVth century, first in Yemen where the plant, together with the term *bin* was introduced about that time from Abyssinia, its original home. Mystic fraternities were the first to appreciate the new beverage because of its stimulating effects during the long, nocturnal hours of their religious excercises. They were followed for similar reasons by the scholars and students at the Great Mosque in Makkah and at al-Azhar* in Cairo. From these groups the custom of coffee-drinking spread and soon led to the appearance of public places where coffee was served and the entertainment of musicians, singers and dancers offered. In spite of the objections voiced against the *Buyūt al-Qahwah* (Houses of Coffee), mainly on religious grounds, they continued to flourish in every larger Arabic town. In the middle of the XVIth century two enterprising Syrians opened in Constantinople the first *Qahwah Khān*, patronized by the devotees of chess playing, *narghile* smoking and leisurely discussions, which was to become the prototype of the modern-style café.
In all Arab countries, with rich and poor, in town, village and tent, the cup of coffee is the symbol of welcome and hospitality, served to every visitor and never refused. In shops or offices, callers or customers are very frequently offered a cup of coffee.
Instead of grinding the coffee Bedouins and Druzes pound it in traditional rythms accompanied by songs, using a wooden mortar *(mihbāj)* and pestle, both often richly sculptured. The coffee is prepared in three brass pots of gradually diminishing size and served, as a rule by the youngest son, unsweetened in a tiny cup which passes from mouth to mouth, repeatedly making the round of the visitors.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

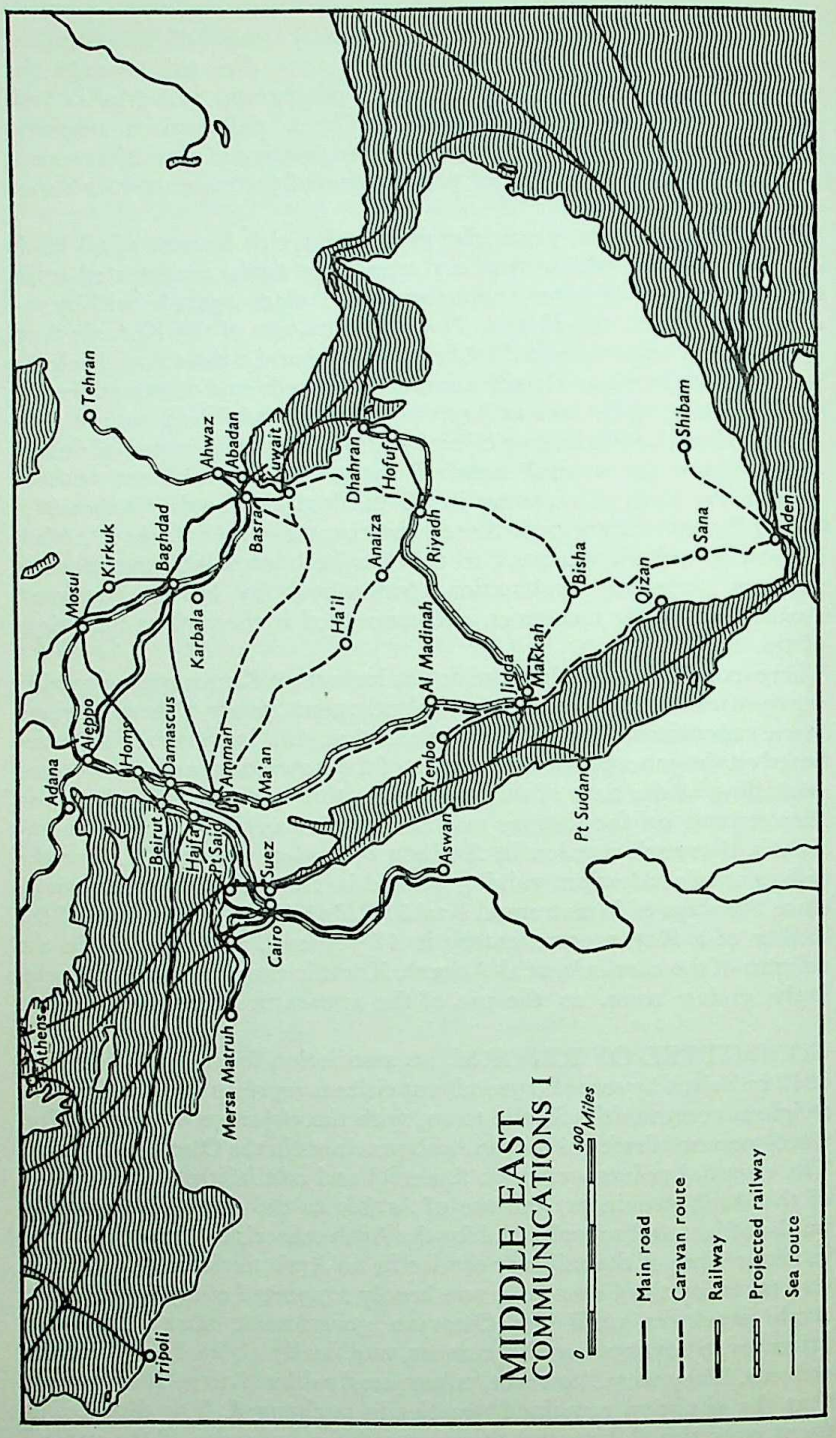
COMMENTARIES At a relatively early stage of development Arabic literary and scientific activities were directed towards the expounding and annotating of Arabic poetry and proverbs as well as the works of foreign, especially Greek philosophers whereby frequently the fame of the original or the prestige of its author served to cover a rather independent presentation of the commentator's own views.

The tenth century in particular produced a rich harvest of all kinds of commentaries which in many cases were again commented upon by later writers in super-commentaries. A place apart is held by the commentaries on the Koran. The interpretation of the Koranic text, considered a science by itself *('Ilm al-Tafsīr)* and a branch of theology, built up an intricate classification of the words and sentences in the Holy Book by their uses and meanings, and established minute rules of procedure for the finding of explanations and the drawing of deductions, which for several hundred years remained almost without change the basis of teaching in all theological schools *(madrasah*)*. The different categories of Koran commentaries *tafsīr**, *sharh**, *ta'wīl* and *hāshīyah** all go back to the Prophet's own interpretations of passages requiring explanation, transmitted by his Companions* *(ashāb)* and their successors, and assembled in the various collections of the *hadith**.

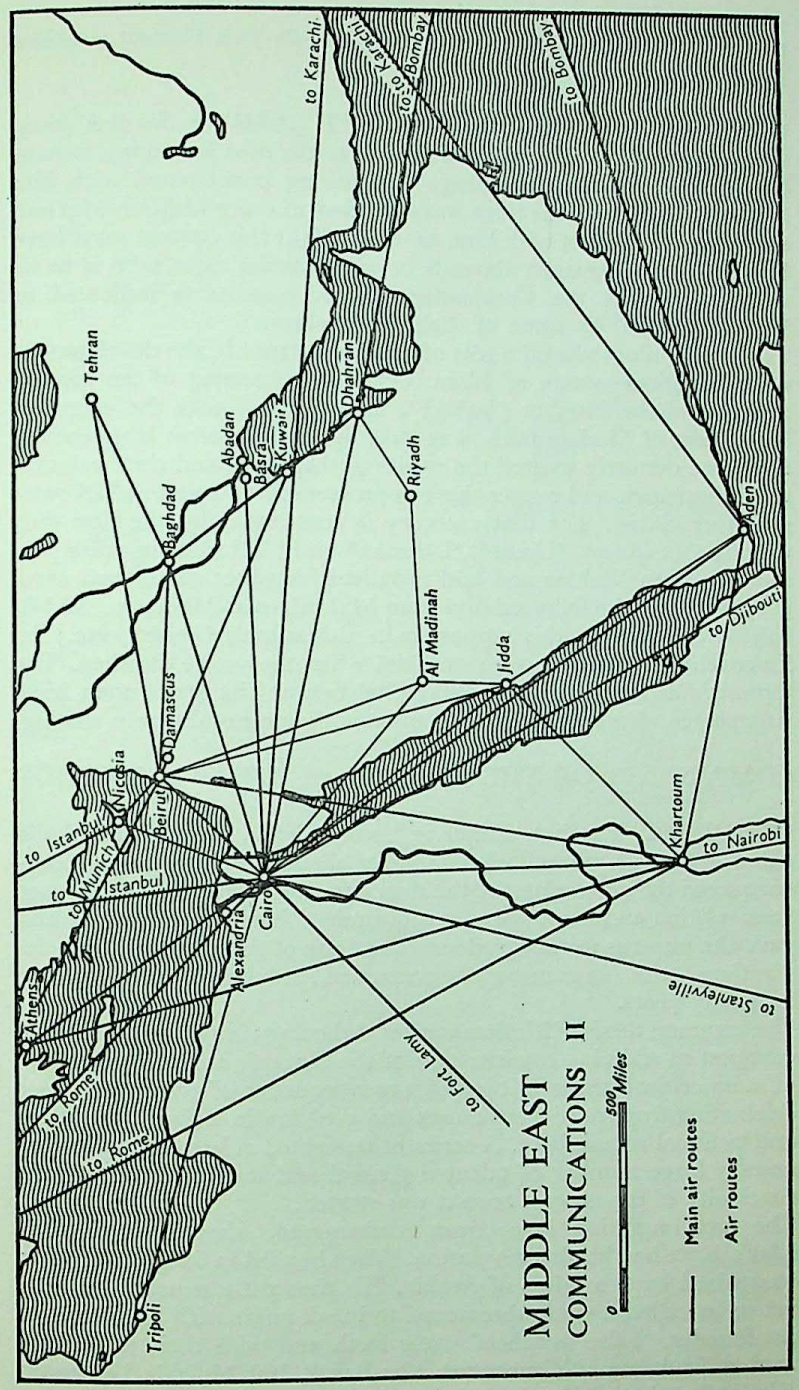
There exist innumarable more or less important Koran commentaries, super-commentaries, extracts and abridgments, many of them however mere repetitions, lacking in original thought. In general, they are based on the concepts and conditions of their own days and not in those prevailing at the time of the Prophet, so that in many cases the views they express on the literary and historical aspects of the text underwent a thorough revision in the light of modern research. Under the influence of modernism gaining ground in Islamic theology especially since the days of Muhammad Rashīd Rida* (1886-1930), himself the author of a Koran commentary in 12 volumes, and reflected in the reforms of the curricula at al-Azhar*, Koranic exegesis is now increasingly giving room to the use of the apparatus of higher criticism.

COMMITTEE OF REFORM, an association formed in December 1912 in Beirut by some 90 prominent citizens representing the different religious communities in the town, with the objective of propagating a programme of reforms for the Arab provinces in the Ottoman Empire. The essential points were: the financial and administrative autonomy of the Arab provinces; the use of Arabic as the official language in public offices and schools; and for the Arab conscripts the performance in peace time of the military service in an Arab territory. This initiative taken by the Committee was keenly supported everywhere in the Arab provinces until the Ottoman government after some vain attempts to suppressing the current, was finally obliged to grant the reforms. They were, however, subsequently diluted to such an extent, that the situation remained practically unchanged. The disappointment over this failure greatly increased the influence of the radical elements in the nationalistic movement.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.



CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.



CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

COMMUNICATIONS, see maps on Middle East Communications I and II.

COMPANIONS OF THE PROPHET, *Ashāb* or *Sahābah* (sing. *sāhib* or *sahābī)*, a title given originally to the men belonging to Muhammad's immediate entourage and having participated with him in battle. Gradually the term was extended to every Moslem who had ever come in contact with him, however slight this contact may have been. Islamic literature abounds in controversies as to who is to be reckoned among the Companions. Their number is indicated as high as 144.000 by some of their biographers.
The Companions played a rôle of first importance in the development of the religious system of Islam. On their witnessing of the sayings and acts of the Prophet *(hadīth*)*, next to the Koran the principal foundation of Moslem faith, was built up. An extensive biographical literature minutely treated the stories of their lives and their relation to Muhammad, and ranges them in an hierachical system of 13 categories or classes. The first category is constituted by the first four caliphs, Abu-Bakr*, ʿUmar*, ʿUthmān* and ʿAlī* and six other persons to whom Muhammad had promised Paradise; the second category by those who followed him from Makkah to al-Madīnah *(Muhājirūn*)*; the third by this supporters in al-Madīnah *(Ansār*)* etc.; the list concludes with those who saw him when they were children. The formula *Rādīya Allāhu Anhu* (May God bestow His grace upon him) is employed after mentioning a Companion's name orally or in writing.

COMPANIONS OF THE TRENCH see ASHĀB al-UKHDŪD

CONQUEST The fact, unique in history, that a handful of Bedouin tribes - Arabia's soil and climate never allowed a dense population - conquered the greater part of the then known civilized world, imposed their religion and language on a multitude of heterogenous races, and gave the impetus to the development of one of the most brilliant civilizations - this phenomenon has occupied Arab and Western scholars for many years.
The common thesis of Moslem medieval theology interpreted the Arab conquest as a divine confirmation of the Koranic truth. In the light of more critical research it appears as a sequence of events, each one originating from particular causes and evolving in a particular social and political atmosphere. A series of farsighted rulers and an exceptionally large number of talented general and statesmen secured the continuity of the process once it was started.
The first impulsion came from Muhammad. About 610 A.D., in Makkah, he had his first revelation. When he died in 632, he had been recognized by two thirds of Arabia. His theocratic structure, hardly yet to be called a state, threatened to break apart with the death of its founder. 'False prophets' came forth and with their tribes rose against Muhammad's successor, abu-Bakr*, but his able lieutenant Khālid ibn-al-Walīd* subdued the rebellion in a six months campaign *(riddah)*, and reunited the community. Abu-Bakr knew that the

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

fickle Bedouin temper needed the constant incentive of warfare and success if the union was to be maintained and the religious zeal to continue, and that the necessary diversion had to be sought for outside Arabia. It was his merit to realize that it could be found in the neighbouring Syria. Although to all appearance a solid part of the powerful Byzantine empire, there were signs of a serious weakness in the inner structure of the province which abu-Bakr did not fail to notice. The racial contrasts between the Aramaic natives and their Greek masters; the mutual intolerance of the various Christian sects; the Byzantine practice of relying for the protection of the frontiers on mercenaries easily inclined to change sides; the many Arab settlements dispersed all over the country by an age-old infiltration, - all this combined to make Syria a promising objective at least for raiding expeditions on a large scale. In four years, from 633 to 637, ʿAmr ibn-al-ʿĀs*. Yazīd ibn-abi-Sufyān*, Shurahbīl ibn-Hasanah*, abu-ʿUbaydah ibn-al-Sharäh* and Khālid ibn-al-Walīd with the battle-cry '*La ilāha illa Allāh*'* conquered all Palestine and Syria.

Abu-Bakr died in 634 and saw only the first results of his planning. His successor Caliph ʿUmar* (634-44) extended the operations eastwards across the Syrian desert. This meant a new enemy - Persia; but the victorious armies had acquired sufficient momentum to warrant the risk. The obvious decadence of the Persian administration and the unbalanced social and political conditions resembling those which prevailed in Syria may have prompted the decision. Under the command of Saʿd ibn-abi-Waqqās* the Arabs crushed two Persian armies, captured the royal residence of Ctesiphon and occupied the whole of southern Iraq (640-644).

So far this sweeping advance had silenced the clannish feuds and deepened the belief in Islam. Besides, it had brought an enormous booty. But under no circumstances must the enterprise undertaken in the sign of religion - the Holy War *(Jihād)* - be exposed to even temporary failure. The caliph was faced by a capital problem. On the one hand there was the danger that the troops, victory-drunk, and dispersed over vast lands, might lose their coherence, slip out of control, and blindly rush on into unforseeable situations and ultimately into disaster; on the other hand, a prolonged standstill and the closer contact with the unaccustomed higher culture of the luxury-loving cities might undermine the morale of the rough and simple-minded tribesmen. All of ʿUmar's measures carry the imprint of his effort to master this dilemma. Permanent military camps* were laid out at strategically important points where the army was garrisoned out of touch with the native population. At the same time they served as advanced strategical bases and as points of relay in the line of communication with al-Madīnah, which enabled the caliph to retain control over the military operations. Economic and social privileges kept alive among the Arabs the consciousness of racial superiority and built up a warrior aristocracy of Arabian blood within the mass of alien non-Moslems or new converts. Between 640 and 645 Habīb ibn-Maslamah* and ʿAbdullāh ibn-ʿĀmir*, setting out from the camps of al-Hīrah, al-Kūfah and Basrah subdued the rest of Iraq,

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

southern Persia and reached the borders of India; meanwhile ʿAmr ibn-al-ʿĀs conquered all Egypt and northern Africa as far as Tripolis. ʿUmar's death and the hesitancies of the aged Caliph ʿUthmān* (644-56) gradually brought the drive forward to a halt.

The subsequent struggle for the succession to ʿUthmān and the inner disturbances in its wake, which filled all of ʿAlī's caliphate (656-61) and half of Muʿāwiyah's* (661-80) put the Arab state in the making to a severe test. They also accelerated a critical social and religious fermentation which had its cause in a profound structural change within the population and latently had been going on for some time. ʿUmar's principle of founding his patriarchal theocracy on the predominance of a privileged caste of Arabian stock, while answering the needs of the moment, was contrary to the Islamic concept of the brotherhood and civil equality of all Moslems. It could be maintained as long as the conversions among the conquered peoples remained few. It generated a growing and dangerous tension, when the number of converts increased and the Arabian tribesmen, who by then had become landed lords, continued to treat the new-Moslems *(mawālī*)* as inferior. The conflict, nourished by heterodox, sectarian currents and exploited by various political movements, broke out into open rebellions and tenacious guerilla warfare, almost tearing apart the loosely assembled territories. Two great Umayyad* caliphs, Muʿāwiyah and ʿAbd al-Malik (685-705), with a group of loyal and talented men at their sides averted the catastrophe. By the force of arms and a skilful policy they restored and stabilized, at least temporarily, inner peace and order. The seat of government was transferred from al-Madīnah to Damascus, a change by which the caliphate shifted its centre of gravity from the environment of Bedouin traditions and concepts into a sphere wide open to new intellectual, spiritual and social influences. This move prepared the introduction of an administrative and fiscal system which followed the Byzantine pattern and replaced the old patriarchal ways of Bedouin rule. Yet Arab ascendancy and the Arabic character of the state were preserved, although a personnel of Greek, Aramaic or Persian scribes could in most sections of public business still for some time not be dispensed with. To consolidate reforms, however, and to silence the resistance, open and secret, of the many religious and political malcontents needed, as in the past, the enthusiasm of victorious armies and the argument of the spoils they carried back home. After a fifty-year pause the caliphs felt again strong enough to resume the wars of conquest.

Under the high command of al-Hajjāj*, the viceroy of the eastern provinces, ʿAbd al-Rahmān ibn-al-Ashʿath* and Qutaybah ibn-Muslim* starting from Khurāsān penetrated to the borders of Afghanistan, and overrunning the country between the Oxus and Jaxartes rivers took Bukhāra, Samarkand and Kiva. Between 740-50 Nasr ibn-Sayyār* carried the Arab arms as far as Kashgar and Tāshkand in Chinese Turkestan. Muhammad ibn-al-Qāsim* another of al-Hajjāj's generals, pushed from Basrah through Baluchistan and conquered the Indus valley from the delta to the southern Punjab. At the same time the offensive was carried on in Africa. Hassān ibn-

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

al-Nuʿmān* wrested Carthage from the Byzantines and his successor Mūsa ibn-Nusayr*, subduing the Berber tribes of the Atlas, pushed on to Tangier. Crossing the straits in 711, he and his lieutenant Tāriq* began the invasion of Spain. Two years later the country was practically in Arab hands. Impelled by the élan of their exploits the victors pushed deep into France as far as Narbonne, Avignon and Lyons. Their defeat by Charles the Hammer (Martel) in the Battle of Tours and Poitiers (732) drew the limits of Arab expansion in Europe at the Pyrenees.

In Spain as well as in Central Asia and India the rivalries of the local chiefs, treason of discontented dignitaries, and racial, political or sectarian conflicts dividing the native population were as decisive for the success of the Arabs as the fighting spirit of their troops and the remarkable constellation of capable military leaders and statesmen. Religious fervour and the prospect of booty supplied an incentive whose momentum outweighed the disadvantages of numerical inferiority, distance and unceasing tribal feuds.

The world empire of the Arabs did not withstand very long the dissolving action of their old-inherited particularism. The civilization, however which grew up on its soil produced the richest harvest after its disintegration into separate caliphates, kingdoms and emirates. Many of these were governed by princes, ministers and mercenary captains of Persian, Turkish or Berber descent. Of the same foreign origin were a great number of the scholars, men of letters and artists whom they gathered at their courts. Much in the edifice of this culture was borrowed from Aramaean, Greek, Persian and Indian thought. The forming and animating agent, however, was Arabic; Arabic language* and script* were the media of expression, assimilation and propagation. Arabic was the word of the Koran carried by the conquerors from the hearth of Arabia to the most distant corners of their world.

COPTS, *Qibt* (or *Aqbāt*, copt. Siqibtī, from the Greek 'Aigyptos', Egyptian), the native Christians of Egypt (approx. 1,500.000). The Church in Egypt, grown up in the IIIrd and IVth cent., followed after the schisms in the Oriental Churches of the Vth cent. the monophysite doctrine (called Jacobite* in Syria and Mesopotamia) and adhered to it in spite of the continuous persecution by the orthodox Byzantine central government. Embittered by the religious antagonism as much as by the oppressive Byzantine rule the Copts received the advancing Arab armies (640/641 A.D.) with open arms, and were treated, in general, by the new masters with tolerant indifference. Like the Christians elsewhere in the Arab empire they were assigned the status of *dhimmī** (non-Moslem monotheistic subjects enjoying the protection of their persons and property for the payment of a poll-tax). Excepting the sporadic periods when concessions to the religious fanaticism of the populace appeared advisable, Copts worked in all government offices, frequently in leading functions; but revolts directed against high or unjust taxation - often caused by unscrupulous Coptic officials themselves - were at all times ruthlessly suppressed. Although the Copts became bilingual at an early date, and in every-

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

day life seem to have given up their mother tongue for Arabic almost completely by the end of the Xth cent., the old vernacular survived for a long time in popular poetry and in theological literature. By the XIIIth cent. it has apparently ceased to be a living language, as is shown by the extant manuscripts of Coptic Aramaic grammars and dictionaries of that period, written for the use of Coptic clerics and theological students. An archaic type of Coptic, derived from the ancient Egyptian and written in a script based on the Greek characters, the Bohairic is still in use as liturgic language, but as a rule not understood by the lower clergy.

As Arabization progressed, conversion to Islam diminished the number of the Coptic population, estimated at some six millions at the time of the Arab conquest*. But the growing isolation of those who kept to their faith gave a new impetus to the spiritual and intellectual life of their élite. Outstanding rank was held, especially under the liberal Fātimid* régime (Xth cent.), by quite a few of the some 150 or so monasteries in the desert of the Sinai Peninsula, such as that of St. Catherine, St. Antonius, St. Makarius (Dayr Abu Maqār) or of the Holy Virgin (Dayr al Sayyidīyah) renowned for its rich library. It is thanks to the learned zeal of those monks, their translations, commentaries and annotated transcriptions of older texts, and their collections of ancient Coptic and Arabic manuscripts, that many a document of value for the knowledge of the cultural history of this epoch has been preserved. A number of precious specimens of these Coptic manuscripts has been assembled in the Coptic Museum in Cairo. The decline of this golden age set in with the beginning of the Ayyūbid* (XIIth cent.) rule; scholarly activity fell into complete decay in the time of the Mamelukes* (XIIIth/XVIth cent.). The few monasteries which have survived down to the present day contribute hardly anything to the intellectual life of their community.

The tolerance of the conquerors was kept up, on the whole, by the subsequent Arab dynasties, the Ottoman sultans and Egyptian Khedives. The Copts continued to play a large part - far larger than corresponded to their numerical proportion to the Moslem population - in government service, business and finances, and many of them acquired considerable wealth. With the diffusion of modern higher education in the second half of the last century they began to hold a similarly disproportionate place in the professions of lawyers, physicians, and especially in foreign banking and trading enterprises. The not always very tactful display of their prosperity and their little disguised conviction of their educational superiority could not fail, as time went on, to provoke bitterness and jealousy on the side of the Moslem masses and to produce an increasing anti-Coptic current, based more on economic than on religious grounds. It received new nourishment during the struggle against British dominance through the pro-British attitude of some Coptic circles, and culminated in the assassination of the Anglophile Coptic premier and former finance minister Butrus Ghali Pasha in 1910. The wave of excitement incessantly stirred by a campaign of the radical press, and on several occassions breaking out in riots directed against the Coptic quarters

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

and shops, died down only with the outbreak of the first World War. There were yet other groups, in particular among the intellectual youth, who from the start of the nationalist movement had sided with Moslem leaders, and in the postwar years stood up for a national brotherhood regardless of the differences of religion and past conflicts. Responding to this move of patriotic fraternization prominent Moslem nationalists addressed Coptic assemblies in the churches, and Coptic speakers were asked to proclaim their ideas of national unity in the great mosques of Cairo. The Copts Yūsuf Wahhāb Pasha, at the head of a nationalist government in 1919 at one of the critical moments in the Anglo-Egyptian tension, or Makram Ubaid Pasha, close friend of the national protagonist Sa'd Zaghlul Pasha and for many years one of the leading spirits of the nationalist Wafd* party, were among the wider-known representatives of this trend of feeling and thought. Between such divergent attitudes both Moslem and Copts have tried to adjust their position to each other on a medium line of mutual respect. Intermarriage, however, with members of other ethnical groups have down to this day remained extremely rare, and in this aversion to racial mixtures is probably founded the striking resemblance shown in so many individuals among the present Coptic population and their ancestors' images on pharaonic monuments. The old Coptic calendar, now discarded in everyday life and in use only for the observance of the religious holidays, is based on the Diocletian era running from the 19th of August 284. The year which begins on our 10th of September consists of twelve months at thirty days each, with a short, supplementary month of five days (six in a leap year).

At the head of the Church stands the Patriarch of Alexandria with fourteen archbishops and bishops. The first rank among them is held by the Archbishop of Jerusalem, whose diocese comprises the northern provinces of Egypt. The Patriarch who since the XIth cent. resides in Cairo is elected by a mixed body consisting of the members of the higher clergy and of notables of the community ('archontes'), who also participate in the administration of the Church finances. Conflicts between the clerical and lay-administrators repeatedly caused the intervention of the state authorities. Although close ties still bind the population to the clergy, and many parents of the poorer classes, especially among the peasants, still have one of their sons - often at the age of six or seven - ordained in the lesser order, the Coptic Church has lost much of its vitality, particularly because of the deficient education of the mass of the clergy. The result is an increasing number of conversions: to Catholicism and Protestantism in the towns; to Islam among the peasantry, often with the priest leading the whole village.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

D

DAHĀ', a term of medieval Arabic literature denoting a combination of qualities distinguishing the perfect diplomatist: resourceful political subtlety and skill, coupled with quickness of decision and sufficient unscrupulousness to make use of deceit if in the interest of the cause. A further indispensable requirement is self-control, *(hilm)* - even tempered amiability and non-committal, smiling equanimity which must be kept up under all circumstances, regardless of personal feelings. By the well-balanced use of these gifts the application of sharper measures might be saved or deferred as long as desirable. The concept of *hilm* as developed in Arabic writing is perhaps best illustrated by the often quoted words of Caliph Muʿāwiyah* 'I do not use my tongue where my money suffices; I do not use my whip where my tongue suffices; and I do not use my sword where my whip suffices; I only resort to the sword when I cannot avoid using it.' Caliph Muʿāwiyah and the statesmen ʿAmr ibn-al-ʿĀs*, al-Mughīrah* or Ziyād ibn-Abīhi* are usually considered as political leaders *(duhāt)* excelling by their high degree of *hilm*.

DAHHĀK ibn-QAYS al-FIHRĪ, a chief of the QaysʿAylān* tribes in Syria (VIIth cent.), friend and faithful supporter of Caliph Muʿāwiyah* (661-680) who appointed him governor of al-Kūfah. He remained on the side of Muʿāwiyah's son Yazīd* (680-683) and of Yazīd's son Muʿāwiyah II (683) throughout all the vicissitudes of their reigns refused, however, to support Marwān I (683-685), the successor of Muʿāwiyah II, and joined his opponent the anti-Caliph ʿAbdullāh ibn-al-Zubayr*. In this crisis the old antagonism between tribes of north- and of south-Arabian origin, temporarily silenced by Muʿāwiyah's statesmanship, broke out anew: al-Dahhāk and his north-Arabian Qays ʿAylān were faced by the south-Arabian Kalbite* groups who espoused the cause of Caliph Marwān. In the summer of 684 the two forces met in a sanguinary battle at Marj Rāhit*, a plain north of Damascus, were Dahhāk was decisively beaten and killed. Syria was definitely won for the Marwānid branch of the Umayyad* dynasty.

DAHHĀK al-, ibn-QAYS al-SHAYBĀNĪ, of the Rabīʿah tribe, leader of the revolutionary Khārijite* sectarians (VIII cent.), whose extraordinary warlike faculties elevated him far above the level of a mere guerilla chief. He took possession of the city of al-Kūfah, and from there repulsed several armies of Caliph Marwān II (744-750), so that the caliph had to let him exercise his authority over a large territory on the southern Euphrates. Following a call of the people of Mosul he occupied this town also and recruited a strong force of mercenaries. These troops, maintained in rigorous discipline, became in his hands a dangerous instrument of the Khārijite movement. Only by prolonged and

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

systematic efforts could he at last be subdued. He fell bravely fighting in battle (746).

DAHLĀN, AHMAD ibn-ZAINĪ, an Arab historian (XIXth century) who for many years held the office of a *muftī** and *Shaykh al-ʿUlamā'** in his native town Makkah. He wrote a history of Makkah, and a synopsis of the political events during the first Islamic century, both considered as belonging to the best of their kind. Amongst his many other works are known the *Sīrat al-Dahlānīyah*, a compilation of the histories of the Arab dynasties, and a critical study of Wahhābism, in which he sharply takes position against this movement.

DAJJĀL al-, 'the false, or lying one', a figure of Arabian mythology. In some versions he is said to be a son of the 'King of the Jews', in others of a giant, still in others an offspring of the fabulous soothsayer Shiqq. He is portrayed as living on the mystery island Zābij, chained to a volcanic rock and fed by spirits.
In Moslem literature this name is given to certain religious impostores. The Tradition of the Prophet *(hadīth)** mentions a *Masīhu al-Dajjāl* of whom Muhammad is reported to have said that he would appear before the Day of Resurrection. The commentators explained this name in many different ways; the most current explanation is that of his being a 'false Messiah', a kind of Antichrist. Frequently he is depicted as a young man with long hair, blind on one eye and marked on the forehead with the letters K F R , signifying *Kāfir* (Infidel). He will ride on a white ass, followed by 70.000 warriors; reign 40 days over the earth, performing many miracles; lay waste to everything, but will not enter the holy cities of Makkah and al-Madīnah which will be guarded by angels. At the end of his rule he will be killed by Jesus.

DAMASCENE METALWORK, a technique of inlaying or encrusting copper or brass objects such as basins, water jars, lamps, trays or writing cases with silver filigree in geometrical or floral design or decorative Arabic inscriptions. The process consists in engraving the pattern at first superficially, then gradually deepening the groove and widening it at the bottom so that the filigree wire which is hammered in will hold fast. This type of ornamentation, which may go back to ancient Persian and Armenian handicraft, seems to have reached a high degree of perfection around the XIIth century in the hands of Mosul craftsmen who carried their art into Syria, Egypt, the Hijāz and Yemen. From Syria it was introduced into Spain, and thence into other parts of southern Europe. Towards the end of the XIVth century metalwork craftsmanship declined in its homeland but continued to flourish abroad, especially in Italy. In the XVth century Syrian artisans did a thriving business in Venice, and exported 'Damascene' metalwork practically all over Europe. This craft has remained a speciality of Damascus where it lies mostly in the hands of Jews as well as of Yemenite and Hijāzi craftsmen but its former artistic value has considerably diminished.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

The traditional skill of the Damascus and Toledo swordsmiths developed as a special branch a particular procedure of forging together iron and steel by which they produced artistic combinations of weavy patterns and streaks on high-grade laminated steel used for the blades of fine swords*.

DAMĪRĪ al-, MUHAMMAD ibn-MŪSA, zoologist, philosopher and theologian (†1405). Born in Egypt of a very humble family he first made his living as a servant, then as a tailor, but worked his way up until he became lecturer first at the religious academy of al-Azhar* in Cairo and subsequently in Makkah. His pious and ascetic life won him general esteem. He wrote on various subjects, philological and theological commentaries, and sermons *(khutbah*)* but is particularly known for his *Hayāt al-Hayawān* (The Life of the Animals). This book in which descriptions of animals are arranged in alphabetical order, in the manner of a dictionary, is a compilation gathered from numerous sources. Al-Damīrī lists the qualities and habits of different animals as conceived by the popular mind, mentions the medicinal value ascribed to them by the people and enumerates their occurence in the Tradition of the Prophet *(hadīth)*. The *Hayāt al-Hayawān* (translated into English by A. S. E. Jayakar, London 1906) which enjoyed great popularity in the Orient, gives valuable information of Arabic folklore, popular medicine and psychology. It is the only work of its kind in Arabic literature; several, sometimes quite fantastic beliefs with regard to qualities of certain Oriental animals have infiltrated into Occidental zoological literature and were reprinted as late as the XIXth century.

DĀR al-HARB, Sphere of Warfare, all territory which does not fall within *Dār al-Islām** (the Abode of Islam) and which according to the original Moslem conception may become at any time a theatre of war *(jihād)* against the unbelievers. Practical considerations, however, opened the way for more restrictive interpretations, excluding from the *Dār al-Harb* all countries where Moslems are allowed the free practice of their faith.

DĀR al-ISLĀM, Homestead of Islam, meaning a territory ruled according to Moslem laws as opposed to the *Dār al-Harb** (Territory of Warfare), the non-Moslem countries. At the time of the caliphate it was considered one of the primary functions of the caliph to extend the territorial sphere of Islam as wide as ever possible.

DĀR al-SALĀM, Abode of Peace, a koranic term *(sūrah* VI; 27: . . . for them - the faithful - there 'is an abode of peace near their Lord . .'), chosen by the 'Abbāsid al-Mansūr* (754-75) as the name for the new capital of the caliphate, in to which he built up two small settlements on the left (western) bank of the Tigris: Baghdad, already in existence in the VIth century B.C. under Assyrian rule; and al- Karkh of perhaps somewhat later, Aramaean origin. Arab historians have left detailed records of how the site was most carefully selected, the layout minutely

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

planned and the work of construction accomplished within four years. The city formed a circle and was surrounded by a system of concentric, fortified walls with four gates at an equal distance from one another, opening on four highways which were to constitute the main arteries in the road-network of the empire. The best architects, designers and artisans were drawn together from all the provinces, and an innumerable mass of workmen and slaves recruited. The stones were taken from the ruins of Ctesiphon, the former captital of the Sāsānid kings (226-642), whereas the bricks were made on the spot. In one simultaneous building process water conduits, canals and bridges were constructed; mosques, government offices and the residence for the court dignitaries erected; and market places, workshops and the houses for the ordinary people set up. The caliphs' palace was built in the center of the city, with the finest materials which were to be found, with gilded entrance gates and crowned with a high green dome. Outside the city walls the caliph built a pleasure castle in the midst of beautiful gardens which he named, in allusion to another koranic term (*sūrah* 25; 16 *Jannat al-Khuld*, Garden of Eternity - The Paradise), *Qasr al-Khuld*, The Castle of Eternity. On the right bank (eastern) of the river he laid out a military camp placed under the order of his son and successor al-Mahdī; it became the nucleus of present-day Baghdad. Nothing of *Dār al-Salām* has remained, except al-Khark, one of Baghdad's populous suburbs.

DĀR al-SHAJARAH, Hall of the Tree. The ʿAbbāsid* caliph al-Muqtadir (908-32) had in one of the staterooms of his Baghdad palace a tree of gold with silver leaves and with artistically made birds in its branches, which, by an ingenious mechanism, began to sing when visitors were shown in.

DATES, *Tamr* (the full-ripe, red or reddish brown fruit) and *rutab* (not yet mellow but already eatable, from dark yellow to red), both called colloquially *ʿajwah*, which in literary Arabic denotes only the stone of the date. Three or four other terms are current for the different stages in the maturing process. Well over a hundred varieties are said to grow in southern Iraq*, in the oases around al-Madīnah, in the fertile area of al-Hasa* (Saudi Arabia), and along the South-Arabian coasts, each one bearing its old, popular name: Mother of Perfume, Bride's Finger, Pure Daughter, Red Sugar and similar expressive and colourful designations. The best-known commercial types are the *halawī*, *hadrawī*, *sayir*, *zahdī* and *hastawī* of Iraq, and the *ruzaiz*, *hushayishī* and *khulas* of Arabia, the latter being grown commercially also in the U.S.A. under the name of *khalasa*. From its original home, presumably Mesopotamia, the date palm was introduced at an unknown time into the Arabian peninsula, Syria*, Egypt* and North Africa, and ever since has supplied in these regions a basic item of food for the nomadic as well as a great number of the sedentary rural population.
Some of the palm groves form large estates, others small holdings, and not seldom one single date palm is the common property of several owners. The trees are raised from offshoots and bear fruit within four

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

or five years during twenty or thirty years. The blossoms of the female palm *(nakhlah)* are pollinated by hand, one male tree *(fahl)* supplying the pollen for about 25 female trees. After pollination the female inflorescences are wrapped up in protective covers of palm fiber or rags. Harvesting takes place in September and is done also by hand: the workers climb the palm, cut through the stems of the date clusters with a sharp, curved knife, and let them drop on mats spread on the ground. No part of the palm tree remains unused. The finely-fibred pistels are made into sponges; the terminal bud of the trunk is an appreciated delicacy; the pits are ground up for feeding cattle and sheep; beddings, cradles, crates and light boats are made from the branches; baskets and fans from the leaves; the bast of the bark supplies an excellent material for ropes; and the light porous wood of the trunk serves as timber in the construction of huts or of bridging the creeks and irrigation canals.

The largest area of cultivated dates is in southern Iraq, stretching over a hundred miles along the banks of the Shatt al-ʿArab from Qurna to Fau on the Persian Gulf in a belt between the river and the desert, which varies from a few hundred yards to some five miles. There stands about a quarter of the country's total estimated at some 30 million trees. A substantial portion of its national income derives from the sale of dates to practically all world markets - approximately one sixth of its total export value. Four fifths of all the dates entering the international trade are processed on the Shatt al-ʿArab where the large British and American packing firms maintain their own plants for the grading, steamwashing and mechanical packaging of the fruits, mainly of the *halawī* and *hadrawī* varieties. Lately also the Iraqi government with the technical assistance services supplied by the United Nations, and through a semi-official growers' organization, the Date Board, began to modernize the old local packing procedures in order to compete with the foreign exporters on the occidental markets. At the same time attempts were made to improve the time-honoured methods used by the growers, so as to raise the quality of the lower-grade crops. The eastern trade, however, which lies fully in the hands of the private native dealers, is still satisfied with the primitive ways of using goat skins, jute sacks or baskets and more recently also petrol tins. The shipping of the dates, coastwise as well as over sea, mainly to India and East Africa, is done on the traditional *dhaw** boats of which the ocean-going ones are almost all on the registers of the port of al-Kuwait*. A merchant usually sends out a fleet of five or six dhows with a cargo of 800 to 1000 tons of new-season's dates and has them unloaded on different ports within a period of from two to three months in order to regulate the supply and to prevent a too heavy sinking of the price. Compared with the Iraqi plantation, the production of the Hadhramawt* or of Muscat and ʿUmān*, and even the two million trees of the Saudi Arabian* groves, would seem to play a rather small part. Yet until a few years ago their output was of capital importance in the diet of the tribesmen, so that at times of poorer yield the Saudi government had to impose an embargo on all date exports, which was strictly enforced. At present, however, the situation is reversed: as a result of

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

the increasing amount and variety of imported foodstuffs and the simultaneous change in eating habits - one of the effects of the millions of oil royalties pouring into the kingdom - the home consumption of dates has considerably diminished, and the Arabian date merchants have to find new outlets abroad in the face of the steady decline of the world market price in the last few years, under which the Iraqi as well as the Tunisian and Algerian date export had to suffer. Recently a beginning was made in Iraq with the extraction of sugar on an industrial basis, according to a process worked out by a Swiss laboratory, which it is hoped will gradually replace at least some of the country's annual sugar imports, amounting to over 50.000 tons.

DAWSA, the 'Ceremony of Trampling', a part of the ritual of the Saʿdīyah* fraternity, celebrated as late as the first quarter of this century on the Prophet's birthday* and the birthdays of some saints. The sheikh* of the fraternity used to ride on horseback over the bodies of the prostrated dervishes, lying in rows, closely pressed against each other, with their faces turned to the ground, reciting certain prayer formulae and litanies. The deeper meaning of this ritual, which was introduced at the end of the XIVth century by Sheikh Yūnus, son of the founder of the order, has not been elucitated. In the thought of the dervishes it was a means of partaking in the sacred emanation *(barakah*)* radiating from the person of the sheikh. The *Dawsa* was practised under great popular attendance particularly in the Saʿdite monasteries in Cairo, Homs (Syria) and in the village of Barsah near Damascus, but is now replaced by symbolic ceremonies and various equestrial games.

DĀWŪD, abu-, SULAYMAN al-SIJISTĀNĪ, one of the compilers of the six so-called 'Genuine Ones' *(Sihāhu al-Sittah)* of the numerous collections of *hadīth** (traditions referring to the sayings and customs of the Prophet). He lived and died in Basrah (817-888) but spent many years in travelling and assembling his material. He specialized on traditions with legal bearing, leaving aside historical, ethical and strictly dogmatic subjects.
His work, the *Kitāb al-Sunnan*, contains 4008 traditions, alleged to have been selected from some 500.000 Less strict than was customary in his time in applying the rules as to the reliability of the narrators forming the chain of the transmission *(isnād)*, he based his final selection on his personal opinion regarding the authenticity of the *hadīth*. Abu-Dāwūd recommended the use of his compilation in a 'message' *(risālat)* addressed to the religious doctors of Makkah and al-Madīnah, which successfully attracted the attention to the work among learned circles.

DAY OF BUʿĀTH, also called War of Buʿāth *(Harb Buʿāth* 615 A.D.), is the story of the long-drawn struggle between the two Madanese rival sister tribes, the banu-Khazraj* and the banu-Aws* who were allied with the Jewish tribes of the banu-Qurayzah* the banu-Nadīr*, also inhabiting al-Madinah. The banu-Khazraj suffered a complete defeat, but not without inflicting heavy losses on the victors. The two tribes

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

remained embittered enemies until they were reconciled by Muhammad after he took possession of the town. Songs praising the feats of arms of both parties remained very popular for a long time.

DAYS OF THE ARABS *Ayyām al-ʿArab*, a term of Arabic literature, denoting the tales of the battles, or rather skirmishes, among the Bedouin tribes and clans in the pagan period, handed down from mouth to mouth as a part of the tribal folklore. As a rule the narrations which follow a more or less stereotyped pattern begin with a trifling dispute among a few tribesmen over a sheep or camel or the use of some pastures and wells, and continue by telling how the quarrel grew into a warfare between their tribes, and how it was finally settled by arbitration and the payment of blood money. Much room is given to anecdotes about individual bravery, cunning and the knightly virtues of the heroes. The tales which treat both parties with complete impartiality are spun out at length without a leading theme. Some of these Battle Days have kept a lasting place in the memory of the Bedouins and are told and re-told at their camp fires down to this day. Famous is the so-called War of Basūs, *(Harb al-Basūs)* a forty-year feud between the banu-Bakr* and banu-Taghlib* over the killing by a Taghlib chief of a camel belonging to Basūs, an old woman of the banu-Bakr. Equally popular are the 'Days of Dāhis and Ghabrā', two thoroughbred horses, one owned by the chieftain of the ʿAbs*, the other one by the chieftain of the Dhubyān*; a race between the two steeds caused a war which also lasted forty years and at the end of which the ʿAbsite chief left his tribe and ended his days as Christian monk in ʿUmān. Much celebrated as a prelude to the Arab conquest of Persia is the 'Day of Dhū Qār', so called after a watering place in Mesopotamia, where according to the story some 3000 Arab warriors annihilated a far superior Persian army. The number of *Ayyām* tales is very great, many of them depicting the same event in different versions, but they give a good insight into pre-Islamic desert life.
In the Middle-Ages the *Ayyām* stories were compiled and frequently used as source material by grammarians and historiographers. To the principal works of this kind belong the commentaries on the so-called *Naqā'id**, the satirical poems exchanged between the two rival poets Jarīr* and al-Farazdaq* (VIIIth cent.); the anthology entitled *al-ʿIqd al-Farīd* by ibn-ʿAbd Rabbihi* (†940); the *Kitāb al-Aghāni* by abu-al-Faraj al-Isfahānī* (†987); and the chronicle called *Kitāb al-Kāmil fil Ta'rīkh* by ibn-al-Athīr* (†1234). In the politico-literary controversy of the *shuʿūbīyah** (IX-Xth cent.) these stories which showed Bedouin morals and manners in a sometimes far from flattering light, at least according to the standard of the contemporary civilization, were used to hold up to derision the pretensions to aristocratic descent put forth by the proud Arab ruling class. Thanks to this polemic *shuʿūbite* literature many *Ayyām* tales have been preserved. The philologist abu-ʿUbaydah* (†ca. 845) was a generally recognized authority in this field.

DHAHABĪ al-, SHAMS al-DĪN abu-ʿABDULLĀH MUHAMMAD ibn-AHMAD al-DIMASHKĪ, historian and biographer (1274-1348).

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

He began his studies in Damascus, continued in Alexandria, Makkah and Cairo and finally taught the science of *hadīth** (the Tradition of the Prophet) in Damascus, where he died. Having become blind in his later years he depended upon his pupils for the gathering of his material, a fact wich explains the lack of objectivity with which he was sometimes reproached. His principal work was a great history of Islam arranged into seventy periods of ten years each, and into classes *(tabaqāt*)* of biographies arranged in alphabetical order. Besides this work he compiled several similar biographical collections, most of them dealing with scholars in the field of theology.

DHIKR, remembering; in the religious vocabulary of Islam denoting a kind of litany which consists in the continual repetition of certain ritual formulae, such as '*Lā ilāha illa Allāh*' (There is no god but God), the so-called *kalimah;* or '*Al hamdu lillāh*' (Praise be to God), the so-called *tahmid;* or '*Allāhu akbar*' (God is very great), the so-called *takbīr;* or '*Subhān Allāh*' (Holiness be to God), the so-called *tasbīh;* or the recital of the 99 atributes or 'beautiful names' of *Allāh*. The *dhikr* may be said aloud *(dhikr jalī)* or quietly and even mentally *(dhikr khafī)*, accompanied by special rythmical gestures and a particular beathing technique. A rosary* is used to facilitate the counting of the prescribed repetitions of the ejaculations.

The *dhikr* as a devotional act performed in common is an essential part of the ritual of the Derwish orders. It is the path by which an excalted spiritual state *(hāl)* may be reached, supposed to lead to the union of the soul with God. The ceremonial varies with each fraternity, often including music or dances to the accompaniment of flutes. Two principal factors are made use of in the structure of these *dhikrs* practised in the religious orders for achieving the collective mystical ecstacy: psychological, acting through the monotony of the recitations, movements and rythms, and the mutual suggestive influence to which the participants of the group performance are subjected; the other, physiological, acting through the effect of prolonged irregularity of oxygen supply, caused by arbitrarily accelerated and retarded breathing.

The ceremony of the *dhikr* is also frequently practised in laic circles of the conservative classes to commemorate events such as the death of a relative or a friend.

DHIMMĪ or *Ahl al-Dhimmah* (people of the Pact) a term of public law in the Arab empire, denoting certain non-Moslem religious groups such as the various Christian denominations, the Jews and a few others supposed to profess a monotheistic creed. Although included in the broad category of unbelievers *(kāfirūn*, sing. *kāfir*, infiltrated into occidental languages as Caffre, Kaffer etc.), they were assigned a special legal status as distinct from the ill-defined mass of the *mushrikūn* (heathen, idolators) and those assimilated to them such as renegates and heritics, and at least theoretically considered, outlaws. The discrimination between Moslem and non-Moslem subjects logically followed from the conception, not exclusively particular to Islam, of the State as a relig-

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

ious institution, and of its law as religious law and hence applicable only to adherents of the religion of the State. Yet when pressing on to what appeared to them the God-willed, unbounded expansion of the realm of Islam the Arab empire-builders soon had to face the question of how to secure in the conquered territories the continuity of an economic, administrative and financial organization for which their own experience and tribal order had nothing to substitute, and consequently of how to win for the Moslem State in the making the loyalty of a numerically far superior, non-Moslem population grouped into a confusing diversity of sects or rites.

In dealing with this problem the Arab leaders, most of them issued from the old merchant aristocracy of Makkah and trained in conciliatory compromise, displayed a remarkable sense of political realism. As a general rule the more important of these groups were offered the conclusion of a pact stipulating on the one hand the payment of a head tax *(jizyah*)*, and on the other, besides exemption from military services - the bearing of arms being considered a Moslem privilege - freedom of worship, inviolability of person and property and a certain measure of self-government. By virtue of these arrangements subsequently built up by Arabic jurisprudence into an elaborate system, such subjects, classified by their creed, lived in quarters of their own, governed by their own canon law and under the jurisdiction of their ecclesiastic authorities in all matters of personal status as well as in most cases of civil and even criminal judicial procedure. The spiritual head - patriarch, chief rabbi, etc. - of the almost completely autonomous religious community *(al-millah*)* exercized what supervision he found necessary ,but was in turn responsible to the central government and functioned as the intermediary between his people and the State.

Thus integrated in the machinery of governance, the method upon the whole answered its purpose. It permitted the small ruling class of the conquerors to consolidate their control over large and varied, inevitably suspicious populations without hurting self-respect and curtailing cultural ambitions. It gave to the *millah* citizens access to almost all public services, commercial activities and fields of secular learning, while leaving it to pouplar opinion to formulate its own prestige differentiation between unbelievers and Moslem. At the same time it kept the door open to full citizenship rights for those who chose to embrace Islam. Conversions indeed became increasingly frequent and within two or three centuries reduced the once compact non-Moslem majority to a multitude of dispersed minority groups of individually insignificant proportions.

Financial reforms enacted by the Umayyads* ʿAbd al-Malik* (685-705), al-Walīd I (705-715) and under the ʿAbbāsid* al-Mansūr (754-775) raised the initially moderate poll tax, to which provincial administrators of the public revenue services not seldom arbitrarily added further burdens. There were also periods of outspoken intolerance especially under the ʿAbbāsids Hārūn al-Rashīd* (786-809), al-Mutawakkil (847-861) and al-Muktadir (908-932), the Fātimid caliph al-Hākim II* (996-1021) and the Mameluke* sultan Baybars*

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

(1260-1277), al-Nāsir (from 1293 with two interruptions to 1340) when all sorts of vexations and humiliating measures were imposed upon the *millah* people, such as the obligation of wearing a piece of coloured cloth - blue for Christians, yellow for Jews and red for the others - on shoulder or breast, the interdiction of riding on horseback, and even the destruction of places of worship. Then it also happened that the shops and homes in the *millah* quarters were pilfered by mobs excited by fanatic preachers or dervishes. Yet most of the caliphs and other Arab sovereigns continued the policy of State protection or maintained at least an attitude of more or less benevolent indifference. The *dhimmī* communities in turn, under the spiritual and administrative power of the *millah* authoriteis, lived their own life in the vast Moslem environment, avoiding as much as possible being drawn into its political or social currents. With the incorporation into the Ottoman Empire of the Arab lands the *millah* principle (Turk. *millet)* was introduced into the Turkish system of public administration, and survived as one of its basic institutions until the end of the nineteenth century.

DHOW, *(dhaw)*, the traditional South-Arabian sailing craft, unchanged probably since the days of the first Minaean* and Sabaean* seafaring traders. Dhow building to-day, as for centuries past lies in the hands of a few hereditary shipwright families mainly in al-Kuwait*, Sur in ʿUmān*, Mukalla in the Hadramawt* and Hudaidah in Yemen*, each of which carefully preserves its particular, though only slightly varying forms. The 2000 to 2500 dhows in Arabian waters can be grouped into three types differing by their tonnage and by the organisation on which they are operated. One category, of 75 to 100 tons, is used for fishing, pearling and the local transport of merchandise and passengers; the second, from 100 to 200 tons, for the trade around the coasts from the Red Sea into the Persian Gulf and the Shatt al-ʿArab; and the third, measuring up to 300 tons, for the deep-sea traffic to India, East Africa and Zanzibar. As a rule the captain *(nakhuda)* of the ordinary coasting dhow is also the owner of the boat and at the same time a merchant who buys and sells - and if possible, smuggles - on his own account, displaying his merchandise on the deck of the ship when approaching one of the coastal villages. In deep-sea sailing, which supposes not only nautical skill but also a considerable capital investment, this one-man combination of financier, trader and navigator is replaced by a structure which on the one hand keeps these functions strictly separated and, on the other, comprises not merely the individual but his entire family. Supplier of the capital for a trading voyage, whether money or as usual dates* - the principal export product - is one of the rich and influential land-owning families, mainly owners of large date plantations, quite frequently even the clan of the ruling sultan or emir. On its behalf one of its members negotiates with a trusted member of the merchant family, considered as a matter of course collectively bound, and in turn concluding in the same manner its agreement with the *nakhuda* family whose most experienced son then takes command of the dhow - the family property and in most cases its only possession. He is assisted by one or two mates who live in the

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

nakhuda household and like the majority of the ordinary sailors, are mostly descendants of former negro slaves. All contracts, including those with the crew, are based exclusively on profit-sharing arrangements which from one voyage to another leave the sailors and mates inextricably indebted to the captain, and the captain's family to the merchant. In the course of generations this chain of economic dependencies has come to be a definite feature of all deep-sea dhow sailing. It is parellelled by a social order following which no common sailor would ever become a mate, no mate ever a *nakhuda*, and no *nakhuda* ever a merchant.

DHŪ al-HIJJAH, Master of the Pilgrimage, name of the 12th month of the Moslem year. The ceremonies of the pilgrimage extend over the first ten days of this month. Islam took the name as well as the practice of the *hajj* over from the pagan Arabs who used to visit the sanctuary of the Kaʿbah at Makkah during this month.

DHŪ al-KIFL, mysterious Moslem legendary figure. A personage of this name, mentioned in the Koran (sūrah XXI; 85), is identified by the commentators with various prophets. A second Dhū al-Kifl, hero of many edifying stories, is said to have led a life of pleasure and debauchery. Once he tried, so it is told, to seduce a pious woman, but was persuaded by her to repent his sins and give himself up to asceticism; therefore he received double reward in Paradise. In popular tales the two figures are frequently confounded.

DHŪ NAFAR, chieftain of the Yamanite banu-Hamdān*, a leading tribe in the kingdom of Himyar* at the time of its conquest by the Abyssinians in 525 A.D. When the Abyssinian viceroy Abrahah* in 570 A.D., the so-called Year of the Elephant*, started on an expedition against Makkah and its sanctuary, the Kaʿbah*, Dhū Nafar rose against the foreign rulers but was beaten by Abrahah and the rebellion was quenched.

DHŪ al-NŪN, Master of the Fish, (in allusion to a miracle allegedly performed by him) his real name being abu-al-Fayd Thawbān, a mystic († 860), of Nubian or Coptic origin who by his erudition, piety and eloquence acquired great influence upon the people of Egypt. A scholar of philosophy, he was versed also in medecine, alchemy and magic. But it was above all his doctrine of ecstasy *(wajd)* as the basis of true knowledge of God *(maʿrifah)* which secured his place among the founders of the great mystical movement of Sufism. His views brought him into conflict with the leading orthodox theologians who denounced him as a free-thinker *(zindīq)* and succeeded in having him exiled from Egypt and sentenced to prison; but impressed by his deep religiousness Caliph al-Mutawakkil (847-861) ordered his release. Dhū al-Nūn, who died soon afterwards, became one of the most venerated saints of his country. Two of his most frequently quoted sayings are: 'God is the opposite of anything you can imagine' and 'The more one knows God, the more one is lost in Him'. Dhū al-Nūn did not leave anything in writing, but his sayings were collected and frequently

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

commented upon by later authors, who saw in them the origin of Islamic theosophy and mysticism, an opinion which in part has been confirmed by modern research.

DHŪ al-QAʿDAH, Master of the Truce, name of the 11th month of the Moslem year. The name was taken over by Islam from the pagan Arabs who during this and the following two months *(Dhū al-Ḥijjah** and *Muḥarram**)* observed a 'Holy Truce' during which they undertook their pilgrimages to the various sanctuaries and held the famous Fair of ʿUkāz, a contest of Bedouin bards.

DHŪ al-QARNAYN, the Lord of the two Horns, an epithet bestowed by Arab legend upon Alexander the Great (Iskandar), the Lakhmid* king Mundhir al-Akbar and the Tubbaʿ* Saʿb of Himyar*. The Dhū al-Qarnayn is mentioned also in the Koran *(sūrah* XVIII, 82-96) and held by some commentators to be Alexander the Great entrusted by God with the mission to chastise the impious and to reward the believers. Two horns or protuberances on the forehead as a symbol of might and excellence seem to go back to a very ancient Mesopotamian conception. According to other versions the figure of Dhū al-Qarnayn is assumed to be a survival from pagan times and the personification of the south-Arabian deity ʿAthtar, - the planet Venus - whose two horns would mean the two rays or beams of ʿAthtar of the setting and ʿAthtar of the rising' - the morning - - and the evening-star.

DHŪ al-RUMMAH, Master of the Whole, a nickname of the Arab poet Ghaylān ibn-ʿUqbah of the Umayyad* period (VIIIth century). He was of Bedouin stock and is generally considered as the last of the great Bedouin bards, copying in the style and subjects of his odes pre-Islamic desert poetry. He was particularly praised for his realistic descriptions of the hardships of nomad life, though some critics object to his mannerism the exaggerated use of commonplace metaphors. Many of his odes *(qasīdah*)* are love-songs addressed to his sweetheart Maya. They secured for the couple Dhū al-Rummah and Maya a place in Arabic literature like that of the famous lovers Jamīl and Buthaynah* or Majnūn* and Layla.

DHU'AIB abu-, al-HUDHALĪ, an Arabian poet of the transitory period from paganism to Islam, whose odes were much appreciated by his contemporaries. He was rather old when he embraced Islam, but distinguished himself by his courage in numerous battles for the conquest of Egypt and northern Africa. Collections of his poems are extant in manuscript form, but have not yet been published.

DHUBYĀN, a once famous tribe of the region of al-Madīnah, closely related to the great tribes of the Ghatafān* and Qays ʿAylān* and implicated in several of the larger pre-Islamic inter-tribal wars, the so-called Days of the Arabs* *(Ayyām al ʿArab)*. One of the best-known among them is the Day of Dāhis and al-Ghabrā', fought between the Dhubyān and their sister-tribe ʿAbs*, which lasted about half a century.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

The Dhubyān embraced Islam at an early date, but not before having killed the first messenger Muhammad had sent asking them to follow him. To-day they are only a small tribe in Central Arabia.

DIʿBIL, 'Old She-Camel', sobriquet of a popular Arab poet of the VIIIth/IXth centuries whose real name is not known. Having held for a while a minor function in a public office in his home-town al-Kūfah he went to Egypt, whence Caliph Hārūn al-Rashīd* (786-809) summoned him to the court in Baghdad. A fervent adherent of the heretic Shīʿah* creed, Diʿbil became repeatedly involved in the vehement religious movements of his period, which affected all social and political life in the caliphate. The Arab section, in particular, found itself divided into two camps separated by an antagonism deeply rooted in the past of the nation: the group of those who traced their origin back to North-Arabian tribes, called Maʿadites or Nizārites (from two legendary ancestors Maʿad* and Nizār*), and the group of South-Arabian descent, the so-called Qahtānites (from their legendary ancestor Qahtān*). Diʿbil sided with the South-Arabians. His weapon, which he used unscrupulously, was the satirical poem. Without hesitation he attacked his opponents with the most venomous sarcasms and rudest invectives in vile, vulgar language. His style, however, appealed to the populace whose favourite he was and whose protection he enjoyed until, at last, at the age of 95 he was murdered by one of his many enemies. His work is interesting as a mirror of the morals and manners of its time, but only to a lesser degree from the literary point of view.

DĪNAWARĪ al-, abu-HANĪFAH AHMAD, philologist, historian and botanist († 895). He was born in Dīnawar (Persia), then a flourishing centre of science and learning. There he studied and also wrote his *Kitāb al-Akhbār al-Tiwāl* (Book of long Stories), a universal history stressing the Persian point of view, and interspersed with numerous entertaining stories and legends intended to captivate and hold the readers' interest. The same technique is used in the *Kitāb al-Nabāt* (Book of Plants) which contains detailed descriptions of desert plants, accompanied by quotations from poems in which these plants are mentioned. It seems to have been Dīnawarī's purpose to facilitate to the literate public of the cities the understanding of the works of the ancient Bedouin poets whose metaphors and allegories were frequently taken from the realm of the plants. Later authors of encyclopaedias often drew from the *Kitāb al-Nabāt*.

DĪWĀN, word of Persian origin, which filtered into Arabic as well as European languages (compare the Engl. and Fr. divan, the Fr. douane, the It. dogana), originally denoting an account or record book. In the course of time it assumed various meanings:
In the Umayyad* period it meant a public register instituted by Caliph ʿUmar* (634-644), into which all Arab Moslems were entered according to their tribes. Its purpose was to establish the stipends allotted to them either because of their membership to the Prophet's family,

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

or for their religious or military merits. The pensions were paid by the treasury out of the taxes levied from the cultivators of the conquered land constituting the undivided property *(fay'*)* of the Moslem community. These lists were the nucleus from which the administrative system evolved.

In the period of the *ʿAbbāsids**, *dīwān* denoted certain central governments such as *Dīwān al-Kharāj** (bureau of taxes); *Dīwān al-Shurtah* (police department); *Dīwān al-Barīd* (office of the general postmaster); *Dīwān al-Zimān* (audit office); *Dīwān al-Tawqīʿ* (the court chancellery); and *Dīwān al-Nazar fi al-Mazālim* (a court competent in cases of grievances against a government authority).

In the Ottoman Empire the word was taken over into Turkish administrative language, and first meant a council of court and military dignitaries presided by the sultan. Later the administration of the state was divided into two main sections: one - the *sarāya* directly responsible to the sultan; the other - the *dīwān*, the general apparatus of the central administrative services.

In the Arab states of to-day *dīwān* means the chancellery of a government department. As a term of Arabic literature *dīwān* signifies a collection of poems or parts of poems by an individual poet or by poets belonging to the same tribe; or also by different poets treating the same subject or marked by common characteristics. The poems are usually arranged in alphabetical order according to the first letter of the verse.

DIYĀFAH see HOSPITALITY

DOWRY, *mahr*. The institution of the dowry as a property which the wife brings into marriage exists only among the Christian Arabs, and like all matters appertaining to family law is regulated by the provisions of the canon law of their respective religious communities. According to the Islamic conception the dowry is a nuptial gift by the bridegroom to the bride, the amount of which is specified in the marriage contract. In the pre-Islamic period the *mahr* was due, and paid to the bride's father or tutor - a survival of the early practice of the purchase of the bride from her family - and could consist of money as well as camels, sheep or other objects of value.

Usually the dowry is payable in two parts: the first part *(muʿajjal*, prompt) on the signing of the marriage contract by which the marriage is lawfully concluded; and the second part *(muʾajjal*, deferred) which becomes due on the dissolution of the marriage through the husband's death or through divorce. The first amount serves to cover the outlay for the furniture and the bride's trousseau; therefore the young married couple begins matrimonial life only when everything for the new household is ready. It is becoming increasingly customary, however, for the bride's family, especially among the wealthier groups, to contribute to these expenses.

DRAMA, the latest growth of Arabic literature, has its roots mainly in foreign soil. While Arab authors at various periods have occasional-

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

ly chosen the interchange of speech as a manner of introducing controversial opinions, such dialogues were far from anything in the nature of drama. No writer until about a hundred years ago thought of presenting spiritual conflicts or social complications otherwise than in the form of narrations. Leaving aside some sporadic performances in the early XIXth century of primitive farces, which seem to have resembled the unelaborate sketches of a naive music hall show or circus, the first, timid dramatic experiment known was undertaken in Beirut (1848) by Marūn al-Naqqash. He wrote a free version of Molière's 'L'Avare', transposing it into a local environment, and produced it before a circle of carefully selected guests. Stimulated by his success he continued with a few similar adaptations. Judged by present day taste they appear lifeless, but most of his contemporaries denounced them as a source of abuse and inducement to sin. The result was that for the following twenty years nobody ventured again to try his hands at writing a play.

The turning point came with the famous gala performance of 'Aida' at the Cairo Opera House, especially built by Khedive Ismāʿīl for the inauguration of the Suez Canal in 1869. Official encouragement, moral and material, and the incentive of the new stage, soon followed by other smaller ones called forth a definite dramatic current, limited for the time being to Egypt. It was principally fed by adaptations of the French classics, Shakespeare and a few German, Italian and Scandinavian plays. Simultaneously there reappeared, now slightly more solidly constructed the old entertainments of the farcical type. As their counterpart there grew up a hitherto unknown genre built on drastically sentimental and sensational effects. About the turn of the century the waves of patriotism moving the whole Arabic-speaking lands opened up one more store of themes to draw upon: the glorious Arabian past, the heroic days of Bedouin warfare, the triumph of Islam and the conquests of the first caliphs. While most of this early - and anonymous - dramatic effort had a strong appeal to the general crowd, it was of little if any literary value. The adaptations were rather clumsy; the originals, written in crude vernacular, left a great deal to the improvising abilities of the actors, especially with regard to the musical and dance interludes, which as a rule took up more space than the plot itself.

The period between the two world wars witnessed a considerable advance in the approach to true drama, although a real union with national life and a mode of expression in tune with national feeling and thinking were, with rare exceptions, still absent. The Arab playwrights still preferred to lean closely on contemporary European, particularly French models or to look there for their essential inspiration. Translations, now better polished and adhering more faithfully to the original, continued to form the basis of the repertoire of the higher-grade troupes. Historical themes, in undiminishing favour, were developed with wider-reaching freedom of invention, while the characterization of the personages showed unmistakable signs of a richer dramatic power. At the same time the vernacular was slowly giving way to literary language in verse as well as in prose. The farce began

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

to make room for somewhat subtler parodies in the veaudeville manner, and even for genuine comedies in which family problems, love affairs and parent-children conflicts mainly of the bourgeois classes provided the situation. Another feature of this more significant art was the widening of the circle of dramatical writers, which now reached from Egypt into Syria and Lebanon; and at the same time the appearance of declared authorship. The author's name was rapidly acquiring an ever increasing importance in the eyes of the theater-going public. A play signed by one of the well-known poets and novelists who had discovered their dramatical inclinations - Ahmad Shawqi*, Tawfiq al-Hakīm, Khalīl al-Hindawī or Mahmud Taimur - or by one of the popular actors who had started to write their own plays, - like Yūsuf Wahbī - was in advance certain of its success. Since the end of the second World War two characteristic traits have become distinctly noticeable: the efforts at achieving a higher refinement of technicalities, and the emphasis laid on the intimate association of dramatical creation with the cultural individuality of the nation. For the time being, however, this development remains restricted to Egypt, so far the only one among the Arab countries which possesses regular theatres and permanent theatrical companies.

DRINKING SONGS, *khamrīyāt*, a type of Arabic poetry which was very popular with the pagan Arabs, but continued to remain in favour in spite of the prohibition of alcoholic drinks subsequently imposed by Moslem law. Drinking parties where poems and songs were recited by their authors or by male and female singers remained fashionable in the high society, particularly when the throne was held by more worldly-minded caliphs*. Although always sharply criticised by the religious doctors and at times of a predominantly puritanically orientated public opinion even forbidden by the authorities, the *khamrīyāt* genre was cultivated by numerous poets throughout Arabic literature. Particularly famed for it were ʿAdī ibn-Zayd* (VIth cent.), al Aʿshā* (VIth cent.) and abu-Nuwās* († ca 810). One of the most celebrated *khamrīyāt* is the 'Hymn of Wine' by the mystical poet ʿUmar ibn-al Fārid* (1181-1235), translated into French (Grangeret de Lagrange, Anthologie Arabe, Paris 1828) and into English (Nicholson, Studies in Islamic Mysticism, Cambridge 1921).

DRUM Drums and tambourines have always been very popular instruments with the Arabs. According to their size, and the material used for their construction and shape they are known under different names. One of the oldest varieties, much in favour in pre-Islamic Arabia was a kind of square tambourine, the *duff*, a name to-day covering all kinds of tambourines. A standard instrument of the military bands throughout the caliphate, which is still common to-day in popular orchestras, was the *naqqārah* or kettledrum. Perhaps the most popular form to-day sold at all village fairs and everywhere by street vendors is the *dirbakah*, a bottomless earthenware vase closed at its wider end by tightly stretched goatskin parchment. The indispensable accompaniment for streetsingers and dancers, leaders of tame

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

bears and monkeys is the *tablah* which consists of a hemispherical earthenware shell covered by parchment and played with one drumstick. The drum-beating *musaher** colloquially called *abu-Tablah* (Father of the Drum), a knocker-up who arouses the people before daybreak for the morning meal during the Moslem fasting month of *Ramadān**, is a characteristic figure in every Arab town. The *tabl* is a larger-sized wooden cylinder with two drum-heads, which is beaten with one or two drum sticks.
An essential part of the ritual of many dervish orders is the playing upon little drums set to different keynotes at a gradually accelerated rythm, as accompaniment to the chanting of litanies.

DRUZES *(al-durūz)* or as they prefer to call themselves, *muwahhidūn* (unitarians, monists) or *mustajibūn* (followers), a religious sect (appr. 200.000 to 250.000 souls) in Syria and Lebanon with a small group in the region of St. Jean d'Acre and Haiffa, founded at the time of the Fātimid* caliph al-Hākim (997-1021) by two Ismāʿilīte* missionaries, Muhammad ibn-Ismāʿīl al-Darazī and Hamza ibn-ʿAlī ibn-Ahmad. The Druze creed, although an issue of the Ismāʿīlite doctrine, is built upon tenets which place it beyond the borderlines of even the most extremist Islamic teaching and make a religious, or rather a theological system of its own. Its basis is the belief in the periodical manifestation of God in a human form *(makām*, lit. place), comparable to a veil behind which the Divine Nature is hidden. For the last five incarnations were chosen the persons of the *Fātimid* caliphs al-Qā'im (934-946), al-Mansūr (946-952), al-Muʿizz (950-975), al-ʿAziz (975-996) and al-Hākim, the ultimate and most sublime one. He is not God, but he embodies the oneness of the Divine Essence. He is infallible and his actions are beyond human comprehension. From him emanate the Five Principles expressing the Creative Force: the Universal Intellect; the Universal Soul; the Word; the Preceding One; and the Following One. They, too, have at various times become incarnate under various names or forms, yet always in some mysterious way identical with him who by the will of al-Hākim is the guide of mankind - Hamzah ibn-ʿAlī, the 'Lord of the Ages' *(qāʿim al-zamān)*, - himself the Universal Intellect *(ʿaql)*. Like al-Hākim he appears from concealment only at certain chosen moments. He was with Moise, with Christ and with Muhammad, inspiring them and revealing to them the Truth which was later lost or deformed. Since then until his presence under al-Hākim 's reign on earth as Caliph his place was held by Bahā al-Dīn (Clarity of Faith), the Fifth Principle, the invisible head of a hierarchy of prophets, *imāms**, missionaries *(duʿāh*, sing. *dāʿī)* and disciples *(hujja*, litt. argument) teaching the true doctrine and interpreting to a selected few its hidden meaning in preparation of the coming of al-Hākim. To the successive incarnations of the Divine Essence corresponds on the human level the transmigration of the souls of men, created in a limited number from the 'light' *(nūr)* of Hamzah.
On these fundamentals rests an intricate dogmatic and exegetic structure embodied in the secret Books of Wisdom - quite a number of

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

copies, often considerably at variance, are in possession of several occidental libraries - and accessible only to narrow circles of initiates *(ʿuqqāl)*, while the observance of a simple code of moral precepts is sufficient for the 'ignorant' *(juhhūl)* that is, regardless of their social standing, the rest of the people. Their spiritual leaders are the initiates of various grades, the sheikhs*, living either in their midst or in special Houses of Prayer *(khaluwat)*. The supreme religious chiefs (sing. *shaykh al-ʿaql)*, four in Syria and two in Lebanon, are elected by an assembly of notables and religious men of repute chosen, according to an old established practice always from among the same families, and officially confirmed by government recognition.

Owing to the contradictory nature of the contemporary records there exists very little historical evidence with regard to the beginnings of the sect or to the part played by each of its two founders, from one of whom it took its name while investing the second with a halo bordering deification. It seems that both, attracted by Caliph al-Hākim's religious visions, came from Persia to Cairo where each one, secretly proselytizing for his particular version of the Ismāʿīlite creed, gathered around himself a number of adepts. As soon, however, as they started preaching in public, riots broke out in the course of which al-Darazī apparently lost his life while his disciples the 'Darazites' were able to escape and found refuge with the Ismāʿīlite population in northern Syria (1017, the first year of the Druze era). Hamzah and his school, perhaps higher in favour with al-Hākim, went into concealment and presumably under his protection elaborated their theological system. Later, it too took its way into the north of Syria and was adopted by the Darazites, who by then, it seems, had organized themselves into a small but active body of missionaries. Radiating from this nucleus Druze teaching gained ground in the region south-west of Aleppo among the peasantry of old Arab stock, sprung from the great confederacy of the banu-Tanūkh* and always inclining towards political and religious heterodoxies. Then the lines of its spread followed the Tanūkh villages in the Anti Lebanon, and the southern chains of Mount Hermon and in the table land arising in the north-east of the Hawrān plain. The secrecy enveloping the Druze tenets, and the principle of the *taqīyah* (religious dissimulation), both taken over from Ismāʿīlism, somewhat cloud the phases and circumstances of these conversions especially among the smaller ethnical groups of varied strains, isolated remnants of ancient peoples which in the seclusion of the mountains had preserved most of their pagan beliefs.

After a century or two the racial diversities were bridged, the dissimilar religious concepts fitted into the mystical framework of the new creed, and a community had evolved with its own moral code, its distinct set of customs and attitudes, and its own way of life. Cultivating a sort of aristocratic exclusiveness the Druzes tenaciously defended this cultural heritage against their hostile neighbours, the sect of the Nusayris* in the North and the Shīʿite Mutāwilah* in the South, and against persecution by the governors of the Mamelukes* and the Turkish pashas. Gradually, however, those in the plains withdrew to the safer mountain regions in South Lebanon and the Hermon, and

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

when towards the end of the seventeenth century the fertile land there became scarce a current of migration began to flow from Lebanon into Syria, populating the thinly inhabited Hawrān highlands - since then the Jabal al-Durūz (Druze Mountain) - with a steadily increasing number of Druze settlers. Yet solid as the spiritual, social and emotional coherence proved in face of the outside world, it did not prevent the almost incessant feuds which opposed against one another the great groups of clans precariously held together in a sort of loose body politic by the patriarchal governance of a succession of dynasties of emirs, started in Lebanon by a Tanūkhid family (until the first quarter of the XVIth cent.) and continued by the houses of Maʿan* (until 1697) and Shihāb* (1697-1841); and in the Jabal al-Durūz for some two hundred years under the banu-Hamdān (1685-1869), the descendants of the one-time rulers of Aleppo and Mosul, and until the end of the first World War under the Attrash. They all could maintain their position only by skilfully manipulating the ever changing constellation of rivalries and alliances among the heads of the strong feudal families, such as the Arslān, Jumblat, ʿAlam al-Dīn and others, which emerged in the course of time and down to this day have remained active in Lebanese and Syrian public life. In both countries the part taken by the Druze community as a whole, as well as individually by some of its members, in the shaping of their more recent social, cultural and political history considerably outranks their numerical proportion.

DUʿĀ', imploring, a term of the religious vocabulary of Islam, meaning the individual, informal prayer, as distinguished from *salāt*, the obligatory, strictly regulated prayer which has to be performed five times a day. Though complete freedom is left to the believer for the expression of his pious feelings in the *duʿā'*, there exist numerous conventional formulae for various occasions.

DU'ALĪ al-, abu-al-ASWAD, poet (†688), a fervent follower of Caliph ʿAlī* to whom he dedicated exuberant panegyrics* by far exceeding the measure of the usual flattery. After ʿAlī's assassination (661) he remained a loyal friend of ʿAlī's sons, al-Hasan* and al-Husayn*, whereas his wife and family adhered to the cause of the Umayyads*, the deadly enemies of the ʿAlides. Al-Du'alī, who was a very pious Moslem is said to have been the first to compile the rules of Arabic grammar* in order to preserve the purity of the pronunciation in Koran reading, and the understanding of the sacred text. He taught grammar in Basrah and was generally considered as the founder of the so-called Basrite school of grammarians. Al-Du'alī is also credited with having introduced the use of vowel signs unknown in the Arabic script* before his time.

DUBAYS ibn-SADAQA abu-al-AʿAZZ, with the epithet *Malik al-ʿArab* (King of the Arabs), (XI/XIIth cent.), a scion of the family of the Mazyadites*, lords of Hilla (Iraq). In this period of incessant warfare between crusaders and Arab emirs on the one hand, and among the different princes of the gradually infiltrating Turkish Saljūqs on the

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

other, Dubays, because of his noble descent, personal charm and social talent was a welcome guest at every court and led the life of a knight errant, full of romance and adventure.
He held splendid court in his own estate at Hilla, and was a lavish patron of men of letters and poets. Implicated in the family feuds of the Saljūqs, he was driven out by one of their chiefs, but reinstated by another. Soon afterwards he led the powerful Muntafiq tribes in an attack against Basrah, but repelled by the troops of the caliph he took refuge with the crusaders and helped them plan an expedition against Aleppo. Back in the Saljūq sphere he became the driving spirit of a scheme to invade Baghdad, but its failure forced him to hide in the Arabian desert. He was captured by Bedouins and turned over to the governor of Damascus, who treated him with all honours and sent him to his ally, the Emir of Mosul. There Dubays' experience and connections promised to be of great value in the projects of this ever rebellious vassal against the caliph. When he had re-established connections with his old Saljūq partners and was on his way back to Hilla he was assassinated. Dubays' colourful career inspired many authors, in particular abu-Muhammad al-Qāsim al-Harīrī*, who perpetuated his memory in one of his best-known *Maqāmāt**.

DULDUL, name of the white mule which the Prophet mounted in battle. The word is supposed to suggest by its sound the animal's quick trot. Muhammed turned it over to his son-in-law, Caliph ʿAlī*, who, when in old age the mule lost its teeth, fed it by placing the barley in its mouth.

DURAYD ibn-, abu-BAKR MUHAMMAD al-ASTĪ, a poet and philologist (†933) belonging to the so-called Basrah school of grammarians. He was born in al-Basrah, spent a great part of his life in South-Arabia and Persia, and finally was summoned by Caliph al-Muqtadir (908-932) to the court at Baghdad. Reputed as thoroughly expert in all matters appertaining to poetry and in the intricacies of grammar he was referred to by his contemporaries as 'the savant amongs the poets and the poet amongst the savants'. His erudition and scholarly activity however did not make him averse to wine and the other gaieties of life. Outstanding amongst his works are an ode known as the *Maqsūra* (rhyming in *alef maqsūra* i.e. a long 'a'-alef-that can be shortened); a genealogical study on Arab tribes, the *Kitāb al-Ishtiqāq*, in which he advocates the cause of Arab nationalism against the movement of the *Shuʿūbīyah** (emancipation of the non-Arab Moslems); and finally a comprehensive dictionary, called *al-Jamhara fi'l Lugha.*

DURAYD ibn-SIMMA, a pre-Islamic poet celebrated in Arabic literature as a model of Bedouin chivalry, generosity and loyalty to his tribe. Like his father and his four brothers who all fell in battle, he was an intrepid warrior and is said to have taken part in over a hundred raids. Many of his verses were inspired by his love for the poetess al-Khansā'*. It is told that living up in the fullest measure to the Bedouin code of hospitality, he spent his entire fortune in lavishly receiving as his guests all those who passed his tent, and ended his life in poverty.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

E

EDUCATION The Arabian tribesmen whom the victories of the conquest* had turned into landed lords looked for a long time with contempt upon any other occupation but soldiering and hunting. The Umayyad* caliphs and their dignitaries placed their sons in charge of tutors who trained them in physical endurance and the code of Bedouin virtues, use of the arms, and taught them the odes of the ancient bards and the rudiments of religion, reading and writing. In the Christian communities, at that time still the majority of the population, education lay in the hands of the clergy or monasteries, and continued to remain their domain until the beginning of the last century. The atmosphere of religious and scholarly zeal which marked the 'Golden Age' of the 'Abbāsid* caliphate changed also the educational concepts. The basis of all instruction now was the Koran and the Tradition of the Prophet *(hadīth*)*. Simultaneously, however, the youth of the upper classes was made acquainted with Arabic literature and introduced into the various branches of science then blossoming forth as well as into those fields of Greek philosophy which learned translators were making increasingly accessible. For the great majority, religion was the sole source of knowledge. Koran Readers* *(qussās)* and legend tellers explained in the mosques* the Holy Book and the acts and sayings of the Prophet. The wide structure of rules of conduct built up by Islam sufficed their requirements as to the fitting behaviour in every situation of their private and public life. The more ambitious, too, found satisfaction at the mosque where theologians of every grade *('ulamā')* explained the subtler subjects of Koranic interpretation and canon law, answered questions and gave advice. About the end of the Xth century so-called Koranic Schools* *(maktab, kuttub)*, a kind of public schools for boys - girls' schools were introduced only in the XIXth century - were created. They provided an elementary instruction in religion, primarily in the memorizing of the Koran, in reading and writing, and opened the way to higher religious studies at one of the *madrasahs**, theological academies flourishing everywhere in the Arab world of the Middle Ages. Of outstanding significance, however, for the advancement of knowledge and research was the practice dear to many scholars, of lecturing at their homes to a selected circle of students with whom they freely discussed their theories in the manner this is done today in academic seminars of scientific debating societies. This system tied master and disciples together in close colleagueship and built up learned traditions which left their imprint of the whole cultural fabric of the nation. It kept the scholarly world in close contacts regardless of distance or hardships of travel, and produced a homogeneity of mental outlook which in most of the cases proved stronger than all political or dynastic divergencies.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

By the middle of the XVIth century the Arab countries were reduced to provinces on the fringe of the Turkish Empire. In the ensuing provincial narrowness the ideals of learning vanished. The peasants plodded on in ignorance, superstition and poverty. The mass of the bourgeoisie* sank in stagnation, political and economical as well as intellectual. The scholars, incapable of freeing themselves from the fetters of an antiquated scholasticism, sophisticated over inanities of logic, grammar* or style. At the highly reputed academy of al-Azhar* in Cairo as on all the minor *madrasahs*, dogmatic rigidity banned any kind of independent thinking. The climate prevailing in the Christian schools did not differ to a noteworthy extent. Sterility was stamped on education at every level, barring the way to all scientific or technical advancement.

Attempts to break this isolation began in nineteenth-century Egypt when the viceroy Muhammad ʿAlī* (1805-1849) set up the first educational institutions on European lines: some elementary and secondary schools, a school for mathematics and a medical college. During the eight-year Egyptian occupation of Syria and Palestine (1832-1840) his son Ibrāhīm Pasha established there the same type of government schools including three for higher education in Damascus, Aleppo and Antioch. They were in accordance with his policy of building up a modern Arab army, to serve the formation of the new officers corps, but after his enforced withdrawal were closed again by the Turkish authorities. Yet, the seeds of reform were sown. Some years later the protagonists of the Arab literary and cultural renaissance, Butros Bustānī* and Nāzīf Yāzijī, founded in Beirut the 'National School', which, based on western paedagocic principles, was to foster the awakening national consciousness and patriotic ideals, but without the military spirit of Ibrāhīm Pasha's schools. They wrote the textbooks which were printed at the newly erected American Press of the Presbyterian Mission in Beirut, and formed the teachers for additional, similar schools in Lebanon. Meanwhile a School of Languages was founded in Cairo by the government for the purpose of popularizing occidental literature, which published within a short time over 2000 translations of works of European, mostly French authors. Two of Egypt's outstanding educational organizers, ʿAlī Pasha Mubārak* and ʿAbdullāh Pasha Fikrī*, worked out a system of public education patterned after French curricula, but maintaining a great deal of the old formalism and mechanical memorizing. Wealthy patriots, encouraged by the leader of the Egyptian national emancipation, Mustafa Kāmil*, set up a number of privates chools, evening classes for adults and lecture courses with the aim of diffusing instruction among the mass of the people and instilling in their minds the idea of Arabic patriotism.

In order to dam these waves of nationalistic feeling the Ottoman government on its part introduced a programme of educational reforms intended to promote and strengthen in the youth the sense of loyalty to the Sultan and the great Ottoman fatherland in which the language of teaching except in religion was Turkish. Primary *(ibtifaiyah)*, 'higher primary' *(rushdīyah)* and 'preparatory secondary' *(idadīyah)*

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

schools, 'lycées' *(sultanīyah)*, as well as agricultural, artisans', military and teachers' training schools were created in the larger towns. Two faculties, of Medicine and of Law, in Beirut were organized. During the first World War they were transferred to Damascus and developed into the present Syrian University. These Turkish schools were designed to appeal to the liberal progressively minded wing of the Arab bourgeoisie, which disapproved equally of the radical attitudes gaining predominance among the nationalistic circles, and the ultra-conservative ways of thought followed in the educational establishments under the influence of theologians. Besides, only these government schools delivered certificates qualifying for positions in the army and the public services. They disappeared with the dismemberment, after the first World War, of the Ottoman Empire, but for many years their former teachers continued to work in the new schools set up under the régime of the French and British mandates in Lebanon, Syria, Palestine and Iraq.

A further significant element in this educational picture was contributed by the foreign Christian missions, mainly Roman Catholic and Protestant. The former, most of them French, had appeared in Lebanon already in the XVIIth century, the latter, mainly English and American, at the beginning of the XIXth century. Both of them soon set evangelization in the background in favour of the aim of combating ignorance. Because of their better equipment, their competence and their financial resources the missionary schools branched out in a wide ramification culminating in such universally recognized centres of research and study as the American University (founded 1866 under the name of Syrian Protestant College) and the University of St. Joseph of the Jesuit Fathers (founded 1875) in Beirut, and later the American University at Cairo. Subsequently Italian, German and Russian missionaries entered the educational field in the Arab countries. Most of them enjoyed great popularity among all creeds and social classes, and were indeed an essential factor in the development of an Arab intelligentsia familiar with modern outlook and modes of thought. They could not, however, escape the criticism, that the heterogeneous, often contradictory concepts by which they were governed, and in particular the use of foreign languages of teaching frequently were, or at least appeared to be conflicting with the national aspirations. It was one of the first steps taken by all Arab countries as soon as they achieved full sovereignty to place all private schools, religious or laic, native or foreign, under state supervision.

The Arabic educational pattern received its present aspect in the period between the two World Wars in a process that was determined primarily by the political and cultural influences prevailing in the different territories after the dissolution of the Ottoman empire - British, in Iraq, Palestine and Transjordan; French, in Syria and the Lebanon; and a competitive combination of both in Egypt. From Kindergarten to University the French and British advisers drafted school-systems, curricula and textbooks according to their own educational ideas and practices which were grafted rather indiscriminately on the existing organization evolved under entirely different historical,

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

social and psychological conditions. They were received with extreme suspicion by teachers, pupils and parents alike, who regarded them as a menace to the patriotic feeling of the youth. In this atmosphere of dissatisfaction and unrest the slightest incident provoked students' strikes and street manifestations, more or less with the connivance of the school authorities. While these reforms were unable to bring about a desirable blend, they had nevertheless noteworthy improvements to their credit. They made elementary education free and, at least on paper, compulsory; they introduced public primary schools for girls; increased the facilities for the training of teachers; and broadened the scope of instruction in the urban centres. They failed however, to cope with the ingrained tendency to overestimate theoretical, and disdain practical learning, and provided very little vocational schooling in agriculture, handicraft or trade, whereas numerous colleges and new faculties for law and medicine were founded in Cairo, Baghdad and Alexandria in addition to those in existence at Beirut and Damascus. Egypt has now four universities with more than 50.000 students enrolled: the Cairo, formerly Fu'ād I University, founded 1908, with 9 faculties; the Alexandria, formerly Farūq I University, founded 1942; the ʿAin Shams (Heliopolis) University, founded 1952; and the Assiut University, founded 1957. A third university, the National Lebanese University with two faculties (letters and history) was established in Beirut in 1951 and a faculty of law was subsequently added. In 1956 the various colleges in Baghdad were incorporated in a University. The most noteworthy newcomer, however, was the Saudi Arabian University comprising five colleges, which was inaugurated in Riyadh in 1957. Much of the conservative thought which lived on behind the new facade was to a great extent responsible for the deficiencies pointed out by Arab and foreign critics of the pedagogic methods in use: too much emphasis laid on the memorizing of manuals or notes dictated by the teacher, and too great a value attributed to formal examinations, resulting in insufficient inducement to independent observation and thinking. Their principal shortcoming, however, was found in their falling short of the task to build up in the youth the sense of civic responsibility and social consciousness.

In the years following the end of the second World War comprehensive educational programmes have been elaborated in most Arab states, as a rule in collaboration with the various technical assistance services of the United Nations. The first rank is held by the fight against illiteracy, particularly among the mass of the peasantry. There are still wide rural areas with up to three-quarters of the adult male population unable to read and write, notwithstanding some recent progress thanks to the stricter enforcement of compulsory schooling, the organization of popular evening courses and the instruction provided during the military service. Often, too, in order to meet the shortage of teachers, space and equipment, the same class-rooms are used in the morning for boys and in the afternoon for girls. As fast as the appropriate teaching and supervising personnel becomes available the rural schools are being organized so as to teach

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

also - to children as well as to parents - the elements of village health and improvement and more rational methods of agriculture. A difficulty, not to be underestimated, however, not seldom arises on the part of the young teachers who after their training years in an urban environment with its amenities, modest as they may have been, easily feel discouraged in the primitive village atmosphere and seek either transfer to an urban school or another occupation.

Two further problems face the Arab educationalists. One stems from what may be called the 'white-collar attitude' - the tendency to invest desk-work with the prestige of a superior category of occupation and to see the main goal of learning in the preparation for a clerical, preferably government employment. This deep-rooted mentality translates itself in a superabundance of secondary-school students and on the academic level in the affluence to the faculties of law. The result is that the plans for industrialization and increased mechanization of production are handicapped by the shortage of technical personnel, while the recourse to foreigners is liable to provoke more or less openly manifested popular resentment. The other problem springs from the demand for a uniform educational structure throughout the Arabic-speaking world by the assimilation of the different school systems, curricula and examinations. leading up to equivalent certificates. The first steps in this direction are perhaps to be seen in the fact that since recently the lesser developed countries such as al-Kuwait*, Bahrain* or Yemen* increasingly turn to Egypt, Lebanon or Syria for advice in educational questions and the supply of teachers and textbooks. Thus Egypt delegated in 1956 some 2000, and in 1957 nearly 2500 teachers of all grades to the various types of schools in the other Arab countries. Achievements of a wider scope, however, obviously presuppose the establishment of a long-range common educational policy taking into account a variety of pertinent social, economic and psychological factors.

EFFENDI, master, Turkish word derived from the Greek '*authentes*', (one who does things himself), in the Ottoman Empire a title of junior officers and civil servants. Filtered into colloquial Arabic the word, placed after the first name is to-day used as a form of conventional courtesy in addressing persons of a certain education but not enjoying particular social prestige. The term 'effendi class' is approximately equivalent to 'white collar class'.

EGYPT, *Misr*, since February 1958 officially named the Southern Region *(al-aqlīm al-junūbī)* of the United Arab Republic, is bounded on the north by the Mediterranean Sea; on the east by the Red Sea, the gulf of 'Aqabah and Palestine where the border is determined by a line running across the Sinai desert; on the south by the Sudan; and on the west by Libya. Most of the territory (386.000 square miles) is desert. Only the strip of some 13.500 square miles, formed by the valley and Delta of the Nile - some 960 miles long and seven to eight miles wide - can be irrigated and is settled. In 1957 Egypt's population amounted to 21.935.000 about one fourth of whom live in towns (Cairo 3 million, the largest city in the Middle East; Alexandria one

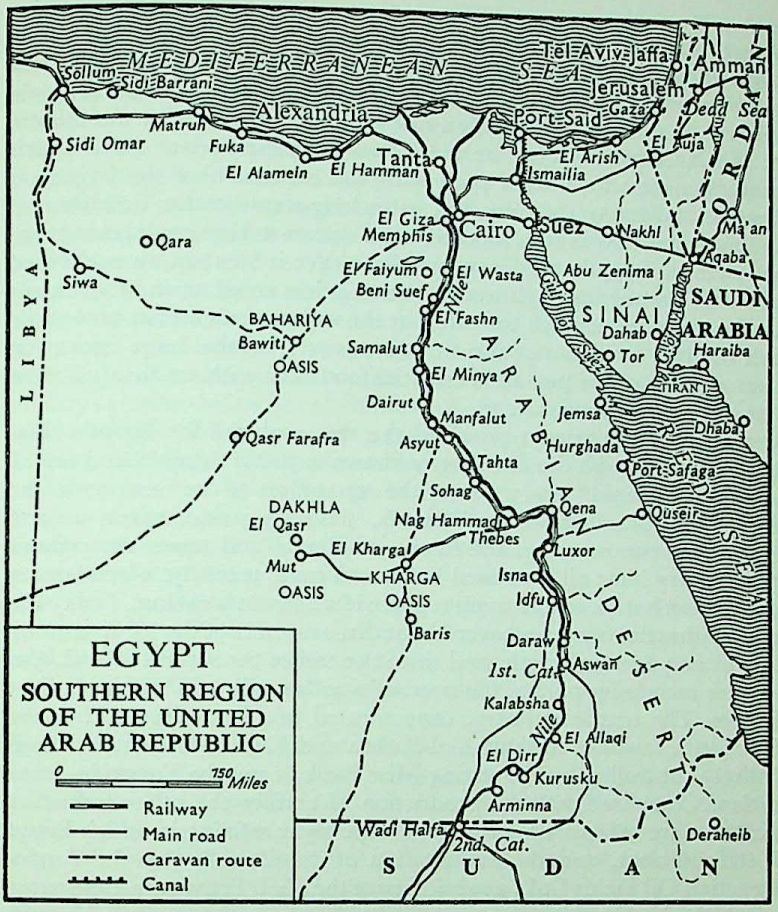
CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

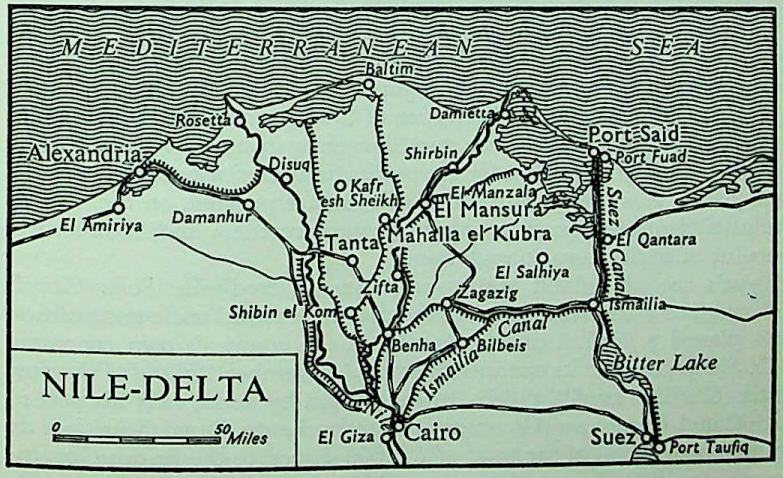
million; Port Said 250.000; Tanta 200.000), with an overwhelming Moslem majority and about one million Copts* and a quarter of a million other denominations. Due to one of the highest birth rates in the world it has grown very rapidly: from some two and a half million at the beginning of the XIXth century to 9.7 million by the first modern census in 1897; to 12.7 in 1917; and to 15.9 in 1937.

Egypt's life artery is the Nile. It enters the country at Wādi Halfa, and with the flood waters between July and October carries along the reddish brown alluvial silt, the product of soil erosion in Ethiopia, which together with the abundant use of artificial fertilizers is the source of extraordinarily high agricultural yields - for cotton and maize the world's highest. Since Pharaonic times until the second half of the last century the method of irrigation had remained unchanged: breaches made in the banks of the river when it began to rise led the water by means of a chessboard system of canals into lower lying basins where it remained for two or three weeks and was then returned to the river for the seeds to be thrown into the silt it had left behind. After the harvest in spring the land had to be left fallow during summer, which meant just one crop a year and famine in years of a poor flood. In 1835 the viceroy Muhammad ʿAlī* (1805-49) initiated the succession of works which were to convert the basin type of irrigation with its single annual flooding into perennial irrigation. This necessitated the raising of the river level and the storage of the surplus water for utilization in the period of low flow, combined with an arrangement of drains and pumps. Thus were constructed first the twin barrages on the Rosetta and Damietta branches of the Delta, replaced in 1840 by the modern Delta barrages; then further upstream several pumping stations and three barrages between Cairo and Aswān; and finally the great dam at Aswān below the first cataract. The Aswān dam was completed in 1902, but heightened in 1912 and 1933. It created a reservoir which when full by the end of January contains 5300 million cubic metres of water, and between February and June is gradually emptied in order to increase the natural flow of the river when the cotton and rice plantations are in need of the greatest quantity of water. By the middle of July the reservoir is empty. Projects of an extension of the Aswān dam system have been under study for quite some time but they involve considerable financial investments (estimated at some 500 million U.S. Dollars) and international agreements with the countries where the Nile has its headwaters.

By bringing so much more land under cultivation and at the same time opening it up for two or even three crops a year, perennial irrigation has removed the danger of famine which has so often in the past haunted the Egyptian people. But it did more. It made the Nile valley to one of the most productive regions in the world for maize, wheat, rice and millet besides a wide range of vegetables, onions and sugar-cane as well as the so-called Egyptian clover (*barsim*, Trifolium alexandrinum) which gives several cuttings in a season and constitutes the principal fodder for the indigenous buffalo, the peasant's supplier of milk. By far the most important crop, however, is cotton which, introduced from India at an unknown period into the fertile *wādis* of the Hadra-

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.





CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

mawt, reached Egypt some 2000 years ago by way of Ethiopia. While these early cottons were quite short and coarse, subsequently longer and finer varieties became known and were generally grown. Long-staple seeds from America were taken into the Nile valley about the middle of the XIXth century. The cultivation of these special types which require more water, kept pace with the expansion of the irrigation system, and today the long and extra-long-staple cotton furnishes on the average - raw cotton together with cotton-seed cakes - about three-quarters of Egypt's total export values. Yet it was not an undivided blessing. Frequently high world-market prices acted as an inducement to devote more acreage to cotton at the expense of cereals, and while this resulted in higher profits for the owners of the large estates it caused a rise of the peasant's essential foodstuffs without an equivalent rise of his money income.

Cotton, too, has always provided the raw material for Egypt's chief industry. Although the fine fabrics known as *dabīqī*, *dimyātī* and *tinnīsī*, which in Fātimid* times spread the reputation of the weavers in the cities of Dabīq, Dimyāt and Tinnīs, have long since given way to textiles for common use, the looms in villages and towns throughout the country have all remained busy until quite recently, when factory production has more and more replaced handloom weaving. Today the great industrial concerns cover about threequarters of the local demand for cotton yarns and cloth, and since the end of the second World War also an increasing part of the need of woollen, silk and synthetic fiber fabrics. The textile industry, concentrated in Alexandria and in the new Delta towns of Mahallah al-Kubra and Kafr al-Dawar, is almost entirely controlled by the strong Misr Bank, a purely Egyptian institution. Compared with the production of textiles the other industrial branches are of lesser importance, except sugar refining in which Egypt is self-sufficient, and the exploitation of its oil wells (by the Anglo-Egyptian Oil Fields Ltd., a subsidiary of the Shell Petroleum Company, in which the Egyptian government holds over a third of the shares), which thanks to recent discoveries of new fields promise not only to provide for the present domestic needs, but also to make certain, though small quantities available for export. A big steel work at Halwān (Helouan), in the metropolitan area of Cairo, of a productive capacity of some 500.000 tons per year started working in summer 1958, and by the end of the year a plant for the production of railway carriages, rails and cables was inaugurated; but still further progress on the way to industrialization appears very necessary to provide a livelihood for the surplus of agricultural population.

Egypt's second inland water-way, the hundred-mile Suez Canal, although an essential element in the pattern of world trade and politics, has played a far less significant rôle in the country's own economic life. Six years after its opening to traffic (November 1869) the Viceroy, later Khedive Ismāʿīl (1863-1879), pressed by debts, sold his part in the Canal Company (Compagnie Universelle du Canal Maritime de Suez), nearly half of the total of 200.000 shares, to the British Government. In 1900 Egypt's interest of 15% in the Company's profits was ceded to a French banking concern in repayment of former loans

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

made to the Khedives so that henceforth the Egyptian government derived no benefit at all from the Company's operations, until in 1930 it was allotted the modest rental of 300.000 Egyptian Pounds per year. There were, it is true, some indirect gains. The canal which was dug between the Delta and the Sinai Desert, parallel to the Suez Canal proper, in order to supply fresh water from the Nile for the time of its construction opened up a ribbon of barren land for cultivation and habitation, the so-called Canal Zone. There arose Port Said, Ismailiyah and the new port of Suez, providing work in their docks and repair shops for a few thousand labourers. Yet the Suez Canale scheme, wholly conceived and operated in the spirit of XIXth century imperialism and submitting a vital portion of Egyptian territory to foreign supervision, first international and since 1888 exclusively British, inevitably became the source of conflicts as soon as the awakening movement of Egyptian nationalism gained sufficient momentum to react. In July 1956 Egypt brought the long series of sometimes very serious clashes to an end by declaring the Canal as well as the Company's installations national property. In 1957, after the abortive Anglo-French campaign, the Egyptian Canal Authority was instituted for the administration of the Canal and for collection of the tolls, which produced in the course of the following twelve-months period an income of 40 million Egyptian Pounds for the Egyptian Treasury. The complex financial questions resulting from the nationalization were settled in 1959 by mutual agreement between the Egyptian, British and French governments.

Egypt, although geographically divided into two distinctly different areas - Lower Egypt or the Delta triangle; and Upper Egypt, the Nile valley upstream to Wādi Halfa - is the only one of the Arab countries which at all times has formed a body politic with an identity of its own, whether as a province of the Caliphate or as the focal portion of an empire:

639-641 Egypt's Incorporation into the Arab World
Egypt, conquered from the Byzantines by ʿAmr ibn-al-ʿĀs, becomes a province of the caliphate. Foundation of al-Fustāt, the capital until 969 .

868-905 Tulūnid Dynasty
Hereditary governors recognizing the sovereignty of the caliphs but virtually independent in Egypt, Syria, Cilicia and northern Mesopotamia.

905-935 Interval of direct administration by Baghdad central government.

935-969 Ikshīdid Dynasty
Governors, in fact independent rulers of Egypt, Palestine, and South Syria.

969-1171 The Shīʿite Fātimid Caliphs
Foundation of Cairo (*al-Qāhirah* 969). Al-Azhar established (973). The Fātimid caliphate extends from the Atlantic coast across the Red Sea into Arabia; and over Palestine and Lebanon into Syria as far as Damascus.

1171-1252 Ayyūbid Sultans

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Salāh al-Dīn dethrones the last Fātimid and recognizes the sovereignty of the ʿAbbāsid caliph. His sultanate comprises Egypt, Palestine, Syria and Lebanon except some towns held by the Crusaders, and parts of Mesopotamia and Yemen.

1252-1517 Mameluke Sultans

The Crusaders are expelled from their last strongholds. The Mamelukes save Egypt from the Mongol invasion. Egypt and Syria are the nucleus of a realm reaching at its height from the Taurus Mountains along the Euphrates down into Nubia and Lybia, exercizing its sovereignty over the Holy Cities of Makkah and al-Madīnah. An ʿAbbāsid shadow caliphate is established in Cairo.

1517-1805 Ottoman Regime

Selim I conquers Cairo (1517). Egypt becomes a province of the Ottoman Empire under a Turkish pasha, divided into 12 sanjaks headed by emirs from among the Mameluke class. Landing of French expeditionary corps under Napoleon and French occupation (1798-1802). Muhammad ʿAlī's rise to power.

The era of modern Egypt was inaugurated by the reign of Muhammad ʿAlī* (1805-1849). Holding a position of nearly complete autonomy within the vacillating framework of the Ottoman Empire and employing wherever necessary European, mainly French technicians and advisers, he undertook a vast work of re-organization, but the amount of the capital invested and in particular the extravangance of his fourth successor, Ismāʿīl, were too heavy for the country's economic capacity and heaped upon it a load of foreign loans at usurious interests under which its finances broke down. In 1876 the 'Service de la Dette Publique' was established, administered by British, French, Austrian and Italian members, and in 1878 the creditors forced upon Egypt a system of supervision of the public revenues and expenditures, the so-called 'Dual Control', exercized by a British and French Minister of Finance and Public Works in the Egyptian Cabinet. In the following year Khedive Ismāʿīl abdicated in favour of his son Tawfīq.

The wide-spread excitement over the misrule which had brought about the financial chaos and in its wake a heavy burden of taxes, and permitted the foreigners to run the country, broke out into open rebellion under the leadership of ʿArabī Pasha* (1882). It sprang primarily from internal causes, social as much as political, but driven by the rising spirit of nationalism, it was a menace to the European control of the Suez Canal passage, and hence to Great Britain's sea-way to India. It was rapidly crushed by a British expeditionary force and immediately followed by the military occupation of the entire country and the imposition of full British authority in the conduct of its affairs. The outward appearance of the State did not change: the Khedive - later Sultan (since 1914), then King - continued to reign, and the ministers and provincial governors were left in office. Even the 'Dual Control' disappeared. But the British Consular Agent - later High Commissioner - and his staff of advisers and officials governed. Upon Turkey's entry into the war in 1914 Egypt, in name still a part of the Ottoman Empire, was declared a British Protectorate.

For Egypt's economic development the British régime, exercized in the

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

forms of what may be called a benevolent despotism, proved upon the whole beneficial. It remodelled the administrative services, balanced the budget, and reduced taxation, especially for the small landholders. The corvee on the land and forced labour in the annual clearance of the Nile canals were abolished. An Agricultural Bank for the granting of short-term loans was established and a few peasants' cooperatives were formed. New industries with modern machinery for cotton ginning and pressing came into being. The railway network was extended, trade prospered, and the National Egyptian Bank (founded 1898) issued the first Egyptian banknotes. Also the press expanded: from 40 publications - among them Egypt's oldest newspaper al-Ahram* - in 1892 it grew to 145, mainly weeklies and monthiies, in 1909 (24 daily papers and 74 periodicals in Cairo and Alexandria in 1957). These years also saw the beginnings of constitutional life. A Legislative Council and a General Assembly (Organic Law of 1883) replaced the 'Assembly of Delegates', a kind of Chamber of Notables of no practical significance, instituted by Ismā'īl* (1866). Although of merely consultative competency and meeting only every two years, they could at least make themselves heard, and were later transformed (Organic Law of 1913) into a single Legislative Assembly, still chiefly designed to represent the wealthy and conservative landowning class, but with somewhat wider powers. Its Vice-President was Sa'd Zaghlūl Pasha, then Education Minister, who was to become the founder of the Wafd, Egypt's most popular political party. Upon the declaration of the war in 1914 the Assembly was indefinitely prorogued.

The call for national emancipation, however, could no more be silenced. So long as it was given expression in claims for educational reforms such as they were formulated by Mustafa Kāmil* and his circle of idealistic young writers it did not really move the many, and when it grew too loud was easily muzzled by the occupational authorities, herein readily supported by the upper classes of beys and pashas. Yet, under the pressure of the inordinate rise in the cost of living, and the other hardships of the war- a war meaningless to the Egyptians - it quickly gained hold of the masses and roused deep embitterment. National pride was hurt, too, by the British control over the Sudan, in Egyptian eyes an integral part of Egyptian territory, conquered by Muhammad 'Alī and Ismā'īl, and after a temporary evacuation in the wake of the revolution of the Mahdī* (1882) reconquered (1896-1898) at a heavy sacrifice of Egyptian life and money. Still, it was to all intents and purposes treated by the British government as a British dominion, although the so-called Condominion Convention of 1899 reserved for Egypt a share in the administration and implied, according to Egyptian interpetation, Egyptian sovereignty.

At the time of the armistice public opinion was unanimous in insisting upon independence. A delegation - the origin of the Wafd - with Zaghlūl Pasha at the head, which was to present the country's case at the Peace Conference, was denied passports. Strikes, sabotage and boycotts followed and after protracted negotiations Great Britian finally recognized Egypt as a sovereign state (Feb. 28, 1922). Sultan Ahmad Fu'ād solemnnly proclaimed himself King (1917-1936), promulgated a

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Constitution and early in 1924 the first Egyptian Parliament convened. The Sudan problem, however, remained unsettled, the military occupation was maintained and the unrest continued. Fourteen years later and after several attempts which ended in deadlocks a compromise was reached in the form of a so-called treaty of alliance and mutual aid in the case of enemy action (1936), stipulating the termination of the occupation except in the Canal Zone where it should be kept up until 1956; but the issue of the Sudan was again left in abeyance.

The second World War made the military clauses operative, and Egypt became the chief strategic base of the Middle-East theatre of war, very far from whole-heartedly and with the sympathies of the population undisguisedly on the side of the Nazis. In the days of the spectacular advance through the Lybian desert of General Rommel's Africa Corps (1942) it needed the pointing of guns at Abdin Palace, the royal residence, and all the suppleness of Nahhās Pasha, Zaghlūl's successor in the leadership of the Wafd, to keep the surging anti-British currents in check. As soon as the hostilities were over discussions were resumed, centering around the abrogation of the treaty; the unity of Egypt and the Sudan; and the immediate withdrawal of the British forces. They came to nothing, and at the Security Council of the United Nations, before which the conflict was laid, the matter was dropped, while the troops were indeed withdrawn everywhere in the country, but upon the strength of the treaty, concentrated on both sides of the Canal. The tension rapidly grew worse and at last degenerated into violent street riots (1952) and a regular warfare in the occupied areas, kept up for several months by well-armed bands of guerilla fighters *(fidayīn fidaʿi*)*. At last an agreement signed on October 19th, 1954 brought about full freedom from foreign control. It provided the termination of the 1936 treaty; the evacuation of all British forces and in the event of an agression on an Arab state or - a concession to Britian - on Turkey, the reactivation of the Canal base in common with British or other allied troops. By June 1956 the British contingent had departed. The Sudan problem, however, was solved by the Sudanese people themselves: on January 1st, 1956 the Sudanese Parliament declared the Sudan an independent and sovereign Republic.

For a quarter of a century, while the ups and downs of this struggle held the foreground of the political stage, changes in the nation's social and economic body were taking place, which ultimately revolutionized its whole governmental and institutional structure. The forces at work sprang from various sources. There were the upcoming intellectual middle-class* groups, formed in the schools which the modernized system of education* had created or remodelled on occidental lines. They entered the professions, the press, the civil service and the officers' corps, disseminating western thought and attitudes, advocating the theories of western democracy, and claiming their share in policy-making. There was the growing number of industrial labour and petty clerks in the factories and large commercial enterprises, into which the cotton-boom profits were channeled. Their docile endurance of low wages, long working hours and bad working conditions with frequent periods of unemployment began to give way to

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

an awakening class-consciousness and demands for the redress of their grievances. There were the masses of the peasantry, overcrowding on the land, in poor health, ignorance and only a step above absolute destitution, but gradually becoming articulate and aware of the inequitable large-scale land-lordism, ready to lend a willing ear to any promise of social justice clothed in whatever doctrine. It was this promise which aligned peasants, labourers and white collar workers in the ranks of the two great popular movements, of different ideologies but alike in their radicalism, the Young Egypt Association *(Jāmi'ah al-Miṣr al-Fatat*)* and the Moslem Brotherhood* *(Al-Ikhwān al-Muslimīn)*. There was finally the endless contest for power between Parliament and the Crown, which repeatedly deteriorated into open conflicts provoked on the one hand by the autocratic inclinations of King Fu'ād and King Farūq, supported by the quasi-feudal land-owning upper-class, and on the other by the inflexibility at times bordering stubbornness of the Wafd leaders in every matter involving ever so slightly their personal, or the party prestige. Both of them lost whatever hold on the people they still had, in the general consternation over the defeat in the Palestinian war (1948) and the chain of scandals which came to the surface in its wake.

In this emotional climate was conceived the coup d'état of the group of 'Free Officers' outwardly conducted by General Muhammad Naguib but animated by Colonel Gamal 'Abd al-Nāsir who in his 'Philosophy of the Egyptian Revolution' (Engl. translation Washington 1955) tells the story of how step by step, the Egyptian Republic was built up with him as the head *(Ra'īs)*. After King Farūq's enforced abdication in favour of his infant son (June 18, 1952) and the institution of a Council of Regency the civil government had still to be left in office for a few months until General Naguib took over the premiership. At the end of the year, however, the Constitution was abrogated, soon afterwards the party machinery dissolved and on June 18, 1953 the Republic proclaimed with General Naguib as President and Prime Minister, but 'Abd-al-Nāsir holding the reins in the 'Revolutionary Command Council' and the 'National Liberation Rally', the newly founded and only permitted political party (later renamed 'National Union'). The difference in character and the divergency of the concepts which had opposed them from the beginning - the former, cautious and rather conservative; the latter in the full force of his youth, pushing ahead with revolutionary enthusiasm - inevitably led to a crisis. After several dramatic incidents Naguib was deposed and Nāsir appointed President (Nov. 15, 1954). A new Constitution, almost unanimously approved by plebiscite (June 23, 1956) declared Egypt a democratic republic, provided for a single legislative assembly and a president who has the right to initiate and veto legislation. Since it came to power the new regime whose leading figures stem nearly all from the middle-class groups - Nāsir himself is the son of a post-office clerk - has broken the political predominance of the large land-owners; distributed about one tenth of the cultivated area to peasant proprietors; effectuated the large-scale introduction of rural cooperatives and workers' unions; achieved noteworthy improvements in the social, educational and

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

health services in the villages with the help of the various international technical assistance organizations; and started on an extensive programm of industrialization with economic self-sufficiency as the ultimate aim. In February 1958 Egypt and Syria joined in the United Arab Republic.

ELEGY, *marthīyah*, a characteristic genre of Arabic poetry and one of its earliest forms of expressions. It had its beginnings in the improvised lamentations for the dead by their women folk and was originally composed in rhymed prose *(saj')* which was later replaced by verse. Simultaneously developed a specific, simple style and some conventional types of contents. As a rule the elegy starts with the utterances of the mourners' deep grief, which are followed by the praise of the deceased person's virtues, and in the case of a violent death by calling vengeance upon the slayer's head in the most passionate words.
Numerous collections of elegies have been compiled. It was a branch of poetry in which many women excelled and to which particularly the poetess al-Khansā'* (VIIth cent.) owes most of her fame. But the literary taste prevailing in the following periods seems to have found it overdone, judging from the success enjoyed towards the Xth cent. by the parodies in the form of dirges on pets.

ELIXIR, derived from Arabic *al-iksīr* (transliteration of the Greek word 'xērion', meaning a medicinal powder), the secret element sought for by the Arab alchemists, who believed it to be able to transmute common metals into gold and silver. It was also credited with prolonging life. Elixirs of life still play a considerable part in the popular beliefs and superstitious practices of the broad masses.

EMIGRANTS see MUHĀJIRŪN.

EMIR, *amīr*, (derived from the verb *amara*, to command) originally the title of a high-ranking military commander; under the 'Abbāsid* caliphs, of the governor of a province; to-day, of the rulers of some Arabian princedoms (al-Kuwait*, Bahrain* etc.). The title has become hereditary in some Druze* families who at the time of the Ottoman Empire governed as almost independent feudal lords certain mountain districts in Lebanon such as the Emirs Shihāb*, Arslān and Jumblat, or the Emir Attrash in the Jabal al-Durūz (Syria). It is borne also by the chieftains of the more important Bedouin tribes.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

F

FADL ALLĀH ibn-, SHIHĀB al-DĪN, author (XIVth century) of a handbook on epistolary style and composition *(inshā'*, letter writing*) for the use of scribes in public offices. He came from a family of Egyptian government and court officials and served in various high functions in the public administration of Egypt. He died of the plague while on a visit to Damascus. Ibn-Fadl Allāh's work is of interest as a rich source of information on the organization of the public services under the Mameluke* sultans and, in general, on the conditions of contemporary life.

FAKHR al-DĪN (FACARDIN) see MA'AN banu-.

FAKIR, derived from the Arabic word *faqīr* (plur. *fuqarā')* a poor person, i.e. one badly supplied and in need (to be distinguished from the conception of *miskīn* i.e. one devoid of all possessions). Besides the meaning of material poverty the term *faqīr* expresses the notion of spiritual need and dependence upon God's mercy. In the VIIIth century Moslem mysticism developed the idea that poverty *(faqr)* represented a merit before God and would bring divine reward, a belief based on the alleged saying of the Prophet: '*al-faqr fakrī*' (Poverty is my Pride). Together with asceticism* *(zuhd)* self-willed poverty became one of the principal features of Sufism, the great movement of Islamic mysticism. Infiltrated into European languages the word *faqīr* became to denote an oriental, religious mendicant.

FALS, (pl. *fulūs)*, the smallest monetary unit in Iraq (one Dinar equals 100 *fulūs)*. The word is the arabicized form of the Greco-Byzantine *phollis*, itself derived from the Latin 'follis' i.e. purse. When the Arabs conquered Syria (635 A.D.) from the Byzantines they found the phollis, a Byzantine copper coin, in circulation and continued to mint it, originally even with the effigies of the Byzantine emperors, which were subsequently replaced by Arabic inscriptions. A *fals* minted in Damascus and dated XVII A. H. (the Moslem era or Hegira*) i.e. 638 A.D. is the oldest Arabic- and Moslem - coin in existence. In present-day colloquial language *fulūs* is the current term for money.

FANŪS, a word of Greek origin, denoting a collapsible lamp, similar to a Chinese lantern. It is made of a pleated and oiled fabric, which is held by two, sometimes very artistically engraved or decorated brass disks.

FAQĪH ibn-al-, abu-BAKR AHMAD al-HAMADHĀNĪ, one of the earliest Arab geographers (IX/Xth centuries). Little is known about his life, but his work *Kitāb al-Buldān* (Book of Countries) was used by

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

later geographers as a source of reference. It is no longer extant; only an abridgement has been preserved.

FĀRĀBĪ al-, MUHAMMAD ibn-MUHAMMAD ibn-TARKHĀN abu-NASR, called Alpharabius in the Latin West, one of the greatest philosophers of the Arabic Middle-Ages (†950). He was of Turkish origin, born in Fārāb (Turkestan), but spent his entire life in an Arabic scientific environment. He studied in Baghdad and Harrān, lived some years in Syria and Egypt, and finally settled in Aleppo. He devoted himself exclusively to scientific work, surrounded by his pupils and a few devoted friends, living on a small pension which the Hamdānid* prince Sayf al-Dawlah (944-967)* of Aleppo had settled on him. He died in Damascus at the age of eighty.

Al-Fārābī was one of the leading spirits of that school of Arabic philosophy which made the system of Aristotle the basis of speculation, as opposed to those who excluded from philosophic research any conception not strictly consistent with religious dogma. But being a pious and convinced Moslem and Sufi he aimed at the reconciliation of philosophy and religion. The use of Koranic terms for Aristotelian and Neo-Platonic concepts is a characteristic feature of al-Fārābī's writings. He could however not avoid that some elements of his doctrine, such as the theory of the existence of the world from all eternity without beginning, bringing him into conflict with orthodox circles.

Al-Fārābī's studies comprised the fields of logic, political science, ethics, natural science, psychology, mathematics and metaphysics. He was furthermore attracted by chemistry, magic and especially the theory of music, being himself an accomplished musician and composer. He is considered as one of the greatest Arabic musical theorists.

Al-Fārābī's philosophical system is laid down in a number of commentaries on several Greek philosophers, chiefly Aristotle and Plato, and in some works on the human reason. His most important work is the *Risālat Fusūs al-Hikam* (Epistles on the Gems of Wisdom). His political, economic and sociological ideas are set forth in the *Siyāsah al-Madanīyah* (Political Economy) and the *Risālah fi Ārā' Ahl al-Madīnah al-Fādilah* (Epistles on the Opinions of the People of the Model State. Translated into German by F. Dieterici, Der Musterstaat des Alfārābī, Leyden 1900). In this latter book he presents a kind of Platonic utopia in which he compares the machinery of the state with the functioning of the organs of the human body, coordinated for the well-being of the whole and of each member. The subject of music is treated in the *Kitāb al-Mūsīqi al-Kabīr* (The Grand Book of Music. French translation by R. d'Erlanger, La musique arabe, vol. I. al-Fārābī, Paris 1930), and in several books on styles in music, and on the classification of rhythms.

FARAZDAQ al-, 'Flat-Cake', surname (hinting at the homely features of its bearer) of Hammān ibn-Ghālib ibn-Sa'sa'a (ca. 640-728) who with al-Akhtal* and Jarīr* formed the trio of poets considered by the intellectual circles as well as by the popular taste of their time as the unsurpassed masters in the three mainly cultivated styles of poetry: panegyrics*, satire* and erotic poetry. Farazdaq belonged to the tribe

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

of the banu-Tamīn* and was born in Basrah of a family which, he claimed, was of nobler birth than even the family of the caliphs. While still a youth he offended by his satirical libels one of the notables of the town and had to flee and went to al-Madīnah, then famed for its luxurious, easy-going and gallant life, but was banished again for similar reasons. He spent then the greater part of his life at the Umayyad* court in Damascus enjoying the favours of four caliphs: ʿAbd al-Malik* (685-705), al-Walīd* (705-715), Sulaymān (715-717) and Yazīd II (720-724). Shortly before his death he returned to his native Basrah.

The lampoons exchanged between Farazdaq and his rival Jarīr, later collected under the title '*Naqā'id*' (Flytings) of Farazdaq, convey a vivid impression of his elaborate diction, rich vocabulary and elegant verse, still highly appreciated by the connoisseur of Arabic literature, as well as of the lasciviousness, obscenity and boastfulness of this poetry, which, however, is not to be judged by present-day ethical and estethic standards. The same exuberance of unrestrained language characterizes the poet's panegyrics in praise of the House of ʿAlī* which have been preserved.

An often quoted episode in Farazdaq's eventful life is his love affair with his cousin Nawār whom, after having forced her to marry him, he divorced soon afterwards, only to repent his action bitterly for the rest of his life and to lament his loss so pathetically that the 'repentance of Farazdaq' has become proverbial.

FARGHĀNĪ al-, abu-al-ʿABBĀS AHMAD, (named Alfraganus by his Latin translators) an Arabic astronomer and astrologer of the IXth century. Born in Farghānah (Transoxiania), in Central Asia, he was summoned by Caliph Mutawakkil (847-861) to Cairo, where he directed the construction of a Nilometer. His main work on astronomy *al-Mudkhil ila ʿIlm Hay'at al-Aflāk*, translated into Hebrew and Latin in the XIIth century, circulated in many manuscripts. It was repeatedly reprinted and was among the most widely spread works of Arabic scholars.

FARHĀT GERMANUS, philologist and poet (XVIIth/XVIIIth cent.), one of the first who in a period of almost complete stagnation of original literary productivity, attempted to revive the creative power of the classical language and to stimulate interest in the purity of its style. Born in Aleppo of a wealthy Maronite* family and having received his intellectual formation from the best Christian as well as Moslem teachers of his town he entered a Maronite order in Lebanon, from where he was sent to Rome for higher theological and philological studies. After a stay of several years in different monasteries in Italy, Spain and Sicily he was nominated archbishop of Aleppo. Farhāt Germanus wrote a series of textbooks on grammar, style and rhetoric, introduced in most of the Syrian and Lebanese colleges, some of which were still in use at the beginning of this century. So was the dictionary which he compiled on the basis of classical models with the addition of new subjects and definitions. In his poetry he bor-

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

rowed the spirit and form of the classics for themes taken mainly from Christian legends. He left a collection of medieval Arabic manuscripts preserved at the library of the Maronite archbishopric at Aleppo.

FĀRID ibn-al-ʿUMAR SHARAF al-DĪN, generally considered the greatest of the Arab mystical poets (1181-1235). Born in Cairo the son of a public notary *(fārid)* he studied law and theology in his home town but soon turned to mysticism and retreated to the Muqattam hills near Cairo for an ascetic life of solitary devotion. Hies piety and ecstatic raptures which overcame him, particularly under the influence of music, soon made the people look up to him as a saint. Urged by a vision he left for Makkah and spent several years in a nearby valley in almost complete seclusion. When he returned to Cairo devoted callers of highest rank came to seek his blessing.
Ibn al-Fārid's admirers praise the exalted, hymnical fervor and the refined, delicate diction of his poems most of which express the mystical force inspiring their author in the form of glowing songs of love. The best known of them are the 'Hymn of Wine' *(Khamrīyah*)* praising the Divine Love under the allegory of the intoxicating power of wine, and the so-called 'Greater Ode' rhyming in 'T' or 'Poems of a Mystic's Progress' *(Nazm al-Sulūq)*, a poetical autobiography which has become a valuable source of information on the development of Arabic mysticism.

FARĪQ, originally meaning a troop, or a section of a caravan. In the XIXth century the word was used in Ottoman Turkey as a military title corresponding to that of a general or vice-admiral. In the Egyptian army it is the title of an officer holding the rank of a general.

FARRĀ al-, YAHYA ibn-ZIYĀD, a grammarian of the so-called Kūfah School of Grammar (†822). Born in al-Kūfah, he spent the greater part of his life at the court of Baghdad, reputed as a scholar of law, astronomy and philosophy. A number of his philosophical and philological works are known by their titles but have not been preserved.

FATAT al-, with its full name *Jāmiʿah al- ʿArabīyah al-Fatat*, Young Arab Society, a secret political organization founded in 1911 in Paris by a group of seven Moslem Arab students among whom Jamīl Mardam beg, later Syrian Prime Minister and ʿAwnī ʿAbd al-Hadī, a leading member of the Arab Higher Committee*. Their purpose was the creation of a sovereign and independent Arab state. Having finished their studies in Paris they transferred their activity in 1913 to Beirut, and from here in the following year to Damascus. The society was organized on the pattern of the Carbonari, the Italian revolutionaries of the early XIXth cent., a solemn oath binding the members to absolute secrecy. Notwithstanding the rigorous conditions of admission, *al-Fatat* counted within a short time numerous adherents, among whom were Shukrī al-Quwatlī* (subsequently President of the Syrian Republic),

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Emir (later King) Faysal and his brother Emir ʿAbdallāh (subsequently King of Transjordan). Al-Fatat which in cooperation with the secret officers' league *al-ʿAhd** played a prominent part in preparing the revolt of the Arabs against Turkey in the first World War, was never discovered by the Turkish authorities. After the end of the war it came out into the open and declared itself dissolved, considering its aim as accomplished. Most of its members joined the newly constituted *Hisb al-Istiqlal** or Party of Independence.

FĀTIHAH, the 'Opening One', name of the first *sūrah** of the Koran. By the place it holds in Moslem spiritual life it is comparable to the Lord's Prayer. It is rendered in English as follows:

In the name of God, the Compassionate, the Merciful
Praise be to God, Lord of the Worlds,
The Compassionate, the Merciful
King on the Day of Reckoning.
Thee only do we worship, and to Thee do we cry for help.
Gide thou us on the straight path,
The path of those to whom Thou hast been gracious.
With whom Thou art not angry, and who go not astray. Amen.

FĀTIMAH, the Prophet's daughter by his first wife Khadījah*, the only one of his children to perpetuate his lineage. She was married to her father's cousin ʿAlī* by whom she had three sons: al-Hasan*, al-Husayn*, and al-Muhsin; the latter died in his infancy. Fātimah died six months after Muhammad. ʿAlī, al-Hasan and al-Husayn holding the most venerated rank among the saints in the Shīʿah* creed, the Shīʿite traditionalists invest 'Fātimah, the Beautiful' *(Fātimah al-Zuhrā')* with the highest intellectual and moral qualities.
Two more members of the Prophet's family carried the name of Fātimah: one of his cousins, a daughter of his uncle Hamzah*; and ʿAlī's mother.
The Fātimid* Caliphs (908-1171) derived the name of their dynasty from their founder's alleged descent from ʿAlī and Fātimah.

FĀTIMIDS, a Shīʿite dynasty of 13 Caliphs or *imāms** - the title they preferred - in North-Africa (909-1171) and in Egypt (after 969). Unlike the other heads of the larger or smaller states emerging within the sphere of the ʿAbbāsid* caliphate, who conceded to the caliph, at least to save appearances, a kind of religious overlordship, they challenged the ʿAbbāsids for both the temporal and spiritual power. Built up by the force of arms but founded, according to Shīʿite conception, on their descent from Caliph ʿAlī* and the Prophet's daughter Fātimah*, their theocracy expressed for the first time in a concrete form of sovereignty the claim of the ʿAlid* legitimists for the supreme office in Islam. Beyond its political significance, however, it fulfilled the apocalyptic belief in the reign of the Mahdi*, an essential tenet of the Ismāʿīlite* branch of Shīʿism. With this mystical promise of salvation on its banners, the elaborate Ismāʿīlite propaganda carried the Fātimid movement under the leadership of the so-called Mahdī ʿUbaydullāh*

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

(Saʿīd ibn-Husayn) and his chief lieutenant Hasan ibn-Ahmad called al-Shīʿī to rapid success among the Berber tribes of Tunis, swept their Aghlabid rulers out of the country and raised the Mahdi ʿUbaydullāh to the throne. Still during his reign (909-934) his son, the later second Fātimid caliph, al-Qāʿim bi ʿAmr Allāh abu-al-Qāsim (934-946) a fanatic and cruel warlord, conquered Tripoli, temporarily occupied Alexandria and penetrated into Upper-Egypt (921) while his sailors raided the Italian and French coasts and for a time were masters of Genoa (935). A dangerously spreading Berber revolt under the 'prophet' abu Yazīd ibn Kaidād* was after heavy fighting ruthlessly suppressed. The uneventful reign of his son Ismāʿīl al-Mansūr (946-952) ushered in the period of the most momentous territorial expansion achieved through the victories of the great general al-Jawhar al-Siqillī* under al-Mansūr's son Caliph al-Muʿizz abu-Tamīm Maʿadd (952-975), which pushed the Fātimid frontiers in the west to the coast of the Atlantic; in the east, by the conquest from the last Ikshīdid* princes of Egypt (969) and its dependencies in Western Arabia, across the Red Sea; and northwards over Palestine and present-day Lebanon deep into Syria.

Both al-Muʿizz and his son Nizār al-ʿAzīz (975-996), the first Egyptian ruler to begin his reign in the newly founded capital Cairo, hold a distinguished place in the dynasty's annals. Piety unmarred by intolerance, magnanimity, open-mindedness and frankness were, according to contemporary as well as later historians, outstanding marks of their character. Their merit it was that for the following half-century the Fātimid state could count on the loyalty of the fickle tribesmen and of the overwhelming Sunnite* majority in Egypt. It was, however, the great miscalculation of Caliph al-ʿAzīz in relying for military strength on the massive recruitment of Circassian, Turkish and Sudanese mercenaries, which lay at the root of the ultimate disintegration of the Fātimid regime. Once introduced, this method, within a generation or two, could no more be dispensed with, although it made the army an open field for the incessant racial antagonisms and the plottings of troop captains, viziers and harem grandees, watching for any opportunity to wrest the power from the sovereign. Yet the solid administrative and financial organization established under these two rulers, together with the planful furtherance of foreign trade and the principle of selecting the holders of important functions by their ability regardless of their religious affiliation - Christians and Jews were repeatedly among the highest civil servants - secured for yet a long time to come the stability of the empire. It withstood the despotic oddities of Caliph al-Hākim* (975-996) and the inexperience of his sixteen year old son ʿAlī al-Zāhir (1021-1035).

The eighth Fātimid caliph, al-Mustansir abu-Tamīm Maʿadd (1035-1094), called to the throne at the age of about six, inherited not only a personal fortune of landed property, treasures of art and jewels, which made him the richest monarch of his time, but also a realm commanding in the contemporary world a foremost place by its flourishing agricultural and industrial production and a well-regulated commerce, its diplomatic influence and the efficiency of the Ismāʿīlite missionaries.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

The first shadows on his prosperity were cast by the rivalries of the young caliph's quickly changing tutors,which frequently degenerated into sanguinary clashes among their partisans within the army. Disorder and rebellion did not take long to spread. The African chieftains denounced their allegiance and the tribes refused to pay the regular tributes. The troops, split into hostile factions, were unable to oppose sufficient resistance to the expansive clan of the Saljūq Turks and their vassals in Syria and Palestine nor to prevent the loss to Genoa, Pisa and the Normans, of Corsica, Sardinia and Sicily. A sequence of bad harvests with famine and pestilence in their wake depleted the treasury, swallowed up the caliph's wealth, disorganized all public life and delivered the streets to the pilfering and rioting populace. In this atmosphere of economic and political panic the caliph and his family took refuge in Syria and Iraq.

The empire, although on the verge of ruin, still possessed enough generative vigour to emerge from the crisis. Al-Mustansir's vizier and commander-in-chief, Badr al-Jamālī*, invested by the caliph with dictatorial powers, mastered the subversive forces, readjusted the governmental machinery and stemmed the onrush of the Saljūqs. Upon his death (1094) his position was taken over by his son al-Afdal* who assumed the title al-Malik (King), clearly expressing the measure of his authority. He eliminated the righful heir to the caliphate, Nizār*, fearing his popularity especially among certain religious groups just then on the rise, and placed on the throne his younger brother Mustaʿli (1094-1101) who remained a docile tool in his hands. Upon the whole al-Afdal's dictatorship was successful in securing inner peace and maintaining order in the public administration and finances, but the territories in Palestine, Lebanon and southern Syria, although temporarily recovered from the Turks were finally lost to the crusaders. At the time of his death (1121) by the hand of a murderer in the pay of al-Mustaʿil's successor, Caliph al-Āmir (1101-1130), Egypt alone still recognized the spiritual and temporal sovereignty of the Fātimid *imāms*. The dynasty, however, had spent its vitality. It was continued for forty more years by five caliphs, three of them mere children, but all of them helplessly lost in the midst of harem intrigues, conspiracies of guard captains, riots and revolts. The last of them, al-ʿĀdid (1160-1171) finally lost the throne to Sultan Salāh al-Dīn* who started the line of the Ayyūbids* in Egypt.

Although barred for nearly two centuries by a dissident caliphate from the spiritual communion with the great body of Arab orthodoxy, Egyptian society in its economic, intellectual and artistic manifestation was but little affected by this separation. The religious difference was undoubtedly conducive to divergencies in the cultural trends but not to any deeper-going or lasting split. To a considerable extent this was due to the tolerance which most of the time characterized the ruling classes. Their attitude partly sprang from a truly liberal conviction which had replaced the former sectarian zeal of the years filled with the struggle for power; partly it was the corollary of an economic policy planfully directed towards the intensification of the trade relations on the one hand with the orthodox East, and on the other with the Chris-

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

tian West. Thus they made Egypt the store-house of the great Italian merchant republics whose ships came to Alexandria for the highly prized Egyptian textiles from the cities of Dabīq, Dimiyāt and Tinnīs - known as *dabīqī*, *dimiyātī* and *tinnīsī* - as well as Damascene metal-work*, Arabian frankincense* and Indian spices. Of equal significance was the fact that Ismāʿīlite propaganda having accomplished its task of preparing the Fātimid victory moved its activities into new fields of expansion, with the result that the mass of the people remained attached to sunnism and preserved the traditional set of feelings, tastes and ambitions essentially unaltered.

Different, however, was the atmosphere prevailing among the upper groups which without exception adhered to the creed of the dynasty. While several of the rulers and high dignitaries were reputed for their erudition and munificiently sponsored scholarly efforts, the peculiar character of the tenets acted in many ways as a brake on the freedom of thought in science, philosophy and literature. The foundation by Caliph al-Hākim of the great Dar al-ʿIlm (Hall of Science) whose curriculum, although embracing astronomy and medicine, followed strictly Ismāʿīlite lines, officially sanctioned the one-sidedness of the intellectual outlook. The famous Cairo library, also a Fātimid creation, which is said to have contained some 200.000 manuscripts, was apparently meant to confer additional weight to this exclusiveness. However, whilst Ismāʿīlism, in its Egyptian form operated in a narrowing sense within learned circles, beyond them it proved to be a cultural ferment, in particular in the spheres of artistic creation. By its close affiliation with Iranian ideologies is opened the door to a rich inflow

1. al-Mahdī ʿUbaydullāh (909-934)
2. al Qā'im (934-946)
3. al-Mansūr (946-952)
4. al-Muʿizz (952-975)
5. al-ʿAzīz (975-996)
6. al-Hākim (996-1021)
7. al-Zāhir (1021-1035)
8. al-Mustansir (1035-1094)
9. al-Mustaʿlī (1094-1101) — (Nizār)
10. al-Āmir (1101-1130) — 11. al-Hāfiz (1130-1149)
(Yūsuf) — 12. al-Zāfir (1149-1154)
14. al-ʿĀdid (1160-71) — 13. al-Fā'iz (1154-1160)

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

of Persian aesthetic concepts. Thus the decorative use of animal motifs - birds, deers, lions, licorns, griffins and all sorts of monsters - found its way into stone, wood, bronze, faience and the patterns of textiles. The fantastic irreality of their treatment made it easy to overcome the traditional scruple concerning the representation of living beings and to harmonize the adopted themes with the customary linear and foliage ornamentation, leading to new forms of artistic expression - the Fātimid style.

FATWĀ, a formal answer to a question on Islamic law, submitted by a judge, an official body or also by private people to a Mufti*, an expert in Moslem theology and jurisprudence, appointed by the community of his town for this purpose. His findings are based on the Koran and the Prophet's Tradition *(hadīth*)*, on *ijmā'** (consensus of opinion) and *qiyās** (sound deductive reasoning). It is issued in writing and, with slight variations, usually formulated as follows: 'All praises are due to the Almighty, who is Lord of all creation.' O Almighty increase my knowledge'... (here follows the subject)... The Almighty is Omniscient, Pure and High! This is the *fatwā* passed by one who hopes for the secret favour of the Almighty, who praises God, and prays for blessings and peace on his Prophet'... here follow the name and title of the mufti. The numerous compilations of *fatwās* given by reputed muftis of the past, and the great number and variety of the recorded decisions have so far offered the possibility of finding an answer which fits the particularities of almost any case in question. Recently however the novelty and complexity of the problems and their serious repercussions on Islamic life made it appear desirable to establish also an adequately comprehensive approach in conformity with modern scientific procedures. Consequently in 1935, the theological academy of al-Azhar* in Cairo instituted a permanent *Fatwā* Council composed of twelve outstanding *'ulamā'**, on which each of the four orthodox systems of canon law *(madhab*)* - Hanifite, Malikite, Shāfi'ite and Hanbalite - are represented. This Council, to which the more intricate cases are referred to, has so far issued on the average some 350 *fatwās* every year.

FAY', a term of public administration in the caliphate which originated at the time of the Arab conquest*. It designated the cultivable land of a country which had submitted to the Arab armies without resistance. Such land became common property of the Moslem community as a whole, but was left in the possession of the former owners regardless of whether or not they were converted to Islam, as opposed to the booty *(ghanīmah)* taken in battle, which was distributed among the individual warriors and became their personal property. A tax was levied of *fay'* land, and administered by the Treasury to cover the public expenses. The surplus was divided among the members of the tribes in the form of pensions graded according to their relationship to the Prophet and their merits in the service of religion and state. Caliph 'Umar* (634-44) established an official register *(dīwān)* of all the persons entitled to such a stipend with the corresponding

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

amounts. Whereas the head tax *(jizyah*)* was imposed only on non-Moslems, the *fay'* tax had to be paid irrespective of the landholder's religion.

FERTILE CRESCENT, a term used to denote the band of cultivable land forming an arch around the northern part of the Syrian desert, flanked in the West and East by the valley basins of the Nile and the Euphrates-Tigris. and reaching with its end into Lebanon, Jordan and Palestine.

FEZ, Arab headgear named after the city of Fās (Morocco) from where it found its way into all provinces of the Ottoman Empire, replacing the turban*. In the Arab east it is known as *tarbūsh**.

FIDĀ' abu-al-, ISMĀʿĪL AYYŪBĪ, a historian and geographer (1273-1331). He was a member of the Ayyūbid* dynasty, born in Damascus, whither his father, prince of Hamāh had fled from the Mongol invasion. While still a youth he distinguished himself in the wars against the crusaders and was appointed governor of Hamāh (Syria) by the Mameluke* sultan al-Nāsir (1293-1340, with three interruptions) who subsequently bestowed upon him the hereditary title of Sultan of Hamāh. Abu-al-Fidā's fame in Arabic literature and history writing rests on his *Mukhtasar Tar'īkh al-Bashar* (Summary of the History of Mankind) which begins with pre-Islamic times and continues down to his own period. (French translation by Reinaud, Paris 1848). A geographical work from his pen the *Taqwīm al-Buldān* (Table of Countries), for which he extensively drew from similar previous books, was most widely read for several centuries; it has been published in extracts in Latin and several European languages. In the annals of the town of Hamāh abu-al-Fidā' occupies a place of honour as a wise ruler and munificient builder.

FIDĀ'Ī, or *fidāwī* (one who makes the sacrifice of his life), a term denoting the lowest grade in the hierarchy of initiates in the Shīʿite* sect of the Assassins* or Neo-Ismāʿīlites*. The *fidāwī* who vowed blind obedience to their superiors were used to perform those political murders for which the sect has become so ill-famed in history.
Around 1950 and 1951 the term *fidāyīn* came in use again to designate what may be termed 'suicide commandos', bands of voluntary guerilla fighters set up in Egypt against the British troops stationed in the Suez Canal zone, who used as their emblem a human skull above two crossed bones. After the revolution of 1952 they were incorporated in a large scale militant youth organization, the 'National Guard', but found a new field of action in the incessant Palestine-Arab border hostilities. Recruited mainly from among Palestinian refugees in Syria, Jordan and Lebanon, *fidāyīn* groups infiltrated into Palestinian territory where they blew up bridges, mined street crossings, killed the cattle on the fields or set fire to the harvest, and withdrew again across the frontiers.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

FIHRIST, a word of Persian origin meaning a list, and as a literary term a list of books and also the contents and index of a book. The word *fihrist* was frequently used as the title of bibliographical works and book catalogues. A famous *fihrist* is by *al-Nadīm** (published 987), an extensive enumeration of the Arabic and foreign literature in Arabic language known at his time, comprising works of science, religion and poetry as well as dream and cookery books. Al-Nadīm gives not only the names and biographical data of the authors, accompanied in many cases by his critical remarks, but also reviews, occasionally quite thoroughly, a great deal of the contemporary scientific, literary and theological productions. Thus his *fihrist* represents a valuable source of information of the state of development of Arabic civilization at the end of the Xth century. Without it the existence of numerous books, destroyed or otherwise lost in the course of time, would presumably have remained unknown. Thanks to it at least the titles and names of their authors, often also a summary of their contents or general tendency have survived.

FIKRĪ, ʿABDULLĀH PASHA, Egyptian statesman and educational reformer (XIXth cent.). Born in Makkah where his father, an officer in the Turkish army ,was garrisoned, he later went to Cairo and studied at the theological academy of *al-Azhar**. He entered government services, made a rapid career and became minister of public instruction. Together with his colleague ʿAlī Pasha Mubārak* he elaborated and introduced a new system of education, based, at least to a certain extent, on western principles. Though frequently critised because of their allegedly too conservative character ʿAbdullāh Fikrī's reforms signified considerable progress if compared with the medieval pedagogical methods which were still in general use at his time in Egypt. He also wrote a number of poems. essays and grammatical treatises, which after his death were published by his son ʿAmīn Pasha Fikrī, himself an essayist and poet.

FIRĀS al-HAMDĀNĪ abu-, poet and warrior (Xth cent.), a member of the princely Hamdānid* family, rulers of northern Mesopotamia and Syria. Appointed by the head of the dynasty, his cousin Sayf al-Dawlah (944-967)*, liberal patron of poets and himself a poet of repute, to a high military position abu-Firās, in the course of a skirmish with the Byzantine troops, fell into the hands of the enemy and had to spend several years in Constantinople as a prisoner of war, and there he composed some of his best elegies. A collection of his poems has been preserved and was partly translated into German (R. Dvorak, Abū Firās, Ein arabischer Dichter und Held, Leyden 1895).

FĪRŪZĀBĀDĪ al-, Majdu al-Dīn, grammarian and lexicographer (†1414). He was born in Shīrāz, where he began his studies. In order to complete them he travelled to Baghdad, Damascus, Jerusalem, for some time into Asia Minor and then to Cairo. Further travels led him for fourteen years to Makkah, then to India, again to Baghdad and then back to Persia. Although he was received there with great honours

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

by Tīmūr Lang, his dislike of political and military unrest led him to seek the quiet of South Arabia. There he settled, married a daughter of the Imām of Yemen and devoted his time to scientific work. Later he moved to Makkah and with a group of scholars gathered around him, formed a kind of academy. He died at the age of 85. The fruit of his life's studies was a lexicographical compilation of sixty sometimes it is said of one hundred volumes, subsequently condensed to the well-known dictionary *al-Qāmūs* (The Ocean) which was published several times in Arabic as well as in Persian and Turkish translations and which is still considered a standard work.

FLAG, *ʿalam*. Each Bedouin tribe used to have a flag of its own, which its chief carried into battle fastened to his lance. The Prophet's banner called *ʿUqab* (eagle) is said by some of his biographers to have been white, by others, black while still others believe that he had two banners, a large black one and a small white one. The flag of the Umayyads* was white, that of the ʿAbbāsids* black; dynasties claiming descent from ʿAlī*, the Prophet's son-in-law, such as the Egyptian Fātimids* chose green as the colour of their standard. Black, white, green in different combinations were taken by the modern Arab states as the colours of their national enseigns. In the mausoleums of saints*, of which there is one in almost every Moslem quarter of an Arabic town, usually several richly embroidered flags are kept: as a rule one large green flag, called *sanjak*, and several smaller ones, in various colours, called *burak*. Their flags bear on the top different kinds of ornaments, mostly a metal human hand* or a crescent. On festive occasions they used to be carried in processions through the streets.

FORTUNE TELLING, has at all time been highly popular with the Arabs. In the pagan era the advice of the gods was sought from oracles connected with certain sanctuaries. Contemporary poetry and early literature mention the augury from the flight of birds or from the running of gazelles *(iyāfah)*; the Conjuring of the Goblets *(istaqsam al aqdāh)*, the working of which is not known, except that three goblets were used; the divination by means of throwing a number of pebbles *(darb bi'l hissāt)*; or the prophecy from the tracery upon the shoulder blades of sheep, exposed to the sun to dry *(ʿilm al-akhtāf)*. The most favoured of all was the oracle of the three arrows* *(istaqsam al-sihām)*.

But each tribe had also its own soothsayer *(kāhin)*, who in a state of trance uttered revelations supposedly conveyed to him by his particular demon *(jinn)*. Oracles and *kāhin* disappeared with the rise of Islam, but various means of presaging survived and, being disapproved by religion, were cloaked in pious superstitions. Others were taken over from the Greeks in Alexandria or infiltrated from India. Quite a few of these practices, although in much diluted forms, have kept down to this day their hold on the mind of the masses.

There can still be seen the *darib al-raml* (from *daraba*, to strike, *raml* sand) cowering at street corners and foretelling the outcome of an enterprise from lines which he draws in the fine brown sand spread

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

before him on a piece of cloth, or from the position of barley grains or date stones, haphazardly dropped on the sand between the lines. Another variety, the *darib al-mandal*, is believed to trace lost objects by observing the movements and reflections of spots of oil on the surface of the water in a bowl. A similar purpose is answered by the so-called ink mirror, a drop of ink which the fortune teller places in the midst of a magic square drawn on the palm of his customer's hand, and which reveals him the answers. The *darb bi'l wadʿa*, the prophecy from the constellation of small bones or shells cast on the floor, is generally a speciality of gipsy women looking for their clientele from house to house. In great favour and performed by professionals as well as by amateurs as a pastime is the reading of the future in the cards, from the lines of the hand, from dreams, in the grounds of coffee, or in the constellation of the celestial bodies. A particular Moslem way of fortune telling is the *istikhārah** (originally meaning a special prayer for God's favour and blessing). It is done by opening the Koran at random, turning seven pages backwards and reading either the first passage on which the eye falls, or the seventh line on the right hand page. The interpretation of the text thus found and its application to the question at issue is left to individual inventiveness, which may draw inspiration from an extensive explanatory literature. Another mode consists in counting on this page the letters '*kha*' (for *khair*, luck) and '*sheen*' (for *sharr*, evil). The higher number is taken as an answer. These and similar procedures resorting to the Koran must be accompanied by the recitation of certain traditional prayer formulae *(istikhārah)* invoking God's help in the search for the right course. Various, somewhat complicated systems of divination have their roots in the ancient oriental belief in the magical power of numbers and letters. They are based on combinations of the numerical values given to the initials of the persons who are seeking advice, and of the words describing the situation and the points in question. An elaborate ceremonial of prayers, incantations and the burning of perfumes or incense is an essential element also of this method, the so-called *daʿwah* (lit. a call, invocation). Inversely, too, omens are constructed by interpreting into words the letters corresponding to the figures which are obtained by the throwing of dice. In a similar way such cabbalistic words are made to come forth by putting some conventional questions to the oracle seeker and marking his answers on the sector of a circle, each bearing a figure or letter. To a different field belongs the *ʿilm al-ikhtilaj*, the art of foretelling the future from the uncontrolled jerking of a limb. Fortune-telling supplied Arabic popular literature with a rich and varied theme which inspired numerous works. Many of them translated into foreign languages became well-known in Europe, and had here considerable influence on the development of similar practices.

FRANKINCENSE, *Bakhūr* or *Lubān* (comp. the term 'olibanum' of medieval Latin origin), a gum-resin which from time immemorial has been used as a ritual incense all over the world, and, as in the past, is still traded almost exclusively by South-Arabian merchants.
Frankincense is derived from two varieties of the incense tree (Boswellia

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Carterii and Boswellia Bhudajiana) a smallish, bush-like tree with many stems, grown only in two regions of the earth: South-Arabia, harvesting about 1500 tons annually on the Dhufar shores in the Sultanate of Muscat and ʿUmān* with the 'incense country' behind it, and on the slopes in the gullies of the Wādi Hadramawt*; and the Somaliland, producing some 800 tons. The resin is exuded from incisions in the bark as a milky juice drying quickly in the sun, but the tapping has to follow a three-year rotation, the tree requiring a rest of two years after each harvest. The growers distinguish four kinds of trees - *Hujā'ī*, *Shahrī*, *Shamalī* and *Rasmī* - according to the sweetness of the incense and the more or less appreciated colour of the resin drops or beads, which may go from translucent amber and pale jade to a cloudy or opaque, somewhat dirty-looking dark brown. Brought by camel to the few harbours on the Dhufar coast the harvest is sorted and packed in flat baskets - mainly the work of women and children - and transported in *dhaws**, the native sailing craft, to Aden, the principal shipping centre.

While the present-day rather limited, though steady demand and the comparatively low price of 50 to 60 Pound Sterling per ton on the average have reduced it to an item of minor economic significance, it is difficult to estimate what the crop must have amounted to both in quantity and value at the times when the sacrificial fires of the great cults of antiquity in Egypt, Babylon, Persia and also Greece and in Rome burnt piles of the fragrant substance on all altars of their gods in honour of their dead. The collection of the frankincense was then a sacred office in the hands of a small, privileged class and its transport over the 'Incense Road'*, one of the vital arteries of world commerce throughout pre-history until the beginning of the Christian era, a highly profitable monopoly of the Sabaean*, Minaean* and Himyarite* kings. For many centuries frankincense was the jealously guarded source of riches, political influence and military power, on which the ancient civilization of South-Arabia was built up.

FRIDAY, *Jumʿah*, abbreviation for *Yawm al-Jumʿah*, The Day of the Assembly. Friday according to Moslem tradition is the day on which creation was finished; on which Adam was taken into Paradise and turned out of it; the day on which he repented and on which he died; the day on which Muhammad made his first entry into al-Madīnah and the day which will also be the Day of Resurrection. It is a duty established for every adult male Moslem to assist at the solemn service *(salāt al-jumʿah)* held every Friday at noon in the congregational mosques *(masjid al-jumʿah)*. A special feature of the Friday ritual is the sermon *(khutbah*)*, delivered by the official preacher, the *khatīb**. These assemblies, at which anyone of the community can address the crowd on various matters of general interest, are also an essential factor in the formation of public opinion, and have often resulted in the launching of far-reaching political and social movements. While the Moslem Friday, unlike the Christian Sunday or the Sabbath of the Jews, is not prescribed as a day of rest, in all Arab countries, except Lebanon, public offices, schools and most shops are closed.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

FUDAYL, al-, ibn-ʿIYĀD, a mystic (†803) of Persian origin. Chief of a band of brigands, he was so deeply moved by a recitation of the Koran that he completely changed his way of life, went to al-Kūfah to study theology and later to Makkah, devoting himself to comtemplation, austerity and abandonment to mysticism. No works from his pen have come down to us but he is frequently mentioned as a transmitter of *hadīth** (Traditions of the Prophet) by other authors.

FULĀN, a frequently used Arabic word meaning 'Mr. so-and-so'. It may be derived from the Frankish 'poulains' i.e. the children of marriages between crusaders and native Syrian women, a term which is a derivation from the Latin 'pullus', the young one of an animal. (Compare the English 'foal').

FUTUWAH, see KNIGHTHOOD.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

G

GAMBLING, *qimār*, seems to have had a great many passionate adherents among the Arabs of pre-Islamic times, judging from the forceful words used in the Koran to stigmatize it as '... a great sin...' *(sūrah* II, 216*)* and as...'an abomination of Satan's work..' by which... would Satan throw hatred and strife... and turn you aside from the remembrance of God and from prayer...' *(sūrah* V, 92, 93). The great game of chance of that period was the drawing of arrows* *(maysir)* from a container during which the participants had to avert their faces. The game itself fell out of use but its name is still a common term for all sorts of hazard games. Gambling at dice *(kaʿbatain*, the two cubes, sing. *kaʿbah)* was as popular in the Middle-Ages in all Arab lands as in Europe. In the XIIth century, card games, presumably a Chinese invention, became known to the upper classes but seemed to have gained favour among the broader circles of the population very slowly. In spite of the prohibition of all games of chance by modern legislation in all Arab countries, gambling is widely spread in the towns as well as in the countryside and is doing much harm, particularly among the lower middle classes.

GENEALOGY, *ʿIlm al-Nasab* (The Science of Genealogy; *nasab*, lineage). The pride in a long chain of ancestors, traced back if possible to the time of the Prophet or to one of the ancient Arabian tribes, is characteristic of Moslem Arabs of every standing. In order to enhance their prestige quite a number of families exhibit conspicuously elaborate genealogical trees, painted on the wall of their drawing-room or framed as water colours or embroideries. A distinguished position is held by the *Ashrāf* (sing. *sharīf*)*, the descendants of the Prophet's grandson al-Hasan* and the *Sayyids**, offspring of Muhammad's second grandson al-Husayn*. A special dignitary, the *Naqīb al-Ashrāf** is in charge of their family registers in every larger town.
This pride in one's lineage is probably rooted in the old Arabian concept of the individual as a mere link between his ancestry and progeny, and as the trustee of his forefathers' honour and glory, to be upheld and transmitted to his children. Ancient desert poetry shows many examples of this ambition of the Bedouin warrior to lead back his heroic tradition deep into the mythical past. Thus all tribes built up a descent, mostly fictitious, starting from some legendary hero whose name they carry. The same idea is reflected in two important types of Arabic poetry, the panegyric* *(madīh)* and the satire* *(hijā')*, which strike the occidental reader by the exhuberant praise or revilement bestowed by the poet upon his friends' and foes' forefathers - a technique which even today can be witnessed in the cursing-duels of trivial street quarrellings. At a very early date the Arabs extended their genealogical interest over the entire race, and established its origin and ramification by

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

mixing old pagan beliefs, legend and passages of the Koran, and condensing the life of generations into the fate of a few individuals, thus constructing a national history in the manner of a poetic family chronicle.

GEOGRAPHY At all times throughout the Middle Ages the Arabs, true to the old Bedouin spirit, were keen travellers. Traders, students and scholars covered astounding distances in quest of new markets and new seats of learning. Religious men wandered all over the Moslem world looking for dispersed descendants of the Prophet's Companions* to obtain for their compilations of *hadīths** (Traditions of the Prophet) information on Muhammad's acts and sayings. Military and civil officers were taken by their duty from one corner to the other of the enormous empire which thousands of pilgrims crossed every year in all directions on their visit to the hole places of Islam. All this contributed to the awakening among the broader public of the desire to know as much as possible about the many, different countries of the caliphate and the customs of its peoples. Purely practical problems of administration and communication, attendant upon the expansion and organization of government functions made such knowledge a real need for the control of the affairs of the State.
Thus originate comparatively early fanciful narratives of journeys and adventures in distant lands, but also somewhat more factual descriptions of specific regions, their population and, in particular, their roads. They lead towards the end of the IXth century to a type of writings which constitute the beginning of a geographical literature in the true sense of the term. At its basis were translations of Ptolemy's 'Geography' and al-Khwārizmī's* *Sūrat al-Ard* (Image of the Earth) which contained the first map of the world drawn by Arab geographers. Numerous other works followed, many of them founded on their author's personal observations, but most of them borrowing freely, and often quite indiscriminately without acknowledging their source of information. Varied points of view governed the selection of the subjects and the method of their treatment. Some writers felt attracted by folcloristic particularities or religious beliefs; others were interested in the climatic conditions, in animal and plant life, and in trade or production; still others studied the public administration,, finances and traffic situation. While at times cosmographies enjoyed the particular favour of the reading public, the majority of those works dealt with certain particular areas. A type by itself is the geographical dictionary *Muʿjam al-Buldān* by Yāqūt* (XII/XIIIth cent.) generally considered as one of the greatest of all Arab geographers, together with al-Idrīsī*, who worked in Palermo at the court of King Roger II of Sicily. Medieval Arabic cartography produced a number of interesting maps of the world accompanying the geographical works, all of which, of course, still conceived the earth as a disk.

GHARB, Occident (from *gharaba* the setting of the sun), as opposed to Orient, *Sharq*. In a narrower sense *al-Gharb* denotes the Arabic West-Tunis, Algeria, Morocco (Maghrib).

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

GHASSĀNĪ al-, HASSĀN ibn-al-NUʿMĀN, one of the great generals of the Arab conquest*. Caliphʿ Abd al-Malik* (685-705)put him in charge of an expedition into northern Africa to retake and pacify the territories which had been conquered some 15 years earlier by ʿUqbah ibn-Nāfiʿ* but were subsequently abandoned because of continual Berber risings and Byzantine pressure. Al-Ghassānī succeeded in conquering Carthage but had to withdraw again when the Byzantines sent a strong fleet and the Berber tribes led by the warlike prophetess al-Kāhinah attacked in overwhelming masses. The following year he received reinforcement by land, and a fleet was put at his disposal for combined action. Al-Ghassānī reconquered Carthage (698), sank most of the Byzantine ships and dispersed the Berbers. In the course of these battles the Kāhinah was killed; to this day the site of her tomb, near a well, is called *bīr al-Kāhinah* (Well of the Kāhinah).
Thanks to the organization which al-Ghassānī built up as governor (693-699) of the new provinces of Maghrib and Ifrīqiyah (North-Africa), these territories were definitely incorporated into the Arab empire and a few years later served as basis for the conquest of Spain. The great wealth which al-Ghassānī accumulated in this function incited the jealousy of his superior, the governor of Egypt, who, under a vain pretext, deposed him and confiscated his fortune. His successor was Mūsa ibn-Nusayr*, the conqueror of Spain.

GHASSĀNIDS, banu-Ghassān, a tribe of South-Arabian origin, which towards the end of the third century A.D. began to migrate northwards, embraced Christianity, and in the VIth century was firmly established in the plain south-east of Damascus. Under their ruling clan, the Jafnites - so-called after their alleged ancestor Jafnah, son of the legendary Himyarite* king ʿAmr ibn-ʿĀmir al-Muzayqiyā'* - they displaced the hitherto dominant tribe of the Salīh*, entered as auxiliaries the services of the Byzantine army and were entrusted with the defence of the Syrian frontier districts. Their chieftains, called kings by the Arab historiographers, resided in mobile camps, changing from al-Jābiyah* near Damascus to Jilliq*, a not identified locality frequently quoted in earlier Arabic literature. The fanciful and frequently contradictory stories transmitted by the Arab historiographers about the Ghassānid kingdom do not permit a clear separation of fiction from facts. The first, or one of the first of their kings seems to have been Hārith al-Akbar (Hārith the Elder). He was followed by Hārith II also called Hārith al Aʿraj (the Lame) and mentioned by Byzantine chroniclers as Arethas (presumably 529-569), a great warrior upon whom Emperor Justinian (527-565) bestowed the titles of Phylarch and Patricius, the highest honours in the Empire. He seems to have extended Ghassānid hegemony northwards as far as the Euphrates and southwards deep into the region of the present-day Kingdom of Jordan. During his reign the Ghassānids were involved in continuous warfare with the Lakhmids* - their counterparts on the Persian side. In one of the battles his son was captured and sacrificed to the goddess al-ʿUzza, whereupon somewhat later Hārith defeated and killed the Lakhmid King Mundhir ibn-Mā'al-Samā' in a battle named after his

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

heroic daughter the Day of Halīmah*. On a state visit to the court at Constantinople, Hārith, a fervent patron of the Monophysite Church, obtained from the Emperess Theodora the appointment of a Monophysite bishop for his realm - Jaʿqūb al-Bardaʿi (Jacob Baradaeus after whom the sect became known as Jacobite*) - and founded numerous monasteries some of which developed into seats of high theological learning. This policy of building the organization of the Church systematically into the structure of the State seems to have been followed up by Hārith's son al-Mundhir (Alamoundaros in Byzantine chronicles, 569-581), although it resulted in serious frictions with the orthodox court and ecclesiastical authorities at Constantinople. Al Mundhir also continued successfully the warfare against the hereditary Lakhmid enemies and on one occasion even burned down their capital al-Hīrah*, so that Emperor Theodosius II (578-582) found it wise to accord him also the honorary titles which his father had borne. Nevertheless, a few years later, suspected of treason, he was taken in chains to Constantinople and finally died as an exile in Sicily. His son and successor Nuʿmān who tried to avenge his father by invading and devastating Byzantine territory had a similar fate; he fell into the hands of the imperial troops and presumably ended his days in prison. After his death the Jafnite dynasty broke up and the tribal kingdom split into several chiefdoms, some of them most probably ruled by princes of the former royal house. Emperor Heraclius (610-641) seems to have restored the Ghassānid phylarchate for according to Arab sources a Ghassānid king, Jabalah ibn al-Ayham, fought on the Byzantine side against the Moslem armies in the memorable battle on the Yarmūk (636). Later he embraced Islam but renounced it subsequently and retired to Constantinople. With him the Jafnite dynasty and Ghassānid rule came for ever to an end.

Due to their close contacts with Byzantium the Ghassānids developed a comparatively high degree of civilization blending Arabian, Syrian and Greco-Roman elements. The splendour of their court-life was sung by poets of fame such as Labīd*, Hassān ibn-Thābit* and Nābighah al-Dhubyānī*. Down to this day some Lebanese families claim descent from the banu-Ghassān.

GHAZWĀN ibn-, ʿUTBAH, one of the first of Muhammad's Companions*, the so-called 'Seventh of the Seven', viz. who embraced Islam. He was appointed by Caliph ʿUmar* as *ʿamīl** (Governor) of the frontier district between Arabia and Persia. In his winter camp on the Shatt al-ʿArab that later became the city of Basrah, he built the first mosque on conquered territory (637 or 638), a grass covered clay structure in the midst of an open, fenced-in square.

GHAYB, literally meaning 'absent', 'concealed.' As a term of Islamic mysticism denoting the world of the invisible which cannot be explained by mere reason. *Al-Ghayb* is a frequently occurring title of books that treat matters appertaining to magic and mysticism. The mystics used the derived form *al-ghaybah* for the state of remoteness of the mind from all that is earthly, as the first step to the complete annihilation of the

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

ego. The Shīʿite* sects use it for the condition of concealment in which God holds their last *imām** (the spiritual and worldly leader of the community) until the day of his return *(rajʿah)* as the *Mahdī** (the divinely guided saviour) at the end of time.

GHĀZĪ, originally 'one who leads a *ghazw* (Bedouin raid), later a title bestowed upon a leader who distinguished himself in a war against unbelievers, also occurring as a first and a family name.

GHAZZĀLĪ al-, abu-HAMĪD MUHAMMAD, spelled also Ghazālī, meaning 'the Spinner', latinized Algazel, a Moslem theologian (1058-1111) whose teachings have been of determining effect on the evolution of Arabic thought and, to some extent, also of influence on Christian medieval theology. He was born in a village near Tūs in the Persian province of Khurāsān, where his father was a spinner. His first education was inspired by the ideas of Sufi mysticism. Later he studied theology and jurisprudence, followng the lines of the scholastic attempts to fuse Islamic dogma and Greek philosophy.

While teaching at the theological academy in Baghdad, the Nizāmīyah the critical disposition which had coloured the earlier stage of al-Ghazzālī's spiritual development grew into a definite skepticism leading him finally to doubt the possibility of any true cognition, either, through the senses or through the mind. He gave up his position, abandoned all worldly life, and torn by deep inner struggle became a dervish. The following ten years were spent alternately in complete seclusion and comtemplation - there was a long retirement on one of the minarets of the Umayyad mosque of Damascus, - a pilgrimage to Makkah and preaching in different places. This period of his life culminated in his conversion to profound faith in the eternal truth of the Koran and Tradition of the Prophet *(hadīth*)*, and in the fear of God and the last Judgement. The result was the elaboration of a system of theology wherein philosophy and mysticism meet on the grounds of deep religious conviction. Having turned again for a while to public teaching at another well-known theological academy, the Nizāmīyah of Nīshāpūr, he finally withdrew definitely from all worldly life into a Sufi monastery of his native town Tūs. There amidst a small group of disciples he passed the rest of his life in preaching, reciting the Koran and contemplative devotion. The fruits al-Ghazzālī's spiritual labour are embodied in numerous works. He gives a wide outline of his doctrine in his *Ihyā' ʿUlūm al-Dīn* (The Revivification of the Sciences of Religion) without going however into the last details, which according to his ideas must be reserved for those capable of full understanding, lest they throw confusion into the hearts of the mass of simple-minded believers. His own spiritual development and search for truth is traced in his *Munqidh min al-Dalāl* (Deliverer from Error; French Translation by Barbier de Meynard in Journal Asiatique, 1877). The autobiographical part of the work is often compared to the 'Confessions' of St. Augustine. His views about philosophy are mirrored in his *Tahāfut al-Falāsifah*, (Destruction of the Philosophers) which later caused ibn-

CC-0. Kashmir Treasures Digital Preservation Foundation, Chandigarh.

Rushd's not less far reaching refutation *Tahāfut al-Tahāfut* (Destruction of Destruction).

Philosophical systems, as understood by al-Ghazzālī, cannot pretend to ascertain by themselves the essence of truth which lies only in God and His revelation. They may be applied to religion, however, as to any other subject occupying the human mind as a means of leading the intellect to clarifying its thoughts and thus to the conviction that its own independent findings merit no confidence. Philosophy in this form, popularized and placed in the hands of thinking men, would then protect them from error and keep them on the solid ground of faith. To be a good Moslem it is sufficient, according to Ghazzālī's conception, to live in the fear of God and to follow his precepts which are understandable for everybody. Deeper knowledge of the changeless and eternal truth, of the ultimate essence of all things and of the nature of good and evil, all revealed in the Koran and disclosed to the Prophets and saints by direct enlightenment from God, may be approached by everybody, yet not through reason, but through elevating the soul and communication with God in the personal experience of ecstasy. Al-Ghazzālī's reputation as a savant disposing of all the dialectical auxiliaries of theology and jurisprudence and his popularity as an inspiring preacher assured lasting recognition for his doctrine, in which both pure speculation and mystical devotion find ample room within the structure of religious conviction.

GHOUL, *Ghūl*, a class of monsters of Arab mythology frequently mentioned in pre-Islamic poetry. They are said to appear in the shape of various kinds of animals or demoniac women to travellers whom they lure out of their way in order to kill and devour them. Some of them also haunt burial grounds and feed on the corpses. They are believed to be begotten by Satan with a woman created of fire, and to spring from eggs. The male of the species is called *Qutrub*, a word which also denotes cannibal.

GHUMDĀN, a famous Himyarite* castle, now in ruins, in San'ā', the capital of Yemen, constructed probably in the first century A. D. against Bedouin raids. According to the ancient poets and geographers who exalt its magnificence it was built of white, black, green and red stones, twenty stories high, with marble window frames and ebony wood work and covered by a roof of translucid marble through which the birds could be seen flying. Four hollow bronze lions stood guard at the corners, and the wind when passing through their bodies, made a sound like the roaring of real lions.

GHURĀB, or *Hisn al-Ghurāb*, the Castle of the Ravens, a castle on the coast of Hadramawt*, to-day in ruins, in Arabian antiquity an important stronghold and seaport, and one of the centers of the frankincense* trade from South-Arabia to Egypt and India. Al-Ghurāb which owes its name to the black basalt used in its construction has become a familiar name in Arabian archeology since the discovery in 1834 of an inscription on one of the towers of the castle - the so-called Inscrip-

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

tion of Hisn al-Ghurāb - consisting of ten lines in Himyarite* script, dated 525 A. D. and dealing with episodes of the wars between Himyar and Abyssinia.

GINDIBU', *Jundub*, an Arabian chieftain of the IXth century B.C., mentioned in an Assyrian inscription, of Shalmaneser III (859-824), the first historical document containing an Arabic name. According to this text Gindibu' with a thousand camel riders fought on the side of the Aramaean king of Damascus and was beaten by the Assyrians in a battle near Hamāh (Syria) in the year 854 B.C.

GLASSWORK An unbroken line leads from the art of the ancient Egyptian and Phoenician glassmakers to the fine pieces of craftsmanship produced throughout the Middle-Ages by their Arab successors. In Tyre, Damascus and Aleppo, later also in Mosul and Baghdad, they continued the traditional decorative technique of moulded ornaments on vases, cups, plates, candle sticks and oil lamps .A new process of enamelling and gilding, which seems to have originated in Syria about the Xth century,was worked out to a degree of perfection that made the metallic and iridescent gloss of Syrian glassware famous for about three centuries. Almost equal favour was enjoyed by the minutely cut or engraved designs of arabesques, geometric and flower motifs, rosettes, ornamental inscriptions and hunting scenes. Many a beautiful piece found its way to the medieval courts and churches in France, Italy and Germany. One of the richest contemporary collections is in the possession of the Museum of Arab Art in Cairo.
In the outskirts of Damascus, in Hebron (Jordan) and in a few villages of Mount Lebanon there still exist some furnaces of the same type which has been used practically unchanged by innumerable generations of local glass-blowers, except one or the other adapted since recently to the burning of fuel oil. Their owners are artisan families which for centuries have transmitted their skill from father to son, together with their particular technique of furnace building, strictly guarded as a family secret. But the ancestral artistic vein has run dry. The production to-day is limited mainly to simple containers of old-established forms and sizes for kitchen uses, which as a rule a member of the family peddles on a donkey in the outer quarters of the town and the near-by villages. In the last few years were added various kinds of vases, fruit cups, plates and drinking glasses, made principally for a clientele of occidental tourists.

GRAMMAR, *(Nahw)* literal meaning direction, road). As soon as the Arabs, following the consolidation of their rapidly conquered empires, began to develop an interest in higher learning, linguistic studies were holding a foremost rank. The Bedouin's hereditary sensibility for rhetorical art and declamatory skill supplied without doubt a strong incentive for systematic efforts at forestalling the deterioration of the language used by the admired classical bards. Most ancient Arabian poetry, passed on only by word of mouth, has come down to us thanks to the painstaking work of the Arab grammarians anxious to illustrate

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

the principles they evolved by examples taken from the early poets. This classical language was also the medium through which the Prophet had revealed the will of God, and through which his own sayings and acts were preserved and transmitted *(hadīth*)*. Since this spiritual aspect of the spoken and written word forbade, according to Moslem conception, the translating of the Holy Book, the conversion to Islam of an increasing number of non-Arabs made it appear imperative at an early date to establish grammatical rules which would facilitate the learning of Arabic and prevent incorrect reading or misunderstanding of the sacred texts. Grammatical investigation on a higher level, undertaken with much subtlety and casuistic reasoning by a long chain of scholars was to furnish the linguistic tools for Koranic exegesis and the interpretation of the Tradition of the Prophet. Thus it is seen flourishing all through the Middle Ages as an indispensable ancillary science not only to theology and literary history but also - Arab public as well as private law being essentially canon law - in the same measure to jurisprudence, bringing forth a vast amount of scholarly works.

The beginnings of these grammatical studies are not known. Arabic literature mentions several versions which belong, however, more or less to the sphere of legend. Generally the poet abu-al-Aswad al-Du'alī* (VIIIth cent.) is credited with being the first to have formulated the basic principles of a system for Arabic grammar. They seem to have been elaborated by two of his contemporaries, Khalīl ibn-Ahmad* and Sībawayh*. Especially Sībawayh's grammar, simply called *al-Kitāb* (The Book), enjoyed wide reputation and became the basis for all subsequent works in this field. At this period two rival schools of grammarians came into being, one in Basrah and the other one in al-Kūfah. Their members were opposed in a sharp literary feud, but the true nature of their differences has never been fully elucidated. When later both cities lost their significance as centres of intellectual life, the controversies between the Basrah and Kūfah schools lived on in Baghdad until the end of the XIIth century.

A peculiar specimen of grammatical literature, to which standard rank is attributed, is ibn-Mālik's *Alfiyyah** (from *alf*, thousand), a versified grammar composed in a thousand verses (XIIIth cent.). Another standard work, still in use at the theological academy of al-Azhar* in Cairo, is the *Ājurrūmiyyah* (Rudiments of Grammar) by Sanhājī (XIVth cent.).

While educated Arabs, especially Moslems, manifest down to this day a highly developed comprehension for the grammatical intricacies of their language, a thorough mastery of the Arabic grammar is extremely rare. Although its difficulties present a serious handicap for the schools of the lower and medium grades, where a fairly acceptable knowledge of syntax and grammar can hardly be attained in less than four or five years, so far all attempts at simplifying the rather complicated rules have invariably met with unsurmountable objections.

GREATER SYRIA, *Sūrīyā al-Kubrā*, a political term expressing the idea that the territories of Syria, Lebanon and Jordan constitute a geographic, historic and economic entity with its specific social and

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

cultural pattern marking it off from the other sections of the Arab world. This entity, dismembered by the peace settlement after the first World War against the will of the inhabitants, was to be re-established. The Greater Syria project had two principal champions. One was the Syrian National Party *(al-Hizb al-Sūrī al-Qaūmī*)* which advocated a fusion in the form of a federal republic with Lebanon as the centre of gravity, and the unification of the administrative and judicial systems. The second was King ʿAbdallāh of Transjordan whose plans went in the direction of a constitutional monarchy founded on the principles of Islam, but affording adequate autonomy to the ethnic and religious minorities. A 'White Book' *(al-Kitāb al-Urduni al-Abiad*, May 1947) believed to have been compiled under his personal supervision proposed the convocation of a Greater Syria Congress with the task of working out the fundamental principles of this unification which subsequently were to be confirmed by a plebiscite. At no time was the Greater Syria scheme regarded with sympathy, neither by the nationalists of pan-Arab shade nor, although for different reasons by Egypt and Saudi Arabia, and still less by the large and influential groups of Lebanese Christians. The new configuration of the Arab world, brought about by the second World War, deprived is of its significance as an active political factor.

GREENSHIRTS see JĀMIʿAH al-MISRĪ al-FATAT.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

H

HABĪB ibn-MASLAMAH al-FIHRĪ, one of the generals of Caliph 'Uthmān (644-656), born in Makkah and belonging to the Prophet's close entourage. He took part in numerous battles for the expansion of the Arab empire, led several incursions far into Anatolia and under the high command of the later caliph Mu'āwiyah* (661-680) then governor of Syria, conquered Armenia (644/5).

HĀBIT ibn-, AHMAD, a theologian (IXth cent.) belonging to the Mu'tazilite school of thought. He advocated the doctrine of the transmigration of the soul *(tanāsukh)* as a compromise in the much disputed question of his time as to who would merit eternal punishment and who partake of eternal salvation. Ahmad ibn-Hābit taught that in cases of doubt souls would pass as many times into other bodies as necessary to make them clearly appear as good or bad. He is of opinion that the animals, similarly to men, live in groups and classes of good and bad, unbelievers and faithful, with their apostles and prophets. He rejected the belief in the 'Beatific Vision', according to which the blessed in Paradise will see God face to face, considering it blasphemous to imagine God in human form. The whole body of his teaching was condemned as heretical by his orthodox opponents.

HADĪTH, (plur. *ahādith)*, in its general meaning any kind of news; as a Moslem religious term an account of an act or saying attributed to Muhammad, and in a wider sense also to one of his Companions* *(ashāb)*, and finally a compilation of such records. The *Hadīth* in this latter sense, commonly rendered by „Tradition of the Prophet", comprises matters of religious doctrine and ritual as well as rules of conduct for almost any conceivable situation of every-day life, and holds a place in the teaching of Islam, which is surpassed only by the Koran itself. This Tradition of the Prophet constitutes the second in rank of the four recognized foundations *(usūl*, roots) of Moslem canon law, ranging after the Koran, but preceding *ijmā'** (the consensus of opinion among the highest theological doctors) and *qiyās** logical reasoning by analogy).
Still during the Prophet's lifetime, but far more so in the years immediately after his death, numerous accounts of his acts and sayings were handed down from mouth to mouth. It has not been definitely established when some of them were first recorded in writing. According to the Moslem concept of the Tradition of the Prophet the original transmitters were the Prophet's Companions, his relatives and friends. Communicated by these eye- and ear-witnesses of his life to the next following generation, the *Tābi'ūn** (Successors), they were passed on in turn, to the *Taba'u al-Tābi'īn* (the Successors of the Successors). Painstakingly collected and worded in accordance with a rigorously

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

established formalism these records appear in a stereotyped pattern which consists of two parts: the chain of the narrators *(isnād)*, expressing how the tradition has been communicated from one person to another; and the transmitted text *(matn)*. The pattern of a *hadīth* is as follows: 'A told me that B said to him that he heard C saying that D related to him, etc . . . that the Prophet . . . ' and at this point begins the narration of the fact. The verbal forms used for the phrases introducing the individual transmitters were determined by a meticulous system of grading the trustworthiness of each of them, and consequently the degree of authenticity to which the transmitted text should be entitled.

The same subject was frequently dealt with by several transmitters in a different wording without alteration of the meaning. Sometimes, however, the variations go deeper, either because the particular utterance was differently understood; or because one or other of the first narrators had added an explanation or interpretation of his own which subsequently was ascribed to the Prophet himself; or simply because of some slip in the transmitter's memory. From these unintentional, more or less serious divergencies, must be distinguished what may be called pious fiction. It happened not seldom that the popular street preachers *(qussās*)* and moralists of the early days of Islam attempted to substantiate their teaching by attributing to the Prophet a saying of their own invention; or that the leaders of the young community found it expedient to allege his authority for difficult decisions in the conduct of public affairs. Yet all those people, imbued with his ideas and thoroughly familiar with his ways of thinking may well have assumed in the best of faith to have spoken and acted as he would have done himself had he been in their situation. Of another type again were the apocryphal traditions fabricated and disseminated in order to legitimate some heterodox, spiritual or political doctrine, or even to enhance the personal prestige of some ruler, ambitious statesman or theologian. Around the VIIIth century the number of traditions in circulation had grown to over half a million, quoting more than 40.000 names of alleged transmitters; some of them reputed for having enjoyed Muhammad's close confidence, were given credit for as many as 5000 of his sayings.

The need for scrutinizing this vast mass of *hadīth* gave rise to the development of a special branch of theology, the *'Ilm al-Hadīth* (Science of the Tradition of the Prophet). Its purpose was the investigation on the one hand, of the narrators' trustworthiness, and on the other hand, of the degree of their mutual relationship; it was not concerned with the critical study of the transmitted text itself. Religious doctors who made this kind of research their task often travelled all over the Moslem world in their meticulous examination of every detail of a transmitter's life. A special type of biographical literature which orginated in the IXth century and flourished late into the XIIIth century dealt with the biographies of those narrators and grouped them into a series of 'classes' *(tabaqāt*)*. Some of these collections contain as many as 9000 elaborately constituted biographies.

In accordance with the criteria which were thus gradually established,

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

only some 2000 persons ultimately found recognition as reliable authorities, while the whole body of existing traditions was divided into certain categories which determined their rejection or acceptance and ranking. A *hadīth* was classified, by the qualities of those who had handed it down, as *sahīh* (genuine), *hasan* (fair) or *da'īf* (weak); by the continuity of their sequence as *muttasil* (connected) or *munqati'* (disconnected); by the number of unbroken and distinct lines of transmitters as *mutawātir* (beyond doubt), *mashūr* (well-known), *ʿazīz* (powerful), *gharīb* (poor), *maudhūʿ* (invented); and by a number of other, intricate characteristics. Among the close on 1500 extant compilations of *hadīth* the so-called *Sihāhu al-Sittah* (The Six Genuine Ones) are considered by the Sunnite* Moslems as standard works, two of which hold an almost sacred position: the *Sahīh* by al-Bukhārī*, and the compilation by Muslim ibn-al-Hajjāj* of the same title. The four other collections of canonical rank are the *Jāmiʿ* by al-Tirmidhī*, the three compilations called *Sunan* by abu-Dāwūd* of Basrah, ibn-Mājah* and by al-Nasā'ī*, all of the IXth century. The Shīʿites* do not recognize the Sunnite compilations but possess five standard collections of their own which constitute the basis of their secular and canon law. Both the Sunnite and Shīʿite *hadīth* brought forth a rich harvast of commentaries* and super-commentaries some of which are still at the basis of Islamic theology.

Regardless of the historical truth or credibility of the individual *hadīth*, the body of Traditions taken as a whole represents a most valuable source of information on the political, social and economic structure of an essential period in the development of Arabic civilization.

HADRAMAWT al-, a region on the South-Arabien coast of the Indian Ocean, extending some 150 of 250 kilometers inland and merging with the great desert of the Rab' al-Khāli (The Empty Quarter). Together with its eastward continuation, the desolate territory of Mahrah, it constitutes the Eastern Aden Protectorate* (about 180.000 km², ca. 250.000 inhabitants). A strip of black cliffs, broken by reddish-brown dunes which here and there let the sea into a broad, shallow beach lines the narrow coastal belt. Into its sandy or stony ground the flood water *(suyūl*, sing. *saīl)* rushing down from the mountains behind it have carved out a network of channels and deposited on their bottom a layer of loess of silt, providing patches of cultivable soil. A few valleys open out wide into this plain, gradually drawing closer and steeper together as they rise northwards. Hewn into their flanks climb the age-old caravan tracks (*ʿiqab*, sing. *ʿaqbah)*, passing now and then a poor village with its defence tower or small fortress *(husn)* and the domed tomb *(qubbah)* of the local saint. Separated from one another by high walls of long, waterless mountain chains these valleys or *wādis* are the only way of access into the table land *(jol)* 1000 to 1500 meters high, which extends between the sea and the Arabian desert.

The jols are pebble-covered fields of limestone, strewn with huge erratic blocks. Where the rains have washed sufficient soil into a hollow whose crevices preserve the necessary humidity, its scanty

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

vegetation can support the few camels and goats of some cave-dwelling Bedouin families. Occasionally narrow shafts are sunk through the layer of limestone to the deeper less permeable stratum, and widened to large underground cisterns *(niqūb* sing. *naqāba)* of inner *uādis*, some of them three to four hundred meters deep, such as the Wadi Hadramawt, Wadi 'Amt or Wadi Du'an. Their sides at first drop steeply down, then break into loose masses of detritus and gradually change into terraced slopes ending in a broad streambed. Dams or masonry flanked by earth embankments hold back the floods of the rains, distribute them through a network of canals and reservoirs (*birkah* plur. *birāk)* over the terraces and finally lead them to the wadi floor. Big earth dams, built across it every year during the dry season and ready when the rains come, bank up the flood water and divide it over as wide an area as possible, maintaining at the same time the underground water-table and the level in the numerous wells on the wadi bottom from which the water is drawn up in the dry months. Ancient underground conduits connect each *birkah* with another; their stones are held together by a cement the secret of whose composition has been lost. The greater part of this ingenious system is now broken down or filled with rubble so that the cultivated land has been steadily diminished.

Sorghum and millet are the main crops supplemented by wheat, barley and lucerne, with some tobacco cultivated on the coastal plains, and date* plantations, fruit - and vegetable gardens in the irrigated sections of the wadi and particularly around the wells. But the floods are erratic in time and amount, so that the area of crops is correspondingly variable. Every few years insufficient rainfall results in famine with people literally dying from hunger. These conditions, dramatically described by the sixteenth-century chronicler ibn-al-Faqīh al-Shirrī, have not essentially changed, although certain emergency measures such as the dropping of food by air, bring temporary relief. Fishery, it is true, provides an additional food, especially sardines during the monsoon seasoons and shark in the summer - even camels and cattle are foddered to a large extent on sun-dried fish - but while fish is really in abundance and some of the people eat little else beside it for much of the year, there are only insufficient facilities for preserving and transporting the catch to where it would be needed. Under the pressure of deteriorating economic situation people learned to emigrate. As early as the sixteenth century it was traditional for some clans to serve as mercenaries in the armies of Indian rulers. Others went in a steady stream to the Hijāz, to Egypt, the Sudan or East Africa and when steamship travel became easy especially to Singapore and Indonesia, where thousands settled as manual workers, artisans, merchants and religious teachers. By 1930 it was estimated that some tribes had entirely abandoned their country, and that the greater part of several others had found new homes abroad. Quite many of these emigrants of all classes acquired considerable wealth, while some Hadrami trader families are now running business firms of world-spanning interests amounting to millions of dollars. The remittances to the home country *(muwasalāt)* paid for the import of food - mainly grain and rice -

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

for the masses, much of it distributed in the form of charity, and for luxuries - palaces, pleasure gardens, monumental tombs - for the small group in power. For these mansions the Hadrami builders evolved a characteristic architectural style - solid six or eight story structures with beautifully sculptured entrance gates and decorative stripes in bright white on dull-brown walls. The enormous surface is divided into rows of windows alternating with smaller openings for ventilation, all framed with white borders. For defence purposes the first story, which usually serves as a stable for goats and donkeys, is left windowless and branches into a maze of winding, narrow passages giving access to the stairs. In the upper stories an equally intricate system of turns and corners leads into the various apartments, each provided with sanitary arrangements of its own that drain by a wide shaft to an open space below.

The beginnings of the Hadramawt as an entity of its own in the political structure of South Arabian antiquity and the civilization which flourished under the supremacy of the Minaeans* (from an unknown date until about 700 B.C.), the Sabaeans* (until approximately 150 B.C.) and the Himyarites* (until 525 A.D.) is lost in obscurity. The name, of uncertain, but doubtlessly ancient origin, (comp. Genesis, 10 : 26, Hasarmāveth, the son of Joktan, the Qahtān* of the Arabic genealogical legends) had at different epochs a somewhat different, always vague geographical meaning. Equally vague ideas were held with regard to the people called Atramitae or Chatramotitae by the Greek and Roman geographers and historians. It may be presumed that in their easily defendable wadis the local priests and tribal chieftains, like their medieval and modern successors, the petty sultans and sheikhs, enjoyed a far-reaching independence, restricted only by the requirements of the military and administrative machinery which protected the frankincense* trade, source of the common prosperity of the ancient South Arabian world.

Several times during this period more or less solidly constructed Hadramawt states were in existence with Shabwah* as the residence of the kings, probably members of the Minaeo-Sabaean dynasties. Around the first century B.C. Hadrami colonists settled in Africa, in the area which was to become the kingdom of Aksūm (Axum), the later Abyssinia, and started a continuous, two-sided migration resulting in marked mutual influences on the cultural, economic and political life of the two regions. By 300 A.D. the Hadramawt had definitely lost its independence, as shown by the royal titles first of the Himyarite kings and subsequently of the Abyssinian rulers mentioning its name (Habashah in the Aksūmite inscriptions) among the countries and peoples under their domination. When in 575 most of South Arabia came into the hands of Persia, the Hadramawt became part of Persian satrapy. However, the tribal chiefs, called *ʿabāhilah* by the Arab chroniclers of the following centuries, remained the real masters, such as, in the western sections, the 'royal' Kindah* who even founded a short-lived kingdom in central Iraq.

The majority of these tribes responded to the call of Muhammad and, at least in name, embraced Islam. After his death, however, they re-

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

fused to pay hommage - and taxes *(zakāh*)* - to Caliph abu Bakr*, and under a prophet of their midst, al Aswad (the Black One) joined the movement of apostasy *(riddah*)*, until they were brought back in the fold of Islam by the force of arms. A few took part in the wars of the Arab conquest* and ultimately settled in Syria, Iraq and Persia. Caliph al Ma'mūn (813-33) established a kind of loose provincial administration which, under a line of hereditary governors, lasted some 150 years. Then the weak Baghdad government had to leave the Hadramawt again to itself. In the twelfth century a warlike Yemenite ruler, Imām Muzaffar, invaded the coastal plains and the whole of Wadi Hadramawt, and tried to introduce the doctrine of the Zaydite* sect, dominant in Yemen. His attempt, like similar others undertaken in the following five hundred years, remained fruitless. The Sunnite* creed, of the Shāfiʿite* school of thought, not only proved to be unshakably implanted but also gave rise in some of the Hadrami towns to highly respected centres of orthodox Islamic learning. Down to this day ancient Arabic culture continues to live on in those religious academies of old standing where theology, philosophy, grammar* and poetry are still ardently discussed.

The Ottoman sultans, while claiming, as the Baghdad caliphs had done, sovereign rights over the Hadramawt, were just as unable as their predecessors to establish any kind of state authority which could have dealt with the tribal feuds and the mutual rivalries of the sheikhs. Only since the beginning of this century, as a result of the gradual establishment of treaty relations between Great Britain and the more inportant local rulers, has the internal anarchy been systematically suppressed and safety secured. Medical and welfare services were introduced, education was organized, some motorable roads were built and efforts were made to revive the ancient technique of irrigation work construction within the scope of long-term agricultural development projects. But the political changes in the Far East that followed the second World War shook the Hadramawt's economy to its very foundation. The emigrant's remittances vanished, Hadrami refugees flowed back from Indonesia and India, and further emigration has become almost impossible.

The five states - three sultanates and two sheikhdoms - which make up the political pattern of the Hadramawt vary greatly in size. number of population and degree of evolution. The sheikhdoms are constituted by two fisher villages, Haura and Irqa, with their immediate surroundings. The Quʿaiti State comprises almost the entire coastal area, the adjacent jols and the greater part of Wadi Hadramawt (appr. 78.000 km² and 200.000 inhabitants). It is ruled by His Highness - the only one of the Hadrami rulers to bear this title of distinction - the Sultan of Shir and Mukalla, head of the Quʿaiti clan, who is accorded an 11 gun salute on his visits to Aden. The sultanate originated in the eighteenth century when strong tribal groups from Yemen under Quʿaiti leadership gained the hegemony along the coast and finally over large sections of the interior. The present dynasty has been in power since 1881, but until not very long ago the sultan spent most of his time in India. Today the state has a sound financial basis and is quite solidly

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

organized into five provinces, each one headed by a governor *(nā'ib*)* and subdivided into districts administered by a prefect *(qā'im*)*. The sultan is assisted by a State Council consisting of Consultants appointed by him but supposed to represent the 'popular will'. There exist also a small army and civil police force. The only two towns in the plain, both with small ports and connected by a motor road are the capital Mukalla (appr. 15.000 population half Arab, half Hindu), first mentioned in the fourteenth century, and Shir (appr. 10.000 population), once the main incense-shipping centre, and still famous in Marco Polo's days, now dormant behind the walls of its old Portuguese fortress. Somewhat larger is Shibam (appr. 20.000), situated at the point where the road of the Wadi Bihan branches off from the Wadi Hadramawt, in the midst of orchards, palmgroves and fine gardens, the property of wealthy notables who have their winter residence here and their summer homes at al-Qatn higher up in the valley. As shown by the graffiti on the rocks, going back to the time of the flourishing incense trade, Shibam then was an important traffic station. It was also the seat of an age-old pagan cult to which, perhaps, may be traced back the deep veneration of the nearby much visited shrine of the mythical prophet Salīh*. A similar centre of pilgrimage, probably of similar origin, is the tomb of the prophet Hūd* in the neighbourhood of the small town Qasm, the eastermost settlement in the Wadi Hadramawt where it changes its name into Wadi Masīlah. At its junction with the Wadi'Amd lies Huraisha (4000 inhabitants), with a dozen beautiful mosques in white marble built by its rich sons in Batavia and Surabaya.

The Kathīrī State (ca 15.000 km² and 70.000 population), inserted like an island in the Qu'aiti territory, is ruled by the head of the Kathīrī clan, the Sultan of Sayun, who is accorded a nine-gun salute. Until the middle of the last century his ancestors exercized power over almost the entire Hadramawt, but then lost most of their lands to the Qu'aitis. The two main towns of the sultanate, both situated on the bottom of the Wadi Hadramawt at a short distance from one another, are the capital Sayun, praised for its luxurious gardens and its monumental palaces, some of them, it is said, a few hundred years old; and Tarim, the residence of the sultan, once a widely famous religious centre - the town still counts more than 300 mosques - and a seat of theological learning which attracts students from practically all parts of Arabia. Both, equipped with electric light, have dispensaries and a hospital, schools for boys and girls, and are connected by motor roads with each other and with al-Shir and Mukalla. The economy of the sultanate is entirely dependent, however, upon the financial support by the members of a single rich family, who for more than a century have had their business holdings in Java and Singapore, but always have been spending several months of the year in their homeland. Of lesser significance are the Wahidi sultanates of Bīr 'Alī and Bahilaf (13.000 km², 25.000 population) with the main town Bīr 'Alī (4000 inhabitants), some 100 km west of Mukalla. They are ruled by chiefs of the Wahidi tribes which claim to be the offspring of the banu-Quraysh*, but more probably are also a branch of the South-Arabien family of tribes.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

HĀFIZ al-, the guardian, the protector. One of the ninety-nine surnames of Allah. Also one who knows the Koran by heart (who 'guards' it in his heart)

HĀFIZ IBRĀHĪM, pen name of Muhammad Hāfiz ibn-Ibrāhīm Fahmī, one of the leading modern Egyptian poets (1872-1932). He was born in Cairo, studied first for the military career, but later turned to literature. He was for a time the head of the khedival library and belonged to the circle of Muhammad ʿAbduh*, the well-known philosopher and theologian. He translated Victor Hugo's 'Les Miserables' into Arabic.

HAFSAH, one of Muhammad's wives, daughter of ʿUmar ibn-al Khattāb* (the later caliph). This was her second marriage, her first husband, one of the Prophet's kinsmen and early converts to Islam, having fallen in battle. The Prophet is said to have divorced her, but to have revoked his decision in consideration of her piety and, according to some commentators, because of her father's influence. She was a close friend to ʿĀi'shah*, the Prophet's favourite wife, and faithfully supported her cause in the political struggle for the succession to the Prophet. After her father's death she was entrusted with the custody of the first manuscript of the Koran, previously kept by Caliph abu-Bakr* and then Caliph ʿUmar*.

HAJALA ibn-abi-, AHMAD ibn-YAHYA al-TILIMSĀNĪ, a poet of the XIVth century. He was born in Tilimsān (Tlemcen, Morocco), spent his life in Cairo and died there of the plague. He is known by his *Diwān al-Sabābah*, a selection of erotic poems with the stories of lovers who had become famous in Arabic literature.

HAJAR al- ʿASQALĀNĪ, ibn-, Egyptian traditionist, jurist and historian (1372-1449). He was born in Cairo and is said to have known the Koran by heart at the age of nine. He travelled extensively in Egypt, Syria and Arabia to attend the lectures of the best-known teachers of his time, specializing in the study of the *hadīth** (Tradition of the Prophet) and jurisprudence. After his return to Cairo he was appointed *qādī-al-qudāh'* (chief cadi) mufti, *khatīb* (preacher) at the al-Azhar mosque* and librarian at one of the large Cairo libraries. He was a prolific poet and writer who left about 150 works from his pen, some of them for a long time appreciated as a source of information on the development of Islamic theology. Best known is his biographical dictionary *Isābah fī Tamyīz al-Sahābah* (Lives of the Companions of the Prophet).

HĀJIB, chamberlain (from the word *hājaba* i.e. to keep somebody from entering), a court function instituted by the Umayyad* caliphs in Damascus and adopted by the many petty rulers in Syria, Iraq and Spain. The *hājib* had to introduce all dignitaries into the presence of the caliph - even the viziers - and hence held a position of considerable influence. To-day *hājib* denotes the usher or doorkeeper at court or at one of the higher government offices.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

HAJJĀJ al-ibn-, abu-ʿABDULLĀH, a poet at the Baghdad court of the early XIth century. Though he was invested with the function of a censor, his poetry is characterized by a remarkable degree of obscenity and licentiousness which finally cost him his position. His lampoons were feared and he used them recklessly for blackmailing.

HAJJĀJ al-, ibn-YŪSUF, general and statesman (†714). The rather scarce and probably not very reliable information about his youth goes back to authors who belong mainly to the camp of his political opponents. He was born in Tā'if (Hijāz), where he worked as a teacher until he became a soldier, went to Syria and distinguished himself as a faithful partisan of the Umayyad* caliphs: his loyalty to their cause remained an outstanding feature of his carree. He gained his first laurels in the long and embittered struggle against the anti-Caliph ʿAbdullāh ibn-al-Zubayr*, the leader of all those who for various reasons opposed the Umayyad régime. Al-Madīnah and the greater part of Makkah, including the sanctuary of the Kaʿbah* were completely destroyed in these battles, but finally al-Zubayr was captured and killed (692) and the unity of the Arab Empire after a ten-year split re-established. During a two-year governorship in Arabia al-Hajjāj solidly implanted there the Umayyad rule, and rebuilt the Kaʿbah and the ruined cities. Caliph ʿAbd-al Malik (685-705) then appointed him governor of Iraq, (694) where he remained for twenty years. This province was at the time of his arrival a hotbed of political unrest with repeated outbreaks of open rebellion. First al-Hajjāj crushed a dangerous uprising of the Khārijite* sect in al-Kūfah (697). Then he subdued in hard and tenacious fighting a revolt led by some prominent families of al-Kūfah and Basrah who resented the predominance of Syria which the Umayyads had made the pivot of their empire. With unflinching sternness and ruthlessness - his enemies called it cruelty and bloodthirstiness - he established law and order in his province and for a long time to come broke down the spirit of resistance. In several campaigns led by himself or by generals such as Muhallab ibn-abi-Sufrah*, ʿAbd al-Rahmān ibn-Muhammad ibn-abi-al-Ashʿath*, Qutaybah ibn-Muslim* and Muhammad ibn-al-Qāsim* imbued with his principles, he extended the power of the caliphs over the Persian Gulf to the region of the Oxus and Jaxartes rivers (modern Amu-Darya and Sir-Darya) in Central Asia, conquered Bukhāra and Samarkand, and penetrated as far as the lower valley and delta of the Indus river.
Eventually he centralized his administration at the newly founded city of Wāsit ('the town in the middle', viz. between al-Kūfah and Basrah), an administration which was distinguished by a remarkable rise in the economic, cultural and intellectual development of the country. The drainage and irrigation system between the Tigris and the Euphrates rivers which had fallen into decay was re-established, this fiscal service re-organized and the currency stabilised. The official language was changed from Persian to Arabic and the famous schools of grammar and philology in Basrah and al-Kūfah were founded. It was allegedly al-Hajjāj's merit to have suggested and promoted the use of the vowel signs and diacritical marks in the Arabic script*,

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

not customary up to his time. He died comparatively young, and not withstanding his powerful position did not leave any fortune.

HĀKIM al-, with his full name abu-ʿAlī al-Mansūr al-Hākim (997-1021), the sixth Fātimid* caliph, a somewhat enigmatic, apparently rather unbalanced character, emotionally and perhaps also mentally. He was a boy of eleven when upon the death of his father, Caliph al-ʿAzīz (975-996), he ascended the throne under the guardianship of a former harem slave who used his all-powerful position to amass in a few years an enormous fortune. Al-Hākim, at the age of fourteen, had him assassinated, and this way to rid himself of those of his servants who had become undesirable remained his favourite method. It may well be that al-Hākim as some of his biographers assert it, was animated, at least at the beginning of his reign, by a sincere sense of responsibility for the spiritual salvation and material welfare of his people. It may also be that in his earlier years, his religiosity, deeply rooted in Ismāʿīlite* mysticism and never free from moments of strange exaltation, still moved within the borderlines of the normal, manifesting itself in the erection of splendid mosques or the foundation and munificient endowment of the theological academy and library of the *Dār al-ʿIlm* or *Dār al-Hikmah* (Hall of Science or Hall of Wisdom) for the propagation of Ismāʿīlite teaching. Equally easy was it for his sympathizers among the historiographers to explain as manifestations of a laudable puritanism the mercilessly enforced prohibition of alcoholic drinks, music, dance and all games and even of the appearance in the streets of women. More difficult to justify was the destruction of synagogues and churches, including the Holy Sepulchre in Jerusalem (1009); the imposition of degrading marks upon Jews and Christians; and the increasing intolerance against the orthodox Sunnites*. Finally he estranged himself also from his own correligionaries when his leanings turned more and more towards the Druze* doctrine which then made its first appearance but was rejected by the Ismāʿīlite majority as a heretic innovation. It was under the influence of the Druze preachers, too, that in 1017 he had himself proclaimed an incarnation of the Deity. Resurrections of the Cairo populace could for a while be surpressed but at last the revolt spread among the troops and endangered the very structure of the state. In 1021 al-Hākim suddenly disappeared, assassinated, according to some authors by his own sister, Sitt al-Mulūk*, fearing persecution because of an alleged infringement of his moral code; retreating to a solitary life of mystic contemplation, according to others. In the belief of the Druzes he returned to the spheres of eternity whence he had come for a temporary materialization on earth.

HALĪMAH, female name carried by two women well-known in Arab history.
One was a royal princess of the house of the Ghassānids*, daughter of King Hārith the Lame (529-569). Her brother had been captured by the Lakhmids*, the hereditary enemies of her people, and sacrificed to the goddess al-ʿUzza*. A hundred Ghassānid warriors inspired

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

by Halīmah offered their lives to avenge his death. Glad by her in white shrouds and perfumed in the manner of the dead they went into battle, attacked the much stronger Lakhmid army and won a splendid victory. The battle is known in Arab annals as the 'Day of Halīmah'. The second woman to add honour to the name was the nurse of the Prophet. It was customary at that time for wealthy Arab townspeople to have their babies nursed and brought up by Bedouin women in the desert. Legend relates how Muhammad, though a poor orphan, was taken care of and nursed by Halīmah of the banu-Sa'd and how she was rewarded with luck and happiness.

HALLĀJ al-, The Wool-Carder, with his full name Husayn ibn-Mansūr (858-929) one of the outstanding representatives of Islamic mysticism (Sufism). He was born in Persia, and developing at an early age strong ascetic and mystical leanings, began a life of wandering and preaching which led him through Persia, Turkestan and India to Makkah and finally to Baghdad. There he settled and soon attracted many disciples. He expounded his doctrine in his work *Kitāb al-Tawāsīn* of which only fragments are left. It has become known through other sources and has been made the object of thorough studies by both Oriental and Occidental scholars.

Al-Hallāj's doctrine is imbued with the spirit of mystical love and shows close affinity with the ideas of Christian mysticism. He conceives God as the essence of love, and the aim of all human life as the union with God by loving God alone and by the close adherence to the divine will. Jesus, according to al-Hallāj, achieved this spiritual transformation in the fullest measure. He incarnates the Creator (al-Haqq); and impersonates and reveals from within himself the Divine Spirit. To the ascetic, al-Hallāj taught, the creative truth has become manifest by his communion with God, and he must obey the supreme law dictated to him by his own inner voice, irrespective of worldly and religious authorities. Al-Hallāj was convinced that he had attained this state of holiness, and that he expressed by his acts the will of God. This conviction he formulated in the word: '*Ana al-Haqq*' - 'I am the Truth'. (i.c. God).

Al-Hallāj remained true to his faith when accused of heresy and pantheism. After having suffered eight years in prison he was tried during seven months by a religious court. Notwithstanding the intercession of Caliph al-Muqtadir's (908-932) mother he was sentenced to death, first set in the pillory and flogged, then crucified, and decapitated. His body was burned in public. In the eyes of all orthodox Moslems he was guilty of blasphemy and heresy; from the point of view of the secular law his doctrine involved the negation of all state authority. His martyrdom gave rise to numerous legends and down to this day his alleged tomb in Baghdad is venerated as that of a saint.

HAMADHĀNĪ al-, with the epithet Badī'al-Zamān (The Wonder of the Age), a writer (969-1008) born in Hamadhān (Ecbatana, Persia) who spent his life at various courts in Persia and Afghanistan and enjoyed everywhere the highest esteem of the patrons of literature. His

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

fame rests in his *Maqāmāt** (Assemblies), a collection of pieces in rhymed prose (*saj'*), interspersed with verse and constituting a peculiar combination of dramatical sketches and amusing anecdotes. Hamadhānī is said to have created this literary form, which had a brilliant career in Arabic literature. The two main characters of the *Maqāmāt*, the story-teller 'Isa ibn-Hishām and the roguish vagabond-poet abu'l Fath al-Iskandarī (perhaps the author's self-portrait) remained for a long time the much admired embodiment of Hamadhānī's ready wit, mastery of style and subtle language. He prided himself upon having written 400 of these pieces; 51 have been preserved, several of them almost identical. Besides a number of poems Hamadhānī left some 200 personal letters interesting for the light they throw on contemporary every-day life.

HAMDALA, colloquial form of *al-hamdu lillāh* (Praise be to God) a phrase occurring at the beginning of the first *sūrah** of the Koran and frequently used in every-day conversation by Moslems as well as Christians.

HAMDĀN banu-, an ancient South-Arabian tribe whose chieftains were keen rivals for power of the Himyarite* kings. After the collapse of the Himyarite rule under the attacks of the Abyssinian armies they constituted the nucleus of the national resistance against the foreign invaders. They were among the first to adhere to Islam and ranked among the most faithful supporters of the Prophet's family. Caliph 'Alī* (656-661) called them 'his lance and armour'. The banu-Hamdān have survived to this day and belong to the major tribes of Yemen*.

HAMDĀNĪ al-, al-HASAN ibn-AHMAD, a south-Arabian scholar (†945) born of a noble family in San'ā' (Yemen). He was highly praised by his contemporaries for his knowledge of philology, history, genealogy (he was surnamed *al-Nasaba*, the Genealogist), astronomy and mathematics. His work *al-Iklīl* (The Crown) is still of interest as a source of information on pre-Islamic south-Arabian history. It consisted of ten books, four of which have been preserved. There exists also a collection *(dīwān*)* of his poems in six volumes and a Geography of Arabia *(Sifat Jazīrat al-'Arab)*. Sentenced to death for an alleged blasphemy, al-Hamdānī ended his life in prison.

HAMDĀNIDS, a family of rulers in Mesopotamia and Syria (Xth cent.), founded by the Taghlib* chieftain Hamdān ibn-Hamdūn who in 890 gained power in upper Mesopotamia and established his residence in Mardin. His son'Abd Allāh ibn-Hamdān was appointed governor of Mosul and after his death (829) his two sons Hasan and 'Alī extended the family domain over the greater part of northern Iraq and Syria: Hasan with the honorary surname Nāsir al Dawlah (The Defender of the State) made Mosul his stronghold; 'Alī Sayf al-Dawlah (The Sword of the State) ruled over Aleppo and Homs, while his attempt to take Damascus remained fruitless. Nāsir al-Dawlah's reign was unglorious: hated for his despotism, avarice and hypocrisy he was

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

deposed by his own kinsfolk and died in prison (969). A few years later his sons lost their inheritance to the Fātimid* caliphs of Egypt. Also Sayf al-Dawlah recognized Egyptian sovereignty - he even embraced Shīʿism, the state religion of Fātimid Egypt - but in fact maintained his full freedom of actions. He had to defend, however, his possession by heavy fighting and with often changing luck against Byzantine incursions tenaciously repeated every spring under the command of the great general, and later emperor Nicephoros Phocas in person. In the course of one of these wars he almost lost even his capital Aleppo. Sayf al-Dawlah died in 967. Under his son Sa'd al-Dawlah (967-991) the dynasty rapidly declined and under abu al Maʿālī (1001-1003) lost the rest of its possessions to the Fātimids.

In spite of his agitated, war-like life Sayf al-Dawlah was a munificent patron of poets, scholars and philosophers. The most brilliant names of his court included his own cousin and lieutenant, the poet abu-Firās*; the poet-philosopher abu-Nasr al-Fārābī*; the author of the famous *Kitāb al-Aghānī** (The Book of Songs) al-Isfahānī; the eloquent preacher al-Nubātah*, and the widely-reputed poet al-Mutanabbī*.

In the XIIth cent., a Hamdānid branch gained influence in the Druze* community in Syria, and under Ottoman sovereignty reigned as emirs in the Jabal al Durūz (1685-1869).

HAMMĀD al-RĀWĪYAH, the Transmitter (viz. of old Arabian poetry), poet, *rāwī** (reciter of poems) and anthologist (appr. 713-772). He was born in al-Kūfah of Persian origin, lived at the Umayyad* court in Damascus and was held in high esteem by the last caliphs of this dynasty, Yazīd II (720-724) and Walīd II (743-744). After its downfall he left Damascus for the new capital Baghdad but soon returned to his home-town al-Kūfah.

Hammād al-Rāwiyah was famed for his thorough and subtle understanding of early Arabian poetry and dialects and for his extraordinary memory which enabled him to recite by heart any munber of ancient verses and poems. He seems, however, to have been tempted occasionally to pass off passages of some ancient poet's work as his own and indeed gave his rival, the philologist and collector of old poetry, al-Mufaddal al-Dabbī*, the satisfaction of proving him publicly at the court guilty of plagiarism. His fame in Arabic literary history rests on the collection probably compiled by him, of the famous *Muʿallaqāt** (the Seven Golden Odes), masterpieces of pre-Ismalic poetry.

HAMZAH ibn-ʿABD al-MUTALLIB, Muhammad's uncle and foster-brother. Originally opposed to Islam, he later became one of the Prophet's staunchest supporters and a valiant figther for the new creed, who distinguished himself in many encounters. He fell in the Battle of Uhud* (near al-Madīnah) in which Muhammad himself was wounded. The Prophet is said to have called Hamzah 'the lion of God and His apostle'. Hamzah's burial place became a sanctuary visited by all Makkah pilgrims until the Wahhābis* took possession of the Holy Cities and forbade saint-worship.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

HANAFĪYAH, according to the rules of the Hanifites*, the school of canon law founded by abu-Hanīfah*, the ritual ablutions before prayers have to be made in running water. Therefore in places where running water was not available, a portable ablution set came into use and was called *hanafīyah*. It was usually made of brass or tin, and consisted of a container with a tap and a basin into which the water could flow. To-day *hanafīyah* denotes any kind of faucet.

HANAFĪYAH ibn-al-, MUHAMMAD, son of ʿAlī*, the Prophet's cousin and son-in-law, the issue, however, not of ʿAlī's marriage with his only legitimate wife Fātimah*, Muhammad's daughter, but with Khawlah of the banu-Hanīfah* (†701). Nevertheless after the death of his half-brothers al-Hasan* and al-Husayn*, ʿAlī's sons with Fātimah, an important part of the Moslem community recognized him as the head of the ʿAlid family, and considered him as their sole lawful spiritual and temporal leader, the *Imām** and caliph. Some groups, such as the one headed by the sectarian leader Mukhtār* even venerated him as the *Mahdī**, the Divinely Guided Saviour. In spite of his cautious reserve and his sincere endeavour to stay neutral in the struggle for the caliphate which then agitated the Arab world, he could not prevent several of the antagonistic groups from using his prestige for their own political purposes. Finally he declared his allegiance to Caliph Muʿāwiyah*, but after a short stay at the Umayyad* court at Damascus, Muhammad ibn-al-Hanafīyah retreated to al-Madīnah where he spent the rest of his life.
His biographers stress his love for his family and his concern for their well-being as well as his love of luxury and refinement and his taste for beautiful cloths and cosmetics. Muhammad ibn-al-Hanafīyah has become the subject of many legends current among Shīʿite* sects, particularly the Rāwandīyah* telling how he was entrusted by ʿAlī with the knowledge of all divine mysteries, and how he, in turn, passed it on to his son abu-HāshimʿAbd-Allāh.

HANBAL ibn-, AHMAD, theologian and jurisprudent, founder of one of the four orthodox Schools *(madhab*)* of Islamic jurisprudence (780-855). He was born in Baghdad, travelled extensively in Syria, Iraq, Hijāz and Yemen, in quest of Traditions of the Prophet *(hadīth*)* of which, according to his biographers, he knew by heart over a million. Upon his return to Baghdad he joined the group of followers and disciples of al-Shāfiʿī*, the highly esteemed scholar of canon law, and soon gained a reputation for outstanding piety and erudition. The doctrine which he developed is marked by uncompromisingly literal adherence to the text of the Traditions as a source of law, even where authenticity might be open to question, and the repudiation of the use by jurists of personal reasoning and speculation *(ra'y)*. At a time when Greek philosophy was beginning to be studied and the rationalistic School of the Muʿtazilites was enjoying the favour of Caliph al-Ma'mūn (813-833), ibn-Hanbal inevitably soon came into conflict with the official theology. He was accused of heresy, tried before the court of inquisition *(mihnah)* and thrown into prison,

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

notwithstanding the intercession of his numerous adherents. A few years afterwards, however, Caliph al-Mutawakkil (847-861) re-introduced strict orthodoxy, and ibn-Hanbal's sufferings were compensated by the award of distinguished honours. He died at the age of 70 and his funeral was attended, according to the chroniclers of his time, by the whole population of Baghdad. His tomb remained a place of pilgrimage until it was destroyed by an inundation of the Tigris in the XIIth century.

Ibn-Hanbal laid down his teaching in the form of questions and answers, which his pupils built up into a juridical system. His most widely used work, the *Musnad* (Solid Foundation) is a collection of some 30.000 traditions said to have been selected from 750.000 with additions and comments by himself and his son ʿAbd Allāh. For several centuries the Hanbalite School of thought had, mainly in Syria and Iraq, a great number of followers, whose religious zeal bordered on fanaticism and frequently caused disturbances of the public order. Their last outstanding representative was the Damascus theologian ibn-Taymīyah* (XIVth cent.). Towards the end of the Middle-Ages the influence of the Hanbalite School began to disappear, except in Arabia where the entire *Musnad* used to be recited at the Prophet's tomb in al-Madīnah as late as the XVIIIth century. Its basic principles are embodied, with only slight variations, in the teaching of ibn-ʿAbd al-Wahhāb* (XVIIIth cent.), the founder of the Wahhābite sect, and in this form have adherents in the Najd, in al-Qatar* and in parts of north-western India. Outside these regions Hanbalism is followed by the Sunnite* population in ʿUmān and Muscat* and in Trucial ʿUmān*.

HAND, *yad*. The belief that the open hand, with the five fingers outstretched, protects from the 'evil eye' is a common Arab superstition prevailing among Christians as well as Moslems. In several regions it is customary when killing a sheep, especially for ritual purposes, to dip the hand in its blood and to leave the mark on various places at the outside of one's house. Drawings or prints of such an open hand inscribed with pious maxims or koranic verses are frequently seen on the doors or walls of the rooms of an Arab home. Ornaments of this kind, mostly cut out in a primitive manner in brass or iron are often fixed on the tops of Moslem religious flags, on the radiators of motor cars, on bicycles or on similar objects of every-day use. Talismans of this design in gold or silver are worn on a chain around the neck or on bracelets. These amulets, called *khams* (from *khamsa*, five) are known by Europeans as 'Fātimah's Hand'.

To hold the outstretched hand towards somebody with the palm facing him - 'throwing the five at someone' - means a most serious insult or curse. It is the same offensive gesture if instead of the whole hand the forefinger *(sababah* from *sabba*, to curse) is pointed at the person's face.

Various legends explain the origin of this significance attached to the hand, which, however, probably goes back to the very ancient and widely spread idea which attributes magic qualities to the number five.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

HANDSHAKE It is customary among Arabs, particularly among Moslems, to extend the usual handshake over a considerable length of time and to keep their hands joined while conversing, often for several minutes. This habit is said to go back to an alleged saying of the Prophet that '....if two Moslems meet and join their hands, their sins will be forgiven before they separate...'

HANĪ'AN, freely translated 'May it benefit you', a current expression of politeness, in use among all classes of Arab society and uttered on the occasion of somebody's taking a drink of water. The answer is '*Hanāk Allāh*', 'May God let you benefit!'.

HANĪF, (plur. *hunafā'*), literally 'one who is inclined', an Islamic term frequently occurring in Arabic literature, whose original meaning is uncertain. In the Koran it is used in some passages as an epithet of Abraham as the one 'who was not a Jew nor yet a Christian and not one of the unbeliver'; and in others denoting one who is steadfast in his faith and sincere in his prayers, almost synonymous with true Moslem. Historians and theologians apply it to some contemporaries of Muhammad who repudiated idolatry and, driven by a spiritual longing, searched for religious truth, unattached to any institutional creed or sect. They were devoted to a pious and ascetic life, and may have influenced Muhammad to a certain extent before he started preaching. Contrary to him they strove for their ideal merely as individuals without claiming a universal mission of prophetic leadership. The best-known of this group of Godseekers were Waraqah ibn-Nawfal*, Zayd ibn-'Amr*, and Umayyah ibn-abi-al-Salt*.

HANĪFAH abu-, with his real name al-Nu'mān ibn Thābit (†767). His family, of Afghan or Persian descent, belonged to the class of the so-called *mawālī**, the converts to Islam in the countries conquered by the Arabs, who had to seek the patronage of an Arabian tribe settled in their territory. Like his father he was a well-to-do silk merchant in al-Kūfah, reputed on account of his scrupulous straightforwardness. At the age of thirty, according to the anectodes related by his biographers, he took up the study of theology and canon law, and after ten years of learning and speculation began teaching in the Great Mosque at al-Kūfah. In collaboration with his students he set down a system of rules supposed to embody the answer to all possible questions of sacred and secular law. He himself did not formulate his doctrine in writing; this was done after his death by one of his pupils, abu-Yūsuf, chief judge of Baghdad, through whose influence it was given official rank at the 'Abbāsid* court and became recognized as one of the four orthodox systems of Moslem law *(madhab*)*.
The Hanifite school of jurisprudence attaches primary weight to the Koran as a source of positive law and in a lesser measure to the evidence of the Tradition of the Prophet *(hadīth*)* and bases itself to a comparatively wide extent on the concept of *qiyās** (analogical deduction), but modified, by the idea of what was called 'the preferable' *(istihsān,* derivation of *hasana,* to be good, to know) i.e. a course held to be equit-

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

able and right, and avoiding an obvious injustice which would result from the strict adherence to reasoning per analogiam. This seemingly wide freedom accorded to considerations of equity found itself centralized, however, in the course of time by the gradual development of a system of precedents, which rigorously followed, proved as little flexible as the codified law.
After thirty years of teaching and research in al-Kūfah abu-Hanīfah was cast into prison, according to one version because he had refused to accept a high public office offered to him by the caliph; according to another because he had taken part in a conspiracy. He died in Baghdad of the consequences of a corporal punishment inflicted upon him in prison. The Hanifite system has to-day the majority of the Sunnite Moslems as adherents, in particular the territories of the former Ottoman Empire, in India and in China.

HARAM, sacred, holy (as opposed to profane), denoting in pagan Arab times the precincts of the sanctuary of a deity. Islam used the term for the area around the two Holy Cities *(al-haramayn)* of Makkah *(al-haram al-Makkah)*, and al-Madīnah *(al-haram al-Madīnah)*, inaccessible to non-Moslems. Within these confines certain actions such as the bearing of arms, hunting and killing of animals, the mowing of grass, the breaking off of thorns, etc. are considered as violating religious morals, and must not - in Makkah - or should not - in al-Madīnah - be undertaken. The third sacred place *(haram al-sharīf)* is in Jerusalem the surroundings of the Dome of the Rock *(Qubbat al-Sakhrah*, erroneously often called Mosque of ʿUmar) and the neighbouring *Masjid al-Aqsa* (the further mosque), which is, however, not subject to the same restrictions as the two others.
Haram also denotes the prayer hall of the mosque as distinct from *al-sahn*, the open yard (literal meaning 'the plate').

HARB banu-, a once strong and ramified Yemenite tribe which migrated into the region between Makkah and al-Madīnah, ill-reputed by their pilfering raids, especially at the time of the pilgrimage *(hajj)* until in recent times the tribal policy introduced by King ʿAbd al-ʿAzīz ibn-Saʿūd (†1953)* succeeded in controlling their unruly temper.

HAREM, *harīm*. The institution of the harem was taken over by the Arabs from the Byzantines in the VIIth century. The caliphs and later the many secular rulers in the caliphate, but al so the high military and civil dignitaries often spent large sums for the luxurious upkeep of their harem and its large staff of eunuchs and other slaves, some of whom occasionally exercized also a far-reaching political influence. Today *harīm* (also *haram)* denotes the women's quarters in the old-style Arab Moslem house, to which strangers have no access, as well as the female inhabitants. The apartments are separated by a courtyard from the rooms where the men receive their guests and usually have a special entrance from the street. The term is used also for ladies' public waiting rooms, or ladies' compartments on trains and in tram cars.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

HARĪRI al-, abu-MUHAMMAD al-QĀSIM, a writer (1054-1122), born near Basrah, where he studied grammar and later held the office of *sāhib al-khabar* (Chief of the Intelligence Service), a function which brought him into contact with a great number of various kinds of people. Harīri's fame rests on his *Maqāmāt**, a collection of fifty narrations treating of the adventures of a certain abu-Zayd of Sarūj (a once flourishing town on the upper Euphartes, today in ruins). It soon became so popular that the author had it circulated in 700 manuscript copies, a respectable figure for this time. Throughout seven centuries Harīrī's *Maqāmāt* were considered as a masterpiece of Arabic literature, admired for their elegant style, wit and originality. The work was first translated into Latin, Hebrew and Syriac, and later into English (Th. Preston, London 1850) and freely rendered in German (Fr. Rückert, Die Verwandlungen des Abu Seid von Serug, 1873). Some finely illuminated manuscripts of Harīrī's *Maqāmāt* have been preserved in the British Museum (dated A.H. 654—1256 A.D.), and in the National Library, Vienna, (dated A.H. 734—1334 A.D.) which belong to the earliest Arabic manuscripts representing human figures. Harīrī left also a grammatical treatise, the *Durratu al-Ghawwās* (The Pearl of the Diver), on the sins against rules of grammar committed by people of even the best education. There exists furthermore a collection of his letters noteworthy because of their biographical interest, but especially on account of the light they shed on contemporary life.

HĀRITH ibn-HILLIZAH, a pre-Islamic Bedouin poet who figures among the authors included in the collection of the 'Seven Golden Odes' *(Muʿallaqāt*)*. He was a member of the great Bakr* tribe and his poetry is almost exclusively devoted to the feuds between his kinsmen and their rivals, the banu-Taghlib*.

HĀRŪN al-RASHĪD, Aaron the Upright, i.e. the Orthodox, fifth ʿAbbāsid* caliph (768-809), son of caliph al-Mahdī* and a Berber harem slave, al-Khayzurān*, who in the last years of her husband's reign exercized great influence on the affairs of the state. After the latter's death their elder son Mūsa, under the name of al-Hādī, ascended the throne, much against her intention, whereas the younger one, her favourite Hārūn, had been designated successor to his brother. In vain al-Hādī, as soon as a son was born to himself, attempted to make Hārūn renounce his title; while this conflict was at its height he was assassinated under circumstances which have not been elucidated. He was succeeded by Hārūn.

While still a youth Hārūn, then governor general of the western provinces of the caliphate, participated in the wars against the Byzantine emperess Irene (797/802) and almost reached the gates of Constantinople. During his reign eight more incursions were made into Byzantine territory, none of them, however, with lasting results. Numerous other expeditions had to be undertaken to suppress more or less widespread seditious movements in different parts of Persia, Transoxiania, and northern Africa. The restoration of order, at least momentarily, among the ever unruly Berbers of the North-African coast was the merit of

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Hārūn's capable lieutenant Ibrāhīm ibn-al-Aghlab who became the founder of the Aghlabid dynasty (800-909).
It is doubtful whether Hārūn al-Rashīd really had tried to establish official contacts with the Frankish Emperor Charlemagne; it much rather seems that the precious materials, the marvellous waterclock and the elephant which 'Aaron, the King of Persia' is related in German annals to have sent to the German court were brought over by enterprising Arab merchants in the pursuit of their trade. On better historical foundation rest the reports of the Arab chroniclers concerning the exchange of embassies and splendid gifts between the caliph and the 'King of India'; they even reached Chinese historiographers who transliterated Hārūn's name as A-Lūn.
History, as opposed to the world-wide known popular stories, must ascribe most of Hārūn al-Rashīd's legendary fame to the extraordinary constellation of talents in the fields of poetry and music, philology, jurisprudence and historical research which marked his period, as well as to the general prosperity enjoyed by all branches of production and commerce; and in particular to the statesmanship of the viziers* of the Barmakid* family in whose hands the fate of the Arab empire rested almost uncontrolled for about twenty years.
Hārūn died while leading an army against Samarkand which had become the centre of a seditious movement dangerously radiating over the eastern parts of the caliphate. He was buried in Tūs (in the Persian province of Khurāsān), the present Mashhad Ridawi, where his tomb is still in existence. A fratricidal war between his sons al-Amīn (809-813) and al-Ma'mūn (813-833), similar to that which initiated his own reign, filled the five years which followed his death.

HASA al-, or al-Ahsā' or Lahsā', the principal petroleum-bearing region in the Kingdom of Saudi Arabia*, on the Persian Gulf coast, since 1953 officially termed 'Eastern Province' in the language of Saudi Arabian administration. This change of name was not the first one in the history of the province. In pre-Islamic times, probably because it was Central Arabia's door to the world thanks to its easy access to the sea, it was known as al-Bahrain* (The Two Seas) ,to-day the name of the group of islands a few miles off the most southern point of the shore. Subsequently it was called al-Hajar after the principal town in its central district - the present-day al-Hufūf - while al-Hasa or Lahsā' was the main fortress in the town's belt of defence. In other words, what was then understood under the name of al-Hasa was only a part, although a very important one, of the area to which it is at present applied. In the Ottoman Empire the designation 'al-Hasa Province' was applied to this whole territory, and began to appear in the writings of foreign travellers whence it was taken over into general use. Al-Hasa has a native population of about 160.000, almost exclusively Arabs, with some Persian admixture, and strict adherents of the Wahhābi* creed. With the exception of the swampy coast and its fisher and pearl divers' hamlets it contains mainly semi-desert pasture grounds populated by nomad shepherds. Enclosed are however some 70 sq. miles of fertile, intensively cultivated garden land with date groves of

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

some two million palm trees, watered by artesian wells and an ingenious system of irrigation of ancient construction. In the midst of the date forests lies al-Hufūf (appr. 50.000 inhabitants) with rich gardens inside its heavy walls going back to the days of its foundation (926 A.D.) by abu-Tāhir, warlord of the Qarmatian* sect and son of abu-Saʿid al-Jannābī, who built up a Qarmatian state in al-Hasa. Abu Saʿīds' beautiful mausoleum is still standing in al-Hufūf. The town is an important Bedouin trading and date marketing center, famous for its fine gold-embroidered *ʿabāyahs** and artistic brass work, especially the large beak-spouted coffee pots. Besides the second town of Mubarraz (about 25.000 population) the date palm area supports some 50 small settlements ranging from village size (appr. 2500 inhabitants) to hamlets of a hundred people.

But al-Hasa's significance lies in the fact that it is now the source of Saudi Arabia's fabulous oil revenues. The petroleum reserves of its oil fields of al-Dammām, Abqaiq, al-Qatif, ʿAiyn Dār and Abu-Hadhrīyah, al-Khubar and Kharsanīyah are considered the richest in the world. In the sector formed by the port of al-Qatif together with the small peninsula ending in the promontory of Ra's al-Tanūrah which closes the bay up towards north, the Arabian American Oil Company (Aramco) installed some of the largest installations in existence for processing crude oil and oil shipping: the refinery as Ra's al-Tanūrah; the maritime terminal station for the loading of ocean going tankers at al-Qatif Bay; the heads of the underwater pipeline leading to the refinery of al-Bahrain and of the 1200 mile long Trans-Arabian Pipe Line (Tapline) across the Arabian Peninsula to the Mediterranean coast at Saida in Lebanon. Al-Dhahrān, the Company's headquarters, has developed into a modern town with a well-sized community of American families. Since 1946 the United States, by contract with the Saudi Arabian government, maintain at al-Dhahrān a powerful strategic air base which in part serves also civilian air transport of other countries.

Al-Hasa's history is fragmentary. Prior to the Islamic era it was under Persian rule, but repeatedly shaken by revolts of the native tribes. Subsequently it was incorporated in the caliphate. In the Xth century the warlike Qarmatian sectarians made it one of their strongholds. The Qarmatian state was suppressed after a short duration, but the disintegration of the central power in the empire of the caliphs allowed local chieftains to build up more or less independent feudal principalties which in a frequently changing configuration survived also under the Turkish regime. Around the end of the XVIth until the middle of the XVIIth centuries the Portuguese navy held these parts of the Persian Gulf under control, but finally had to give way to the stronger Turkish, Persian and British fleets, and the Ottoman government reinstalled its administration, although hardly much more than by name. After a short-lived Wahhābi domination in the early XIXth century the capable Turkish governor of Baghdad, Midhat Pasha, succeeded in the 1870's in enforcing a stricter authority and in placing strong garrisons at al-Hufūf and al-Qatif. In 1913, while Turkey was engaged in the Balkan wars, al-Hasa was annexed by ʿAbd al-ʿAzīz ibn-Saʿūd*, and since then has been a province of the Kingdom of Saudi Arabia.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

HASAN al-, elder son of ʿAlī* and Muhammad's daughter Fātimah*, and like his brother al-Husayn* venerated by the Shīʿites* as one of their principal martyrs (ca 624-669). The religious legends are, however, contradicted by historians, according to whom al-Hasan had nothing in common with a martyr. Absorbed in a life of voluptuous luxury, contracting over a hundred marriages and divorcing as many times - he was surnamed 'the Divorcer' *(al-mitlāq)* - squandering enormous sums of money and constantly in debt, he was devoid of any interest in Caliph 'Alī's political and military struggle for the leadership of the Moslem community. Following his father's death the ʿAlid party proclaimed him caliph, but after a six-month reign he resigned in favour of his opponent al-Muʿāwiych* (661-680) in return for a payment of five million dirhams and a rich allowance. Though not on friendly terms with his brother al-Husayn he made common cause with him against their half-brother Muhammad ibn-al-Hanafīyah* whom one Shīʿite section had taken as their leader. He continued his extravagant life in al-Madīnah until his death. According to Shīʿite tradition, al-Hasan was poisoned by his wife Jaʿdah upon the instigation of Caliph Muʿāwiyah's son and successor Yāzid (680-683).

HĀSHID, a South-Arabian tribe spread over the region of Sanʿā', the capital of Yemen, which in the Arab Middle-Ages were reputed for their poetical talent. United in a powerful confederacy with their sister tribe, the banu-Bakīl, they seem to have attained considerable wealth, judging from the imposing ruins found in their territory. The banu-Hāshid, who are members of the *Zaydīyah** sect, the state religion of Yemen, still belong to influential tribes of the country.

HĀSHIM, first known ancestor (born allegedly 442 or 464) of the family of the Prophet. According to tradition his name derives from the verb *hāshama* (to crumble or break bread) because once during a period of famine he shared his bread with the starving in Makkah. His original name is said to have been ʿAmr.

HĀSHIMITES see SHARĪF

HĀSHIMĪYAH, an extremist Shīʿite* sect originally called *Rāwandīyah**, which played a foremost part in the overthrow of the Umayyad* dynasty by its ʿAbbāsid* rivals.
Hāshimīyah was also the name given by the first ʿAbbāsid caliph al-Saffāh* (750-754) to his new fortified residence on the left bank of the Euphrates on the outskirts of the town al-Anbār (near al-Kūfah). With the construction of Baghdad by his successor al-Mansūr* (754-775) Hāshimīyah lost all significance.

HASHĪSH, herb, denotes besides the general meaning of any kind of grass, a species of hemp (Cannabis Indica, Indian hemp) whose top leaves and tender parts are smoked for their inebriating effect. *Hashīsh* smoking has addicts in all parts of the Arab world, particularly in Egypt amongst the lower classes. This narcotic was widely used as a

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

means of reaching the desired state of ritual ecstasy by a number of Moslem sects of mystics, of whom the Assassins* *(Hashshāshūn)* owe their name to their practice of *hashīsh* smoking. To-day there exists in all Arab countries a strict legislation, based on an international agreement, against the use of, and the traffic in, this drug, but so far its enforcement has met with considerable difficulties. The principal suppliers of the several highly organized smuggling rings are the clandestine *hashīsh* growers in some secluded mountain districts of Lebanon, where the authorities are still unable to suppress this particularly profitable cultivation.

HASHĪYAH, margin, term of Islamic theology used in the science of Koranic interpretation *(ʿilm al-tafsīr)* and meaning a marginal note or an explanatory phrase or sentence inserted in the text, or also a commentary on another commentary or on a passage of it.

HASSĀN ibn-THĀBIT, poet, born ca 563 and brought up in al-Madīnah. His poetry bears the marks of this urban atmosphere, in distinct contrast to the spirit of desert and tribal life characteristic of the poetical creation of his time. He began his career at the court of the kings of Ghassān*, whose splendour and luxury he sang in enthusiastic verse. Hassān ibn-Thābit joined Muhammad in al-Madīnah and became one of his most ardent supporters. His satirical wit proved an efficacious weapon in the Prophet's defence against the attacks by poets of the adverse side. In a poetical contest in the camp of the banu-Tamīm* he is said to have so deeply impressed his audience that the tribe as a whole embraced Islam and declared allegiance to the Prophet. Hassān ibn-Thābit remained equally faithful to Muhammad's successors, the caliphs abu-Bakr* and ʿUmar*, whose death he mourned in elegies which have become famous. He is said to have reached the age of 120 years.

HASSĀN ibn-TUBBAʿ, ruler of the South-Arabian kingdom of Himyar* (Vth cent.). Like his father, *Tubbaʿ** (ruler) Asʿad Kāmil he became the hero of many legends extolling his warlike exploits in Central Arabia, where he established his rule over some of the strongest tribes. Particularly known is the story of the ruse he made use of in his expedition against the banu-Jadīs, which curiously resembles the episode of the march of Birnam Wood in Macbeth (see Zarqā'u al-Yamāma). He conferred the supervision of this newly conquered territory upon his half-brother Hujr, the head of the Kindah* clan, who became the founder of a powerful dynasty of tribal rulers. Hassān fell victim to a conspiracy of his chieftains led by his brother ʿAmr, who killed him with his own hands.

HĀTIF, a term derived from the verb *hatafa*, to speak to somebody, and originally denoting the sound of a voice of unknown origin. In particular it means the genii *(jinn)* by whom poets were believed to be possessed and who were thought to speak through the poet's mouths. The modern meaning of *hātif* is telephone.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

HĀTIM al-TĀ'Ī, a warrior-poet (†ca 605) who embodies to perfection the Bedouin ideal of the intrepid, generous and hospitable Arab. Many anecdotes which illustrate his liberality and noble spirit have remained popular. In particular one which relates how, when still a boy he invited a group of strangers who happened to pass by, killed three of his father's camels for the meal and as a farewell gift distributed his father's whole herd of 300 camels among his guests. Hātim al-Tā'ī is the hero of a well-known Persian novel which found its way into Turkish, Tartaric, Hindustani and Malayan literature. Collections of his poems were translated into German (Schulthess, Leipzig 1897).

HAWĀZIN, ancient North-Arabian confederation of tribes in the region between the Najd and Yemen, with some branches living around Makkah, whose name occurs in several of the so-called *Ayyām al-ʿArab* (Days of the Arab*, epic narrations of intertribal warfare in the pagan period). Particularly mentioned by the Prophet's biographers is the Day of al-Fijār* (ca 580-590), a feud of the Hawāzin against an alliance of the Quraysh* and Kinānah*, in which the young Muhammad is said to have taken part. Later, when the prestige of the nascent Moslem community temporarily declined as a result of the unsuccessful battle at Uhud* (624), the Hawāzin sided with Muhammad's enemies, and wherever they could lay hands on one of his messengers they captured and killed him, altogether some forty men. Following the surrender of Makkah to the Moslems (630) they tried together with the Thaqīf, the inhabitants of the town of Tā'if, to recapture the city, but were beaten at the battle of Hunayn*. Thereupon most of them embraced Islam. After the Prophet's death (632) they joined the movement of revolt *(riddah*)* but were again beaten by Khālid ibn-al-Walīd*. Since then their name appears no more in Arabic annals.

HAWQAL ibn-, a geographer (wrote between ca 940-977) who travelled all over the Arab world. His work *al-Masālik w-al-Mamālik* (The Roads and the Countries) gives a detailed account of the various provinces of the caliphate, and is accompanied by a number of maps. Both the descriptions and maps are a revised and enlarged edition of those of his predecessor al-Istakhrī*. To ibn-Haqwal, who was particularly interested in the social and intellectual currents of Sicily, especially its main cultural and political centre Palermo, much valuable information is due on this focus of Arabic civilization.

HAY'AH al-SHAʿBĪYAH al-, Popular Front, a political group in Syria, which rallied around the nationalist leader ʿAbd al-Rahmān al-Shabandar after his return from exile to Damascus (1937). It was organized by Zaky al-Khatīb, Munīr al- ʿAjlanī, Hasan al-Hakīm and Nasuh Babīl, mainly from among former adherents of the People's Party *(Hizb al-Shaʿb*)* of the revolutionary era of 1925/6, as a protest against the conciliatory policy adopted by the Prime Minister Jamīl Mardam Beg in his negotiations with France for a treaty which was to replace the régime of the Mandate. The group attracted a growing number from among the parlamentary majority, the National

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Bloc* *(Kitlah al-Watanīyah)*, who disapproved of certain concessions allegedly made to France by the Mardam cabinet after the treaty draft had been signed in Paris and ratified by the Syrian Parliament. In particular they were against the maintenance of the French influence in matters concerning the protection of the racial and religious minorities; the exemption of foreigners from the national jurisdiction; the French control over the currency, over the exploitation of possible oil deposits and over the army; and the special curricula accorded to the French schools in Syria. Neither arrests and emprisonments of the leaders nor the suspencion of the party's newpaper *al-Ayyām* could suppress the activity of its members. With the restrictions imposed on political life at the outbreak of the war, and especially ofter Shabandar's assassination in 1940, the Popular Front gradually disintegrated. Subsequently some of its members formed a new political group under the name of *al-Hizb al-A'hrār** (Liberal Party).

HAYTHAM, ibn-al, abu-ʿALĪ al-HASAN, called Alhazen by his Latin translators, an Arab mathematician, physicist and astronomer (ca 965-1039). He was born in Basrah, but attracted by the intellectual life at the Fātimid* court of Caliph al-Hākim (996-1021) left his hometown for Cairo, satisfied with the modest living he could make there by copying manuscripts for the library of the *Dār al-Hikmah** (Hall of Wisdom), the scientific academy founded by al-Hākim. His scientific work is laid down in a hundred books and smaller treatises. Ibn-al-Haytham's great merit lies in his experiments and theoretical research on optics, the result of which became indispensable for all students of this subject in medieval Europe. His *Kitāb al-Manāzir* (Book of Optics), translated into Latin presumably first by Gerard of Cremona (1114-1187) but preserved only in a second version of the XVIth century under the title 'Opticae Thesaurus', was considered in Europe a standard work from the time of Roger Bacon (†1213) down to Johannes Kepler (†1570). Ibn al-Haytham was also interested in the theory of music and wrote commentaries on two Greek works dealing with this subject.

HAYY ibn-YAQZĀN, 'The Living One, Son of the Vigilant' (Vigilant viz. God), title of a well-known philosophical novel by ibn-Tufayl* (XIIth cent.) and name of its principal figure. In the introduction the author gives a short history of Arabic philosophy and outlines his idea of the purpose of all philosophy: to guide man to the attainment of such perfection that intuitively he would find the way to union with the Supreme Being. The story is meant as an illustration of this thesis. Ibn-Tufayl imagines a new-born child, left all to himself on an uninhabited island, nursed by a gazelle, and shows how this growing human being by intelligent observation and spontaneous reasoning learns step by step the use of his inborn physical and mental capacities. The naked and helpless creature progresses successively to the stage of a hunter, a tamer of wild animals and then of an artisan, thus repeating as an individual in the space of a few decades the evolution of mankind through the primary phases of civilization. Watching the life and death

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

of plants and animals, the physical and chemical changes of the mineral world and the phenomena of the infinite realm of the sky, the hero of the story is lead to the belief in an all-powerful Creator and to inquire into the mystery of his own being. Having thus reached the gate of philosophy he follows the path of speculation and the search for truth until he discovers the ultimate purpose of his life: his spiritual union with the Eternal.

At this point a visitor appears: Asāl, friend and vizier of Sālāman, ruler of a neighbouring island. Asāl represents the faithful believers of Revealed Religion. Driven by the urge of ethical perfection he seeks the seclusion of this place for pious contemplation and retreat from the superficial bigotry of the populace. Soon, the two men, the philosopher and the follower of the pure religious creed, find themselves united in the pursuit of the same high and eternal goal. Desirous to lift Salāmān's people to their own spiritual height they set out for the King's island, but find no understanding. They leave the crowd to their crude, sensuous symbolism and image worship and return to their own island and their comtemplative philosophic life, feeling that it was a mistake to interfere with the conventional religion of the masses.

Ibn-Tufayl borrowed the names of his characters from a short tale by ibn-Sīna, called the 'Mystical Allegory of Hayy ibn-Yaqzān', and the principal features of his romance from a popular story called 'Alexander and the Story of the Idol'. His literary merit was his original manner of expounding his philosophy. The work enjoyed great popularity and was many times translated, first into Hebrew and then, at the end of the XVIIth century into Latin under the title 'Philosophus Autodidactus'. From the Latin text as well as from the Arabic original several translations were made into modern European languages: Dutch (1672), (English by Simon Ockley, 1708), French (1900), Russian (1920), Spanish (1934) and a revised French edition (1936). It has been assumed that the figure of Hayy ibn-Yaqzān might have inspired Daniel Defoe for his 'Robinson Crusoe'.

HEGIRA see HIJRAH

HENNAH, Arabic *Hinnā*, a shrub of Northern Africa, Persia, Egypt and India (Lawsonia Inermis). Since very ancient times the flowers were used for the preparation of a scent, and the dried, pulverized leaves as a cosmetic dye. Amongst the Arabs, as in general in the East, it was and still is customary for the women among the more primitive population groups to dye hair, nails, palms and soles of the feet with a kind of dough prepared from hennah leaves, which gives a flaming red colour. A jet black dye for the hair may also be obtained from hennah.

HIJĀ' see SATIRE

HIJRAH, Hegira, migration i.e. the Prophet's migration from Makkah to al-Madīnah. In his preaching in Makkah Muhammad insisted on the Unity of God, assuming a decidedly uncompromising attitude

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

towards idolatry. He thus aroused the increasing hostility of the leader of this merchant city, the chiefs of the Quraysh* tribe, who saw in this suppression of the pagan cult with its pilgrimages to the city's ancient sanctuary, the *Kaʿbah**, a deadly menace to the main source of their wealth. For over two years Muhammad and his handful of first adherents suffered persecution and hardship until, around the year 620, he gained a greater number of followers in al-Madīnah, who invited him to stay with them and promised him their support. He left Makkah secretly in the summer of 622 and in September held a triumphant entry in al-Madīnah. This migration, the *hijrah*, marks the end of the pre-Islamic epoch, the so-called *jāhilīyah**. Caliph ʿUmar* (634-644) officially designated the 16th July 622 as the beginning of the Moslem era.

HIKAWATI, (from *haka*, to tell) the professional story-tellers, the successors of the more didactic street-preachers (*qussās**), who entertain their never tiring audience in the popular café's of the larger towns with the lively recital of the old romances of chivalry such as the Romances of ʿAntar* of al-Malik al-Zāhir or of the Bani-Hilāl*.

HILĀL, the crescent. *Hilāl al-Ahmar*, the Red Crescent, is the Arab counterpart of the Red Cross. '*Al-Hilāl*' is the title of a monthly literary review founded in Cairo 1892 by George Zaydan –* and still a leading and widely read publication.

HILĀL banu-, an ancient North-Arabian tribe of the region extending across the borderline between Yemen and the Najd, which later moved into Egypt settling first in the Delta and subsequently in upper Egypt. Putting their warlike disposition into the service of a military enterprise of territorial expansion the Fātimid* Caliph al-Mustansir (1036-1094) induced them to start on a conquering expedition into Tunesia (1052) .Their victorious battles inspired their poets to a cycle of odes and ballads many of which have survived down to this day. The migrations of the banu-Hilāl supplied the historical background for a popular romance of chivalry, love and feats of arms, the so-called *Sīrat bani-Hilāl*, a haphazard assembly of tales by a number of unknown authors of different periods. It is the story of a knightly family and its prominent member Zīr, who left their home in the *Bilād al-Sarw wa ʿUbada*, an imaginary country in Arabia, in search of a new abode in Tunisia. Their innumerable amorous adventures and miraculous struggles with monsters and spirits during their travels, pictured with unrestrained imagination still exercise their attraction on the unpretentious mind of the masses. While the *Sirāt bani-Hilāl* cannot be considered as a product of literary value, its many and most varied episodes give a good insight into the social and cultural currents of the time.

HILF, an oath or a vow, as a term of Bedouin tribal law, between a confederation of tribes or clans not connected by blood relationship, concluded by a solemn oath. Such alliances, deeply rooted in the

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Arab past, were usually discussed and decided on the occasion of the pilgrimage to a shrine, particularly to the *Kaʿbah** in Makkah. The ritual by which the parties consecrated the *hilf* varied; some of the ceremonies such as the drinking from Zamzam*, the holy spring of Makkah; or the dipping of the hands in the perfumed water used for cleaning the interior of the *Kaʿbah* were taken over into the Middle-Ages. Though considered as incompatible with the concept of the brotherhood of all Moslems, such alliances were formed all through Arab history and faithfully kept by even the most unruly tribes until they were explicitly denounced. They still occur occasionally amongst the Bedouins of the Syrian desert. The term *hulafā* (members of a *hilf)* was used during the two World Wars to denote the group of Powers allied against Germany.

HILLĪ al-, SAFĪ al-DĪN, poet (1258- ca 1350) born in Hilla (Iraq), who spent most of his life at the Turkoman courts in Anatolia and at the residence of the Mameluke* Sultan Malik al-Nāsir Muhammad (1293-1340) in Cairo. He died in Baghdad. Most of his poems are panegyrics* in honour of his princely patrons, saturated with all the affected delicacy and rhetorical artifices required by contemporary taste, yet surpassing the average by their subtle and original ideas. A collection of 29 of such poems, all beginning with the same letter and ending successively with the 29 letters of the alphabet has been preserved. Al-Hillī manifested a preference, quite unusual at his time, for the forms of popular poetry, which he used with great ability. His interest in this genre finds expression in a treatise on folk songs from his pen.

HILM see DAHĀ'

HIMYARITES, banu-Himyar, called Homeritae by the classical Greek and Roman authors, originally a powerful clan in the Sabaean* kingdom, established in the region then known as Dhū Haidān on the Yemenite coast, which in 115 B.C. dethroned the ruling Sabaean family and reigned until the beginning of the VIth century. Their realm comprised approximately the territory of present-day Yemen, but at its zenith stretched as far as the Persian Gulf and deep into the Arabian desert. According to tradition it was the much-praised Taghlib* chief Kulayb ibn-Rabīʿah* who in the battle of Khazaza broke the Himyarite domination at the end of the fifth century in Central Arabia. A chain of fortified garrisons protected as in Sabaean times the frontiers of the kingdom and the overland trade routes. In the interior the great more or less independent warlords erected their strongholds - those 'hundred castles of Yemen' - like Ghaymān, the royal burial place, or Ghumdān* of whose marvels after many centuries the poets still sang in exuberant verse. The kings or '*tubbaʿ*'* of Saba' and Dhū Raidān resided in the mountain fortress at Zafār (the biblical Sephar, Gen. 10 : 30), to-day a mound of ruins near the town of Yarim on the road from Sanʿā' to Mocca. Throughout some 150 years they had to defend their supremacy against their strong rival clan,

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

the banu Hamdān* whose seat was the former Sabaean capital Ma'rib - their name is still borne by a Yemenite tribe. Around 300 A.D. the royal residence was transferred to Sanʿā.' The names of some Himyarite rulers are known from inscriptions, of a few of them also from the images on the coins they minted, of which the British Museum possesses an interesting collection. The names, however, such as Bilqīs*, Saʿb called Dhū al-Qarnayn*, Asʿad Kāmil*, Dhū Nuwās* or Sayf ibn Dhī Yazan*, transmitted by Arab and Persian authors of the Middle-Ages, and the stories woven around them belong mainly to a domain where dim remembrances of pre-historic events, old pagan beliefs and Islamic conceptions are closely intermigled.

One of the most significant factors in the kingdom's history was its relations to Abyssinia. The steady flow of emigrants to this near-by African country, which had its beginning in the Sabaean, perhaps already in the Minaean* era inevitably led to frictions between the two states. Several attempts by the Abyssinians to get a foothold in Himyarite territory are recorded in both Himyarite and Ethiopian inscriptions - in the middle of the second century, around 270 and between 340 and 378, though there were probably more - all of which were repulsed. But finally an invasion conducted with more than the usual efforts in 525 brought Himyarite rule to an end. By that time South-Arabian prosperity, based since time immemorial on the control of the overland caravan traffic from India and the East to Syria and the Phenician ports, had dangerously dwindled as a result, on the one hand, of the development of direct trade routes from India through Mesopotamia, and, on the other hand, of the entry of Roman shipping into the Red Sea, the Persian Gulf and the Indian Ocean. Gradually the flourishing cities became depopulated, the irrigation dams and aqueducts crumbled. Under the pressure of this economic decadence, inner unrest, nourished by the rivalries of the great feudal families and particularly by religious antagonisms, further undermined the kingdom's power of resistance. Religious divergencies began to make themselves felt when both Christianity and Judaism were spreading among the pagan population. In 356 a mission sent by the Byzantine emperor Constantius II and led by the monk Theophilus Indus built the first churches in the country. Christian life found a fertile soil especially in the region of Najrān, northeast of Sanʿā', while simultaneously some old Jewish colonies established probably by refugees who had come to South Arabia after the destruction of Jerusalem in 70 A.D., gained increasing importance. By the end of the fifth century the number of converts to Judaism seems to have attained considerable proportions. There exists no evidence that the Christian coimmunties actively sympathized with Abyssinia, the home of one of the oldest oriental Churches, but it may well be that the Himyarite rulers mistrusted their loyalty and furthered the growth of the Jewish elements in order to counterbalance Christian influence. At any rate, one of the *tubbaʿs*, of the early sixth century - called Dhū Nuwās by the later chroniclers - but probably already his predecessors were Jews. Whether perseuctions of Christians had occurred also before his reign is not certain, but the pious legend of the martyrs of Najrān *(Ashāb al-Ukdūd*)*

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

whom he is said to have put to a cruel death (523) has obviously as historical background a popular attitude of hostility of more than one generation. Upon this outbreak of hatred, so Arab historians relate, the Byzantine emperor, in his rôle as the head of Christendom, entrusted the Negus of Abyssinia with the revenge of the victims and the protection of the remaining Christian minorities. Deserted by his own feudal barons Dhū Nuwās, the last Himyarite ruler, lost his throne and his life in a desperate struggle against the far superior forces of Abrahah*, the great Abyssinian warlord. This military success of her ally meant for Byzantium a valuable political victory- an open way for pushing her zone of power over South-Arabia hard to the southern borders of Persia, her hereditary rival for the hegemony in the Middle-East. It did not take long for Persia to react. A popular rising aided, if not instigated, by Persia and according to tradition led by the legendary hero Sayf ibn-Dhī Yazan drove the Abyssinian viceroy, Abrahah's son, out of the country. For a short while Sayf, choosing as residence the ancient castle of Ghumdān, might have hoped to re-establish the old national monarchy, but soon he had to give way to a Persian satrap (575 A.D.). Some fiftythree years later South Arabia embraced Islam and was gradually incorporated in the caliphate.

HĪRAH al-, an Arab town of the early Middle-Ages, near the site of Babylon, frequently mentioned by the Arab chroniclers and poets. The name is derived from the Syriac word Hērtā (enclosure), which denoted a semi-permanent Bedouin camp. Arabic annals ascribe the foundation of al-Hīrah to Nebuchadnezzar (VIth cent. B.C.) but most probably it developed around the IInd cent. A.D. from one of the temporary settlements of some clans belonging to the Tanūkh* confederacy of tribes. Attracting a mixed population of Bedouin shepherds and half-nomadic desert traders and artisans, it gradually grew into a prosperous, urban trading center, whose nucleus formed a closely coherent Christian community of a comparatively higher cultural level, the so-called *'Ibād**. Toward the end of the IIIrd century the Lakhmid* princes chose the town as their residence, thus making it the political focus of the whole region west and south of the Euphrates. In the Vth cent. it became the seat of the Nestorian* 'Bishop of the Arabs', whose jurisdiction extended as far as Mosul and comprised the Tanūkh Tayyi'*, Aqīlah*, Taghlib* and a number of minor tribes. Owing to the educational influence of the clergy and the impulse which came from the court of the luxury-loving Lakhmid rulers, al-Hīrah's reputation as a fertile soil for the works of poets, men of letters, artists and craftsmen spread far beyond the boundaries of the Lakhmid Kingdom. A special term, '*Hirīyah*', came into current use for the architectural style created by the builders of al-Hīrah's royal palaces and castles, such as the much praised *Khawarnaq**, and of the houses of its wealthy merchants. It was still fashionable after al-Hīrah's decline and copied, according to Arab records in the construction of Caliph Mutawakkil's (847-61) palace at Sāmarra. Recent excavations of some mounds at the site of al-Hīrah brought to light besides a number of private houses following mainly the Persian system, two large churches of rectangular

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

plan, built of mud bricks, with plastered floors and wall paintings in bright colours, showing crosses, small birds and patterns of circles of essentially Sassanian character. Also unearthed was much fine pottery and a large variety of interesting stucco decorations belonging to the 'steep-cut" (Tiefendunkel) type.
In the VIIIth century al-Hīrah began to lose its importance following the foundation of al-Kūfah, separated from al-Hīrah by a stretch of open, never inhabited land called *Miltāt*. After the Xth century al-Hīrah is no more mentioned.

HISHĀM ibn-, ʿABD al-MALIK, biographer of the Prophet. He was born in Basrah and died (834) in al-Fustāt (Cairo). His work *Sīrat Rasūl Allāh* (Biography of the Prophet) is a re-edition of ibn-Ishāq's* book of the same title which has been lost, but carefully discriminates between his own statements and those given on the authority of ibn-Ishāq. He introduced into this work a great number of pagan-Arabian, Jewish and Christian legends which convey interesting information concerning the history and the religious life of the pre-Islamic period (translated into German by G. Weil under the title 'Das Leben Mohammeds', Stuttgart, 1894).

HIZĀM, ibn-akhi-, YAʿQŪB, an Arab physician (Xth cent.) the first one who interested himself in veterinary medicine. He studied in Baghdad and was appointed to the position of general stable-master of Caliph al-Muʿtadid (892-902). In a book on horsemanship, the *Furūsīyah wa Shiyāt al-Khayl* he embodied his observations of horse diseases and the results obtained by his treatments. This book is the first of its kind in Arabic literature.

HIZB, originally meaning a part, a division; in a narrower sense a part of the Koran. In a more special sense the word denotes the devotional recitations of the Darwish orders during the Friday service. By a further restriction it came to mean special prayers for certain occasions, e.g. on a voyage. Some collections of such prayer formulae as the *Hizb al-Bahrī* (prayers for sea travellers) by al-Shādhilī* of the XIIIth century enjoy great popularity. The term *Hizb* is used to-day also to denote a political party.

HIZB al-A'HRĀR, Liberal Party, a political party in Syria, founded in 1944 by Sa'īd Haydar, Nasūh Babīl, Zakī al-Khatīb and Fakhmī Mahayrī, and expressing the opposition against the predominance in public affairs of the class of large landowners and rich merchant families. The party continued the policy of the former *al-Hay'ah al-Shaʿbīyah** (Popular Front), which was led by ʿAbd al-Rahmān Shabander until his assassination in 1940. In the course of the parliamentary election campaign in 1947 a group under Nabih al-Ghāzī and Fakhmī Mahayrī seceded, and formed a party of its own under the name of *al-I'tihād* (Union).

HIZB al-ʿAMAL al-QAŪMĪ, Party of National Action, a political

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

party in the Lebanon of pan-Arab leanings which originated in the 1930's. Its adherents come mostly from Druze and Moslem circles of the regions of Beirut and Tripoli. The party exercised considerably influence in the period of tension between the French and Lebanese governments of 1943/4.

HIZB al-BA'TH al-ʿARABĪ, Party of Arab Renaissance, originated in Damascus about 1944 as a clandestine association of students and and other groups of educated youths under the leadership of Michel Aflaq and Sālah al-Bitar, with the aim of combating the French predominance in Syria. After the evacuation of the country by the French troops they came out into the open with what may be called a middle-of-the-road programm of agrarian reforms, directed against the political and economic preponderance of the large absentee landlords and rich merchants of Damascus and Aleppo. The *Ba'th*, which for a time also published a newspaper under the same name, merged in 1953 with the Syrian Socialist Party *Hizb al-Ishtirakīyah*)* (forming the new Party of Arab Socialist Renaissance*.

HIZB al-ISHTIRAKĪYAH, Socialist Party, in Syria, founded 1950 by Akram al-Hawrānī on the basis of a radical agrarian reform programm which was to break the political and economic preponderance of the group of rich absentee landlords and in its further pursuance to raise the level of living of the working classes through the enactment of a far-reaching social welfare legislation. The party which started a highly dynamic propaganda among the peasantry in the region of Hamāh, al-Hawrānī's home-town, won a rapidly growing number of followers especially among the intellectual youth and in the officer corps. Expecting that the new revolutionary régime would bring about the realization of the party's aims al-Hawrānī supported Colonel al-Shishakli's military dictatorship (Dec. 1949-Feb. 1954) as Minister of Defence in a coalition government headed by Khālid al-ʿAzm, the leader of the *Hizb al-Istiqlal al-ʿArabī** (the 'so-called Independents') but after a while, disappointed, withdrew and was forced to leave Syria. In 1953 the Socialist Party merged with the Party of Arab Renaissance *(Hizb al-Ba'th al-ʿArabī*)* forming the new Party of Arab Socialist Renaissance* *(Ba'th* Socialists).

HIZB al-ISTIQLAL al-ʿARABĪ, Party of Arab Independence, a political party founded in 1919 in Damascus during the short-lived reign of Emir Faysal (subsequently King of Iraq) which extended from Syria into Palestine and Iraq. It developed from the revolutionary pan-Arab society *al-Fatat** which, having played a leading rôle in the Arab revolt during the first World War, dissolved itself after Faysal's entry in Damascus. The *Hizb al-Istiqlal al-ʿArabī* stood for the independence and union of all Arab countries. It rejected their partition into French and British zones of influence and the creation of a Jewish state in Palestine; and it opposed the institution of Mandates which was then under discussion at the Paris Peace Conference (1919). Embittered by the failure of their efforts, the 'Istiqlalists' or 'Independents' as they

CC-0. Agamnigam Digital Preservation Foundation,Chandigarh.

were commonly referred to, became the most radical group among the Syrian, Iraqi and Palestinian nationalists and counted among its members many of the prominent political leaders in Syria and Lebanon. In 1928 they formed the nucleus of the National Bloc* *(Kitlah al-Watanīyah)* which with interruptions during the second World War held office until March 1948 when its last government, headed by the Istiqlalist leader Khālid al-ʿAzm, was overthrown by Colonel Husnī al-Zaʿīm's coup d'état. After his deposition the *Hizb al-Istiqlal* supported for a few months together with the Arab Socialist Party *(Hisb al-Ishtirakīyah*)* and the People's Party *(Hizb al-Shaʿb*)* Colonel al-Shishakli's military régime (Dec. 1949-Feb. 1954) but then disappeared from the stage. In the first freely elected parliament (October 1954) it was again in the foreground, and in the coalition formed with the *Hizb al-Arabī al-Qaūmī** (Arab National Party or 'Nationalists') and the Party of Arab Socialist Renaissance* *(Ba'th Socialists)* the portfolios of Foreign Affairs and National Defence were held by Khālid alʿAzm. He was one of the principal artisans of the policy of Syro-Soviet approach in 1957, but since the Union of Syria with Egypt (1958) the Istiqlalists have ceased to exist as a political body.

HIZB al-LĀMARKAZIAH al-I'DĀRĪYAH al-ʿUTHMĀNĪ, the Ottoman Party of Decentralization, a political party founded in 1912 in Cairo by prominent persons of Arab intellectual life, Christian as well as Moslems, which had branches and affiliations in most Arab towns. Its object was a reform of the Turkish constitution and administration, which would permit the Arabs to develop their own cultural and political aims on the basis of self-government within the frame of the Ottoman Empire. Under the leadership of Rafīq bey al-ʿAzm the party built up a solid organization, and besides its open and official activity maintained close relations with the numerous, clandestine nationalist associations then flourishing throughout the Arab lands. It thus became one of the principal factors in the spread of the idea of nationalism among the Arabs. It disappeared in 1914 at the outbreak of the first World War when the Turkish authorities suppressed all political activity in the Arab provinces.

HIZB al-SHAʿB, People's Party, a nationalistic organization in Syria, of pan-Arab trends, founded in the 1920's. Its aims were the abolition of the French 'mandate', the establishment within its historic boundaries of a 'Syrian Republic' and the union of all Arab countries in a confederation of independent States. To the leading spirits belonged Moslems, Christians and Druzes from among the intellectual groups of the younger generation, many of whom later played a promiment part in the political life of Syria, such as ʿAbd al-Rahmān al-Shabandar, Fāris al-Khūrī, Saʿīd al-Ghāzī or Tufik Shamiyah. They stirred the general dissatisfaction with the French regime into a popular movement which at the end of 1925 broke out into a wide-spread rising that had its main centres in Damascus and the Jabal al-Durūz. After the suppression of the rebellion by French troops the party disintegrated, and its leaders had to go into exile. Some ten years later, on the con-

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

clusion of the long-drawn out French-Syrian negotiations they were allowed to return, whereupon some of them, with ʿAbd al-Rahmān al-Shabandar at their head formed a new political group of similarily radical leanings, the Popular Front *(Hay'ah al-Shaʿbīyah*)*.
In the course of the revival of Syrian party life upon the end of the second World War the *Hizb al-Shaʿb* was reconstituted in Aleppo on a right-wing programm intended to counteract the socialist and communist current gaining ground especially in North-Syria among the peasant and industrial workers. Under the leadership of Rushdī al-Kikhīa and Nazim Qudsī it formed the strongest opposition group in the Chamber of 1947 and gained a sweeping victory in the elections of November 1949. With Nazim Qudsī as Prime Minister and Rushdī al-Kikhīa as President of the Chamber it operated as the parliamentary expression of the officers' régime under Colonel Shishakli, (1949-54), and played an essential part in the elaboration of the short-lived constitution of 1950. In the following year (Dec. 1951) al-Shishakli dissolved the Parliament and soon afterwards the political parties, but in the elections of November 1954 after the overthrow of his dictatorship the *Hizb al-Shaʿb* emerged as the second strongest political force and Nazim Qudsī, again President of the Chamber, came forth as one of the candidates for the Presidency of the Republic. In the following two years, however, when it tried to counteract the leftist currents in Syria which were steadily gaining momentum, by a policy of close relationship with the conservative groups in Iraq, it rapidly lost popularity and finally was completely pushed in the background by the Party of Arab Socialist Renaissance* *(Ba'th* Socialists). At the time of Syria's union with Egypt (February 1958) the *Hizb al-Shaʿb* had practically lost all significance.

HIZB al-SŪRĪ al-QAŪMĪ, Syrian Popular Party usually referred to as P. P. S. (the initials of 'Parti Populaire Syrien', its designation in French), originally a clandestine organization in Lebanon which was one of the first movements against the French Mandate founded by Antūn Saʿādah, a Lebanese Christian brought up in South America. He came into the open in 1932 and from his headquarters in Beirut, following fascist and nazi patterns laid out a network of 'cells' and regimented in semi-military fashion a growing number of followers from among the younger generation, Moslem and Christian, in Lebanon and some Syrian towns. His objective was the amalgamation of the territories and peoples of Lebanon, Syria, Jordan and Palestine in a sovereign Republic of Greater Syria*, under a strong, if need be dictatorial government which would carry through the necessary social, economic and administrative reforms. The party was antagonized by the nationalists of the then predominating pan-Arab ideology in whose eyes its conception of nationhood was too narrow; by the patriots in the strictly Lebanese sense, for whom it was too wide; and by the groups of Moslem and Christian conservatives because of its laicizing tendencies. Its radical and aggresive methods of proselytizing brought it repeatedly into conflict with the law and resulted for Antūn Saʿādah in shorter or longer periods in prison. In 1938 under the menace of a

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

charge of high treason he left Lebanon, and after a short stay in Brazil went to Germany where he took a foremost part in the conduct of German war propaganda in the Arab countries. Upon the end of the hostilities he returned and resuscitated his party which thenceforth assumed a decidedly revolutionary character. In 1949 after an abortive attempt at stirring up a popular rising in Lebanon Antun Saʿādah was arrested - allegedly in Syria and turned over to the Lebanese authorities by the short-lived officers' government of Colonel al-Zaʿīm- court martialed and executed. His widow Juliette Saʿadāh took over the leadership, and the party continued its propaganda in Syria, at times outlawed and underground, then again in the open or silently tolerated, as it happened to suit the purposes of the quickly changing groups in power. Early 1955 when the communist and Nāsirite movements were gaining the upper hand in Syrian politics some 800 of its members were arrested and indicted of p olitical murder and subversive activities. Some of them were sentenced to death, others, including Juliette Saʿādah to long-term hard labour, but the party survived and moved back to Lebanon. Although not officially recognized it conducted in its paper *Saut Lubnān* (Voice of Lebanon) a vehement campaign against the Syro-Egyptian fusion into the United Arab Republic and sided with the pro-western orientated President of the Lebanese Republic, Camille Shamma' ūn, in the civil war which in May 1958 broke out between his partisans and the factions of Nāsirite sympathies.

HIZB al-WATANI, National Party, oldest political party in Egypt, founded 1905 by the nationalistic leader Mustafa Kāmil*, radically opposed to the British occupation and refusing all negotiations with Great Britain until the complete withdrawal of all British troops from Egyptian soil. Borne by Mustafa Kāmil's patriotic fervour the party rallied a great number of followers but after the end of the first World War began to decline and finally was represented in Parliament only by a very small number of deputies until like all other political parties it was dissolved in 1953 by the revolutionary government of General Naguib and Colonel 'Abd al-Nāsir.

HOSPITALITY, *diyāfah*, one of the most sacred duties prescribed by the Bedouin code of honour. No tribesman, down to this day, would ever hesitate to receive a stranger as his guest, to assist him in any difficulty and to stand on his side in any conflict without asking questions about right or wrong. Desert poetry, when glorifying a hero, extols in the first place his hospitality as the most outstanding of his virtues. Every Arab child knows the story of the warrior-poet Hātim al-Tā'ī* who slaughtered all his father's camels in order to provide a meal for some passers-by who had asked him for a place to rest in his camp; or of the Bedouin woman Fukayhah who with her life defended against her own kinsmen a brigand who had hidden in her tent and was thus to be considered as her guest. The saying '...more hospitable than the man who protected the locusts...' alludes to the well-known tale of the Arab who held his duties as a host so high that he even did not chase locusts from his field. Leaving aside, however, these and similar exag-

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

erations dear to the fabulizing popular mind, it has been pointed out by scientifically conducted studies on the nutritional conditions of Bedouin life that at periods of insufficient rainfall and the resulting serious decrease of livestock the laws of hospitality, by leading, as it were to a pooling of resources produce the effect of hidden reserves. It is still current etiquette with the Bedouins, as well as in the village, to give shelter even to complete strangers for three days without remuneration, although a courtiously offered present would generally be expected and after a series of refusals also accepted. Notables in the countryside whom their position or prestige obliges to extend their hospitality on a larger scale often maintain a special guest house *(madāfah)* open day and night to any traveller, with a meal and a mattress always ready and a large pot of coffe* kept warm on a brazier.

HŪD, legendary Islamic prophet, (Nabī Hūd), mentioned in the Koran (VII, 63-69; XI, 52-63; XXVI, 123-139) as having been God's messenger to the people of ʿĀd*, who, however, did not believe his words and perished. The alleged tomb of Nabī Hūd in the Wadi Hadramawt is still a highly venerated shrine.

HUDAYBIYAH al-, a valley near Makkah, known in the history of early Islam as the scene of the so-called 'Truce of al-Hudaybiyah', a pact concluded in 628 A.D. (sixth year of the Hijrah) between Muhammad and the Makkanese. At the end of this year the Prophet accompanied by some 1400 of his followers, only lightly armed, approached the city with the intention of performing the pilgrimage. They were met by a far superior number of Makkanese troops barring their way into the city. At this moment Muhammad displayed his diplomatic talent by inducing the leaders of Makkah to negotiate with him the terms of a truce. The discussions began at his camp in Hudaybiyah and were continued in Makkah by his emmisary ʿUthmān ibn-ʿAffān* (the later caliph); they led to an agreement that the Moslems should be permitted to enter Makkah the following year, but without arms. This was the first occasion on which the proud patricians of Makkah dealt on equal terms with Muhammad, at whom only a few years ago they had scoffed and had treated as an outcast. Henceforth an increasing number of influential men from the town and from among the tribes joined his ranks. Two years later the Prophet held a triumphal entry in Makkah.

HUDHAYL, a strong confederacy of North-Arabian tribes, which from their original pasture grounds in the area between Makkah and al-Madīnah migrated at an unknown period to their present abode around al-Tā'if. Their chief village Ra's al-Kura, in the mountain chain of the Jabal Kura, is situated amids a fertile well cultivated agricultural and cattle-raising region. Some Hudhayl clans settled in the neighbourhood of Makkah, where they trade in wheat and cattle. Several Arab chroniclers connect the Hudhayl with the famous Himyarite* warrior Tubbaʿ Asʿad Kāmil* whom, so the story goes, they

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

hypocritically tried to induce to plunder the sanctuary of the Kaʿbah* in order to draw upon him the wrath of the gods. But the plot was betrayed to the king and the instigators were behaeded. From oldest times the name of the Hudhayl has been distinguished in war as well as in the annals of poetry. A *diwān* of the Hudhaylite poems *(Ashʿāru al-Hudhayliyīn)*, collected in the IXth century by al-Sukkarī, has been preserved.

HUJR ibn- ʿADĪ, one of the first martyrs of the Shīʿite* sect (VIIth cent.). In the struggle for the caliphate between ʿAlī*, the Prophet's son-in-law, and Muʿāwiyah*, the first caliph of the Umayyad* dynasty, Hujr ibn-ʿAdī was a firm supporter of the ʿAlid cause and became one of the most active agitators in the revolutionnary, political and religious movement directed against the Umayyads, which centered in al-Kūfah and finally resulted in the formation of the Shīʿah creed. Taken prisoner after the fall of al-Kūfah, he was sent to Damascus, sentenced to death and executed.

HUNAYN ibn-ISHĀQ al-ʿIBĀDĪ, called Joannitius by the European authors of the Middle-Ages, translator and physician (809-873). He was born in al-Hīrah (Iraq), and a member of the ʿIbād* community (Christians of the Nestorian* sect). After having studied medicine in Baghdad he spent a long time in Anatolia, engaged in the collection of Greek manuscripts for the three sons of Mūsa ibn-Shākir* and acquired a thorough knowledge of Greek. Following his return to Baghdad he was appointed by Caliph al-Ma'mūn (813-833) to a leading position at the *Bayt al-Hikmah** (House of Wisdom), the official translating institute, and later became court physician under Caliph al-Mutawakkil (847-861), but subsequently devoted himself exclusively to translating. He is said to have worked with a staff of some ninety assistants and disciples, some of whom, as his son Ishāq and his nephew Hubaysh, themselves became noted translators. Through their indefatigable activity the Arabic scholarly world found the doors wide open to the philosophy and science of the Greek classics. In more than 200 versions, often passing through the intermediary stage of a Syriac translation, they included Plato's 'Republic', some of Aristotle's principal writings; the 'Materia Medica' of Dioscorides; the 'Aphorisms' of Hippocrates; and almost the whole of Galen's work. Thanks to Hunayn and his collaborators Galen's 'Anatomy', of which no first-hand Greek manuscripts have come down to us, survived in the Arabic version which served as the basis of the Latin texts in use throughout the Middle Ages on all medical schools of Europe. Whenever a work was available in several manuscripts, the different copies were carefully compared in order to produce as faithful a rendering as possible. Hunayn's contemporaries among the intellectual circles fully appreciated the value of his contributions to the advancement and widening of knowledge, then the ardent endeavour everywhere in the Arabic world of learning. Notwithstanding his scientific and organisational efforts required by his own and his group's considerable output, he still found the time for independent medical studies and for a number of books comprising

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

commentaries on Galen and manuals for students, the best-known of which is the *ʿAshra Maqālāt fi al-ʿAyn* (Ten Treatises on the Eye, translated into English by M. Meyerhof, Cairo 1928). He was one of the very few scholars of his time who refused to believe in the seriousness of the alchemistic experiments which were drawing into their spell most of the best minds of that age.

HUNTING SONGS, *tardīyāt*. The poets of the pagan and early Islamic periods used descriptions of hunting scenes to illustrate, sometimes in very vivid colours, the dangers of the desert, the courage and skill of the Bedouin tribesman and the hardships he had to face in making his livelihood. The *tardīyāt* of the heroic age follow a strictly conventional pattern as to their form, imagery and narration of the pursuit and killing of game, and were inserted in the structure of the classical ode *(qasīdah*)*. With the growing up in the VIIIth century of a court society for which hunting was no more a means of subsistence but a sport of the nobility, it became also for the poet a favourite motif which could be expected to win the applause of a refined audience and to bring the desired reward from the aristocratic patrons. Hunting songs henceforth developed as an independent genre of poetry, freed from the stereotyped rules of the ancient traditional model, and maintained this place in Arabic literature throughout the Middle-Ages.

HURAYRAH abu-, 'Father of the Kitten', one of the most devoted Companions* of the Prophet (ca. 597-675). His real name is not known, since his contemporaries were so deeply impressed by his love for cats that only his epithet has survived. After the Prophet's death for a short time governor of the province of Bahrain (present-day al-Hasa, the coastal stretch of the Arabian peninsula on the Persian Gulf), he soon retired to al-Madīnah where his talent as a narrator, his humour and extraordinary memory made him very popular. Of the innumerable anecdotes about Muhammad which abu-Hurayrah used to tell, the Science of Tradition of the Prophet *(hadīth)** accepted some 3000 as authentic. He died in al-Madīnah at a great age and became the subject of numerous legends.

HUSAYN al-, second son of Caliph ʿAlī* and Muhammad's daughter Fātimah* highly venerated by all Shīʿite* sects as a saint and martyr. After the death of his father (661 A.D.) and his elder brother al-Hasan*, the 'legitimists' who recognized only ʿAlī's descendants as the rightful successors to the caliphate and considered Caliph Muʿāwiyah* (661-80) as usurper, proclaimed al-Husayn their head.
For ten years, however, he remained in al-Madīnah and only after Muʿāwiyah's death, yielding to the pressure of the ʿAlid party, he came forth as pretender when Muʿāwiyah's son Yazīd was elected caliph. He set out for al-Kūfah to take the lead in an ʿAlid insurrection, but was forced to abandon his plan temporarily and withdrew to Makkah from where he sent his cousin Muslim ibn-ʿAqīl* back to al-Kūfah to prepare a second move. Encouraged by the optimistic reports of his emissary, al-Husayn attempted to return, but on his way was encircled in his

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

camp near Karbalā' (25 miles northwest of al-Kūfah and 60 miles southwest of Baghdad) by an Umayyad* detachement. In vain he waited for help from his adherents from al-Kūfah, whom the capture and execution of Muslim ibn-ʿAqil had completely disheartened. Al-Husayn refusing to surrender was killed (October 10, 680 A.D.) with a handful of followers. His head was sent to the caliph at Damascus, and his sister and son, who had accompanied him were captured. But the attackers obviously had acted without instruction; Caliph Yazīd showed deep regret over the tragic end of the Prophet's grandson, and treated the prisoners with all honours. They took al-Husayn's head back to Karbalā' and buried it there.

Al-Husayn's death fell on the tenth of the month of Muharram of the year 61 of the Hijrah (A.D. 680) and the Shīʿites commemorate it by a mourning ritual which extends over the first ten days of this month and culminates in a passion-play, called *ʿĀshūrā'* (from *al-ʿashirah* the tenth), which is celebrated in the holy city of al-Kāzimayn near Baghdad, and is followed forty days later by a second play in Karbalā', called the 'Return of the Head'. Down to this day there live in most Arab countries a number of families some of them by the name of al-Husaynī, claiming descent from the venerated martyr and generally accorded the honorary title *Sayyid** by the people without much questioning of the authenticity of their lineage.

HUSAYN ibn-NUMAYR al-SAKŪNĪ, al-, faithful lieutenant of the Umayyad* caliphs Muʿāwiyah* (661-680) and Yazīd I (680-683)*. He was second in command under Muslim ibn-ʿUqbah* in the expedition against the anti-caliph ʿAbdullāh ibn-al-Zubayr* in al-Madīnah. Following Muslim's death after the fall of the town he laid siege to Makkah where al-Zubayr had taken refuge, and rutthlessly shelled the holy place with his catapults. On this occasion the Kaʿbah* was burned down and the sacred black stone split into pieces. Upon the news of Caliph Yazīd's death Husayn ibn-Numayr stopped his attacks and offered al-Zubayr his allegiance under the condition that he would continue the Umayyad policy which had made Syria the centre of gravity in the caliphate, and would, too, take his residence in Damascus. Al-Zubayr refused since in his and his supporters' opinion the Holy City was the only place from where the Prophet's successor could govern the world of Islam in true obedience to the Prophet's will. Al-Husayn returned to Damascus, recognized Yazīd's son, the newly elected, but short-lived Muʿāwiyah II (683), whom he loyally served until his death in battle for the caliph's cause.

HUSN see CASTLES

HUTAY'A al-, i.e. the Dwarf, surname of the satirical poet Jarwal ibn-Aws (VIIth century). Notwithstanding the bad reputation amongst his contemporaries because of his cupidity and venality, his poetic talents were highly appreciated, and in the VIIth and VIIIth centuries he was one of the most recited poets. He himself was the *rāwī** (the Reciter) of his step-son, the poet Zuhayr ibn-abi-Sulma*.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

HUWAYTAT, a strong tribal group split into many sub-divisions, which occupies the region stretching from North-Arabia over the Sinai peninsula into southern Jordan. They are supposed to be descendants of the ancient Nabataeans*. Formerly known by their turbulent disposition and unruliness, they are now living preacefully as shepherds, date growers and traders, and belong to the faithful supporters of the dynasty.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

I

ʿIBĀD, servants (viz. of Christ), designation of the Christians living in al-Hīrah*, the capital of the Lakhmid* kingdom (IV-VIth cent.). They belonged to the Nestorian* sect, and formed the earliest known urban Christian society of Arab blood. The *ʿIbād* population was composed of a variety of groups which originally had come from different Mesopotamian, South-or North-Arabian tribes. In the course of time, forgetting their ancestral rivalries and feuds, they grew into a closely knit community founded on the common creed which - a rather exceptional case in the prevailing social pattern - proved stronger than the hold of the traditional tie of tribal and clan relationships *(ʿasabīyah*)*.

The ʿIbād enjoyed a particular prestige not only among the other, pagan and partly still semi-nomad inhabitants of al-Hīrah, but also far beyond the surrounding country. Reputed as clever artisans and reliable merchants, they travelled a great deal, even deep into Arabia, everywhere gladly received as the welcome intermediaries between the world of the desert and the world of the towns. These contacts broadened their own intellectual horizon and raised the level of their general education. Knowing the art of reading and writing, the *ʿIbād* spoke Arabic and wrote in Syriac - which they owed to the schools maintained by the clergy of their churches and monasteries, they produced also a highly cultivated élite which was the first to create an Arabic written literature. It was distinctly different from the Bedouin poetry, judging from the few examples of its best representative, the poet ʿAdī ibn-Zayd*, which have come down to us.

IBĀD ibn-, ʿABDULLĀH, theologian (VIIth cent.) emphasizing the purely spiritual aspects of the Khārijite* ideology but refuting its political radicalism and strongly condemning the sanguinary excesses in its wake. Following the Khārijite doctrine within these limits ibn-Ibād stood for the strict observance of the religious law and the moral code enjoined by the Koran. His teaching became the basic principle of one of the moderate Khārijite sects which has survived under the name of *Ibādīyah* or *Abādīyah (Ibādites*)*.

IBĀDITES or ABĀDITES, a Moslem sect named after its founder ʿAbdullāh ibn-Ibād* (end of the VIIth century). Founded in southern Iraq as one of the more moderate branches of the Khārijite* doctrine, it gained ground rapidly among some of the Berber tribes on the North-African coast, who saw in it, as in similar deviations from the orthodox dogma arising at this period, a means of resistance against the centralizing tendencies of the Arab rule. The Ibādites have still a number of followers in Tripolitania, Tunis and Algeria.

Around the middle of the eight century the Ibādite missionary ʿAbdul-

CC-0. Agamnigam Digital Archive Foundation, Chandigarh.

lāh ibn-Yahya, called Tālib al-Haqq (The Seeker after Right), setting out from Basrah, began preaching in Yemen and built up a kind of theocratic dominion over all south-west Arabia. But his ephemeral reign was crushed by an army sent against him by the Umayyad* calip Marwān II (744-50), and his adherents, ruthlessly persecuted, were killed without mercy as heretics. The descendants of the few who could escape into the secluded valleys of the Hadramawt have remained faithful to their creed down to this day.

About the same time Ibādite sectarians spread in the region of the present-day Sultanate of Muscat and ʿUmān*, and under their spiritual and secular leader, Imām Julanda ibn-Masʿūd, became strong enough to withstand henceforth all attempts of the central government to suppress them. In spite of various vicissitudes the Ibādite imāms succeeded in maintaining their power for some 900 years. To-day the sect is still predominant in the province of ʿUmān of the Sultanate of Muscat and ʿUmān, from where it was carried into Zanzibar.

Notwithstanding their wide dispersion the various Ibādite groups show a remarkable coherence. They do not mix or intermarry with other Moslems and have kept their doctrine and traditions unaltered. They are known for their puritanism, austerity and literal adherence to the *Sharīʿah*, the Islamic canonical law.

IBN-SAʿŪD see ʿABD al-ʿAZĪZ III ibn-SAʿŪD.

IBN SAUD DYNASTY, rulers of the Wahhābi* Kingdom of Saudi Arabia*. The first known ancestor of the family was Saʿūd ibn-Muhammad ibn-Muqarin (†1735), sheikh of one of the tribes of the large ʿAnazah* federation, with his seat in Darʿīyah, an oasis settlement in the Najd, reputed for its date groves and beautiful horses. In 1740 his son Muhammad ibn-Saʿūd (1735-1765) allied himself to ʿAbd al-Wahhāb*, the apostle of Wahhābism, embraced with his people the new doctrine and spread it among the neighbouring tribes which he soon brought under his sway. After his death the conquest was further extended in continuous warfare against the various Turkish pashas and hostile tribes. His son ʿAzīz (1765-1803) first pushed as far as al-Kuwait* (1788), then into Iraq, taking Karbalā' (1801), the holy city of the Shīʿites*, and desecrating the mausoleum of their great saint al-Husayn* finally forced his way into Makkah and Tā'if (1803). He was assassinated by Shīʿite zealots avenging the profanation of their sanctuary, and was succeeded by his son Saʿūd who (1803-1814) introduced Wahhabism in Makkah and reduced the Grand Sharīf to the position of a vassal. Having conquered Yanbo, Jiddah and al-Madīnah (1806), where the tombs of the Prophet, Fātimah*, abu-Bakr* and ʿUmar* were destroyed, Saʿūd turned northwards and invaded Syria. While his warriors could not overcome the resistance of the larger cities, they got a foothold everywhere in the countryside as far as Aleppo. In the meantime, however, the Turkish government, alarmed by the Wahhābi progress, entrusted Muhammad ʿAlī*, the governor of Egypt and the strongest military power in the Ottoman Empire, with subduing the rebellion. After an initial success at Badr* -

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

famous in the history of early Islam - Saʿūd lost al-Madīnah, Makkah and Tā'if to the Egyptians and withdrew to Darʿīyah where he soon afterwards died. His son ʿAbd Allāh (1814-1819), unable to halt the advance of a well organized Egyptian expedition under the command of Muhammad ʿAlī's son Ibrāhīm Pasha, lost one after the other of his strategic places, and cut off from the sea and deserted by most of the important tribal chieftains was offering peace. But his offer was rejected. He was enclosed in Darʿīyah and had to surrender and was taken to Constantinople and executed as a rebel. His brother tried in vain to recapture the city and suffered the same fate. Thus ends the first phase of the Saʿūdi reign.

The second phase opens when Turki (1820-1834), cousin of the two unfortunete brothers, succeeded in reviving the proselytizing élan of Wahhābism and seized the town of Riyadh in the Najd, which from that time on has remained the Saʿūdi capital. When he lost his life in a family quarrel his brother Faysal (1834-1838 and 1848-1865) continued his efforts but was captured by the troops of Muhammad ʿAlī and taken to Egypt. He escaped after a ten year imprisonment, and with the help of one of his officers ʿAbd Allāh ibn-Rashīd, re-established himself in Riyadh, firmly implanted Wahhābism in the Najd and finally expelled the last Egyptian civil and military officials from his territory and appointed ʿAbd Allāh ibn-Rashīd his governor in Hā'il - center of the strong Shammar tribe. Faysal's son ʿAbd Allāh (1865-1871 and 1877-1884) was dethroned by his younger brother Saʿūd, but after the latter's death returned for a second reign, lost his throne, this time to his vassals the ibn-Rashīd of Hā'il, and had to content himself with the governorship of Riyadh. Thus began a struggle for power between the two great families of Arab chieftains, the ibn-Rashīd and the ibn-Saʿūd, which was terminated only some forty years later through the clever policy of the later King ʿAbd al-ʿAzīz ibn-Saʿūd. For the time being, however, the ibn-Saʿūds were the losers. ʿAbd Allāh's brother ʿAbd al-Rahmān tried to reconquer his patrimony, but failed (1890) and after several years of wandering in the desert with his retenue and his young son ʿAbd al-ʿAzīz found refuge at the court of the Emirs of al-Kuwait*, while a third brother, Muhammad, was appointed governor of Riyadh. He was the last of the family to hold this function. When he died the Rashīds felt strong enough to replace the ibn-Saʿūds by a sheikh of their own tribal principality, the land of the Shammar. This was the end of the second phase in the history of the ibn-Saʿūd family. The thrid phase is the story of its renaissance under King ʿAbd al-ʿAzīz ibn-Saʿūd*, who created the Kingdom of Saudi Arabia*.

ʿIBRI ibn-al-, GREGORIUS abu-al-FARAJ, called Barhebraeus by his Latin translators, historian (1226-1286), the son of a converted Jewish physician in Malatya (Anatolia) who had fled before the Mongol invasion to Antioch. There Gregorius studied theology, later became bishop of the Jacobite* Church and finally its supreme head (Catholicos) in Persia. The extensive travelling which formed part of the obligations of his office gave him the opportunity of gaining a

CC-0. Agastya Digital Preservation Foundation, Chandigarh.

thorough knowledge of all kinds and classes of people and of their ways of living, which found vivid expression in his books.
He was the last author of real literary qualities to write in Syriac and left numerous theological, philosophical and poetical works. A place in Arabic literature is due to him on account of his *Ta'rīkh Mukhtasar al-Duwal* (Abridged History of Governments), part of which he himself translated into Arabic. It is a general history of the world from the creation down to his own day, giving a special place to the development of the Christian Church in the Occident and in the Orient. Ibn-al 'Ibri's work which was translated into several languages is still appreciated as a valuable source of information.

IBRĪQ, the commonly used household water vessel, a high-necked, bellied jug with a spout, made of a porous clay which permits easy evaporation and thus keeps the water cool also in the hot summer days. Drinking is done by pouring water into the mouth in a continuous stream without touching the spout with the lips.

'ĪD al-ADHĀ, the Moslem Feast of the Sacrifice, or *'Īd al-Kabīr* (The Great Feast) on the 10th month of *Dhū al-Hijjah** which concludes the rituals of the Makkah pilgrimage. Its essential religious act, enjoined in the Koran *(sūrah* XXII, 33-38) is the immolation by each pilgrim of a sheep in the valley of Mina near Makkah. This offering of animals in sacrifice already formed part of the ceremonial performed in pagan times at the sanctuary of Makkah. Islamic tradition, however, generally holds that it commemorates Abraham's readiness to offer the life of his son to God - the son was, it is said, Ishmael, not Isaac - and the substitution by God of a sheep for the youth. Although the sacrifice is obligatory only for the pilgrims, it became customary throughout the Moslem world - and still is a rigorously observed practice in conservative circles - that everybody who can afford it, in town as well as in the country, buys a young sheep a few months in advance which he fattens for sacrificing at the feast. The killing, skinning and cutting up of the sheep in the morning hours is a characteristic street scene in the Moslem quarters of every Arab town. The greater part of the sacrificed animals is distributed among the poor, the rest constitutes the festive meal of the family.

'ĪD al-FITR, the Moslem Feast of the Fast-Breaking at the end of the month of *Ramadān*. It is also called *'Īd al-Saghīr*, (the Minor Feast), as distinguished from the *'Īd al-Kabīr**, (the Great Feast, at the end of the pilgrimage to Makkah); or *'Īd al-Sadaqah**, the Feast of Alms. It begins as soon as the rising of the new moon, which marks the end of Ramadān and beginning of the month of *Shawwāl*, is reported by two reliable witnesses, and lasts four days. Its deeper idea is to distribute food, clothing and alms in money to the poor, and to offer prayers for the remission of sins, the preservation of health or the recovery from illness, for abundance of rain and a plentiful harvest. On one of the four days the families - chiefly the women - visit the tombs of relatives or friends, where they deposit branches and myrtles or palm leaves.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

The worldly aspect of the feast is a general rejoicing in the streets, conventional visiting and well-wishing; and official receptions given by the head of the State and the leading officials in the provinces. Among the wealthy as well as among the people of modest means, it is customary to provide the family with new clothing for the feast and, whenever possible, to reserve for this occasion all major purchases for the household. The animation in the streets during the preceding days, the shops full of customers, the preparations made by the trade for this general wave of buying, and its economic significance makes this feast comparable in many respects to Christmas.

ʿIDDAH, literally meaning 'number', as a term of Moslem matrimonial law denoting the waiting periods for widows (four months and ten days) and divorced women (three months) who want to remarry. In cases of pregnancy the period is extended until the birth of the child (Koran, *sūrah* II, 234; LXV, 4).

IDRĪS, mentioned in the Koran *(sūrah* XIX, 57; XXI, 85) as one of the Prophets, the subject of much speculation by the commentators of the sacred text, and the hero of numerous legends and popular tales. He is said to have been initiated in the Divine Mysteries, and to have acquired superhuman knowledge and ability. Thus he became the founder of all human culture and civilization: he was the first who mastered the art of writing and calculating; he invented sewing and taught men to wear clothes instead of animal skins. His piety, it is told, roused the admiration even of the angels and was rewarded by God with his resurrection from death. Some commentators of the Koran identify him with the patriarch Enoch, or the prophet Elijah (Iliya); others, non-Moslems, with Ormuzd, the Zoroastrian embodiment of the good principle; still others, with the Greco-Egyptian god Hermes Trismegistus (the Thrice-Great) originator of art, magic and religion. The place which the mysterious figure of Idrīs occupies in the minds of the people, and certain traits in the legends of his death and resurrection, and their relation with the rising and setting of the sun, have led to the conclusion that he perpetuates a deep-rooted mythical remembrance of an ancient semitic sun-god.

IDRĪSIDS, of ʿASĪR, a family who at the beginning of this century ruled over the highland region of ʿAsīr (on the Arabian coast of the Red Sea between the Najd and Yemen), originally a district under a loose Turkish sovereignty, now a province of the Saudi Arabian Kingdom*. The first of the family was Sayyid Ahmad al-Idrīsī, a descendant of the Idrīsid dynasty of Morocco (VIIIth to Xth cent.), who in 1825 left Morocco for Makkah. He was highly respected for his piety and theological knowledge, and attracted numerous disciples. From their ranks grew up the *Khadirīyah Idrīsīyah*, a religious brotherhood of strictly puritan observance. One of their members, Sayyid Muhammad al-Sanūsī, founded the *Sanūsīyah* fraternity in northern Africa. Ahmad al-Idrīsī later left Makkah and settled in ʿAsīr, where his is still venerated as a saint.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

His descendants gained great influence among the warlike and primitive mountain tribes, and at the same time considerable wealth. One of them Sayyid Muhammad ʿAlī al-Idrīsī, who had acquired also a certain theological prestige among the learned circles at the Azhar* academy in Cairo. revolted in 1909 aginst the Turks in alliance with Imām Yahya of Yemen*. He was beaten, but with Italian help during the Italo Turkish war in 1911/12 made himself practically independent ruler of ʿAsīr. After Turkey's entry into the war against the Allies in 1915 he was officially recognized by Great Britain and under the protection of British vessels occupied also a region along the coast of Yemen which was fighting on the Turkish side. At his death in 1923 he was succeeded by his son Hasan ʿAlī al-Idrīsī who proved, however, incapable of holding down the rivalries among the members of his own family and the hostilities of their partisans within the tribes. In these disturbances Saudi Arabia and Yemen, both coveting the possession of this area because of its strategic position, found a welcome pretext for interference, each one taking to himself the rôle of defender of one of the parties in conflict. While Imām Yahya could lay his hand on the port of Hudaida evacuated by the British forces after a temporary occupation, King ʿAbd al-ʿAzīz-ibn Saʿūd obtained a treaty arrangement much after the pattern established by Great Britain in the Aden Protectorate*. On Hasan ʿAlī's death he declared the annexation of ʿAsīr, which after a short, unsuccessful war was recognized by Yemen in the peace treaty of Tā'if in 1934.

ʿIFRĪT, a class of giant, malignant demons, or genii* *(jinn)* of Arab mythology, mentioned also in the Koran *(sūrah* XXVII, 39).

IFTĀR, breaking, an Islamic religious term which denotes the interruption or breaking at sunset of the ritual fast during the month of *Ramadān**. In the towns a canon shot marks the last sunray disappearing below the horizon and the end of the fasting hours. It is customary in all Arab countries for the head of the State - even if himself a Christian, as in Lebanon - and the high dignitaries to invite on one or two evenings the prominent Moslems to a ceremonial dinner.

IJMĀʿ, (collecting or assembling), a term of Islamic jurisprudence, denoting the consensus of opinion among the doctors of law on a given question of canonical law. This common consent may be expressed in words as well as in unanimity of practice, or even by tacit agreement and non-interference over a certain period. *Ijmāʿ*, the third of the four fundamentals *(usūl)* of Islamic jurisprudence - the first being the Koran, the second *hadīth** (Tradition of the Prophet), the fourth *qiyās* (Logical Reasoning) - is based on the concept that the Moslem community represented by its most pious and learned men could not have for any length of time unanimiously professed a belief,or acted in a way, which would not be in accord with the will of God. While a number of disputed questions were solved on the ground of this rule, it was also a source of doctrinal dissension, heterodoxy and sectarian strife. According to some authors the principle of *ijmāʿ* might still offer means for

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

introducing, or at least validating reforms even of far-reaching significance. In the *Shīᶜah** creed *ijmāᶜ* is not recognized; Wahhābism*, although an orthodox Sunnite* doctrine, admits it only as far as it remains restricted to the Companions* of the Prophet.

IJTIHĀD, (lit. steady effort, systematic work), term of Moslem jurisprudence, meaning the exercise of personal reasoning and private judgement *(raᵓy)* in questions of canon law not expressly provided for in the Koran or *hadīth** (Tradition of the Prophet). The privilege of this kind of scholarly juridico-theological work has been at all times limited to a very small number of jurists, the so-called *mujtahidūn**, but different concepts prevailed and still prevail with regard to the required qualifications.
According to the opinion of the Rector of al-Azhar*, the highly reputed theological academy in Cairo, which was published by the Egyptian press in June 1955 in the form of an interview, the exercize of *ijtihād* supposes 'study, inquiry, wide scholarly erudition, understanding, patience and perseverance, purity of intent, versatility, and absence of arrogance and pretenses.'

IKHĀ' al-, al-ᶜĀRABĪ al-ᶜUTHMĀNĪ, Ottoman-Arab Fraternity, a society founded in 1908 by a leading group of the Arab colony in Constantinople, under the impression of the new constitution promulgated by Sultan ᶜAbdul Hamīd II as a consequence of the Young-Turkish revolution. The purpose of the society was to raise the economic and cultural level of the Arab population, in full equality with the other nations in the Ottoman Empire, all of them without distinction of race or religion, united in patriotism and loyalty to the Sultan. The society spread rapidly all over the Arab provinces established numerous branches and published its own newspaper directed by Shafīq bey al-Muayad, member of a family of Damascene notables. Soon, however, the pan-Turkish chauvinism of the Young-Turks swept away the official declarations of ethnical fraternization and the society was closed after eight months of existence. Disappointed and embittered the Arab patriots henceforth moved along the lines of an increasingly radical nationalism, gliding gradually into decidedly revolutionary channels.

IKHWĀN, 'Brethren', the name of Wahhābi* fraternities founded around 1912 in the Najd by ᶜAbd al-ᶜAzīz ibn-Saᶜūd*, then Emir of the Najd and *Imām* of the Wahhābi sect, later King of Saudi Arabia*. His purpose was to transform the nomads into agricultural colonists by settling groups of Bedouins on sites of cultivable soil in the desert. Based on strictly Wahhābi principles each settlement was composed, whenever possible, of members selected from different tribes. Thus it was hoped, on the one hand, to increase the surface of land under cultivation, and, on the other hand, to loosen and gradually break up the tribal allegiances, and to create the nuclei for a system of public administration. At the same time the *Ikhwān* villages were to serve as recruiting centres for a kind of militia, easier to mobilize and keep under control than the undisciplined tribal warriors and the fickle petty

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

chieftains. The first of the *Ikhwān* settlements was Artawīyah, half-way between Riyadh and al-Kuwait*, which grew rapidly to a population of some 10.000. Others soon followed. In the struggle for supremacy in Arabia, which at that time was entering a decisive phase, they were a primary factor in ʿAbd al-ʿAzīz' final success. In later years, the installation of wireless connection and the introduction of motorized transportation still further increased the efficiency of this religio-military organization. In many cases, however, these most conservative elements of the Wahhābi sect proved to be a source of considerable difficulties in the course of the King's efforts at adapting certain antiquated social or economic institutions to modern requirements. Their obstinate, often fanatical resistance to any change finally led to a policy of tuning down their rôle in public life. Yet it seems that after King ʿAbd al-ʿAzīz' death (November 1953) and in particular since the infiltration of communistic ideologies has become a matter of growingly serious concern for the Arab governments, the *Ikhwān* movement is given again a place more in the foreground as an anti-dote against subversive tendencies.

IKHWĀN al-MUSLIMĪN see MOSLEM BROTHERHOOD.

IKHWĀN al-SAFĀ' see BRETHREN OF PURITY.

IKSHĪD, al-, MUHAMMAD ibn-TUGHJ, the founder (935-946) of a dynasty of virtually independent rulers of Egypt (935-969) under the ʿAbbāsid* caliphs. His grandfather was a military slave from Farghānah (the territory between the upper Oxus and Jaxartes rivers) in the caliph's bodyguard who had worked his way up to a commanding position. Also his father held a high rank in the army. Having shown on several occasions high soldierly skill and organisatory talent Muhammad ibn-Tughj was sent to Egypt with the task to stem the dangerously expansive forces of the Fātimid* leaders who from their capital al-Mahdīyah (near Qayrawān on the Tunisian coast) were pushing westwards with increasing vigour. Within two years he built up his position to almost viceroyal power, and to legitimize the authority he exercized, in fact requested and in 937 obtained the title *al-Ikshīd* (King of Kings) which the rulers of his homeland had borne before the Arab conquest*. It gave their name in history - the Ikshīdids - to him and his descendants.

Having consolidated the ever doubtful loyalty of the most influential of his feudal lords partly in open battle, partly by marriage relations, he extended his domain first over Palestine, then over Syria. Northern Syria with Aleppo, Hamāh and Homs was shortly afterwards given over to the Hamdānid* princes of Mosul who recognized, however, in return for a nominal tribute the Ikshīdid title to the possession of southern Syria and Damascus.

Muhammad al-Ikshīd's succession fell in name to his two sons, abu-al-Qāsim Unūjūr ibn-al-Ikshīd and ʿAlī ibn-al-Ikshīd, but the actual power lay in the hands of their former tutor, the Abyssinian eunuch abu-al-Misk Kāfūr*, who after their death was also officially appointed

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

governor (966-68). Upon his death Muhammad al-Ikshīd's grandson abu al-Fawāris Ahmad attempted in vain to defend his heritage against the advancing Fātimids; in the following year the Fātimid general al-Jawhar* held triumphal entry into al-Fustāt (Old Cairo) and occupied Egypt.

ILLUMINATIONS The desire to embellish the painstakingly calligraphed manuscripts of the Koran seems to have given rise around the VIIIth and IXth centuries in such cultural centres as Basrah, al-Kūfah and Baghdad to an art of book illumination which, judging from the remarks of contemporary authors, awoke general admiration. No work of this time has come down to us. The earliest specimens preserved are beautifully calligraphed and decorated Egyptian Korans of the XIIIth and XIVth centuries made for the luxury-loving Mameluke* sultans. The kaleidoscopic profusion of multicoloured geometrical designs and gold rosettes of the framing and bands which ornament their pages show the technical skill and artistic imagination attained by these Arab illuminators at the end of the Middle-Ages.
Of approximately the same period are also the extant pictorial illustrations decorating Arabic manuscripts in the form of miniature paintings. The origin of this branch of graphic art is probably to be traced back to Nestorian* or Jacobite* groups or schools of painters from Persia and Turkestan, attracted to Baghdad by the splendid court life of the first ʿAbbāsids*, and subsequently at the time of the Fātimid* caliphs also to Cairo, the residence of not less munificient patrons of artists. Nothing of this production has remained except some lists and descriptions contained in the writings of later historians. When Arab illuminators began to turn to miniature painting is not known. The first Arabic manuscripts illuminated by Arab miniaturists in existence are a translation of Dioscorides' Materia Medica and Harīrī's* *Maqamāt*, signed and dated, the former by ʿAbdullāh ibn-al-Fadl (1222), the later by Yahya ibn-Mahmūd (1237). From this time on more illustrated works have been preserved mostly stories and collections of fables such as the *Maqamāt* and *Kalīlah wa Dimnah**. These Arab miniaturists had already evolved a distinctive note of their own whose main features are the realistic conception and observation of details in the disposition of the groups and the treatment of the figures, and on the other hand the ornamental development of the animal and plant motifs. Yet they never freed themselves from the ideas and characteristics proper to the mural paintings in the monasteries and churches of their Nestorian and Jacobite teachers, and certainly rank behind the Persian and Indian masters of miniature art.

ʿILM al-NASAB see GENEALOGY

IMAGES Arab art, although inspired and influenced by a variety of non-Islamic traditions and conceptions has primarily been dominated by the thesis maintained by a number of theologians and readily accepted by the public that the respresentation of human beings or animals meant a blasphemious infringement upon God's creative

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

sovereignty. As a corroboration were adduced sayings ascribed to the Prophet of the kind that the angels would not visit a house containing such images or that those who produced them would incur the most severe punishment on the Day of Judgment. Whether or not authentic, these references to the authority of Muhammad reflect the efforts of eradicating in the mind of the people anything apt to recall past idolatrous practices of symbolizing the power of a deity by a superhuman male figure, a lion, a horse or an eagle. None of these early sculptures have been preserved, but judging from the descriptions which were transmitted, the taste for somewhat refined plastic or pictorial art was still absent at those times. It developed only later, under the impulse of the highly evolved civilizations with which the conquest* of their empire brought the Arabs into contact, but then sought expression in forms divested of the illusion of life, dissolved in geometrical or fanciful flower and leaf designs and the capricious lines of the arabesque*. While images were never allowed in the mosque or on objects somehow connected with religious use there were always wordly-minded caliphs and princes fond of decorating their residences with paintings from which neither animals nor the human body were banned. The well preserved frescoes on the walls of Umayyad* desert castles* and pleasure seats evidence the predilection of their royal builders and the court society for portraits, allegoric figures, hunting and dancing scenes and even nudes. Similar mural paintings were chosen by some ʿAbbāsid* rulers for their palaces in Baghdad and Sāmarra. The artists were presumably Christians as suggested by the technique and style related to the religious art of the Nestorians* and Jacobites*. Another transgression of the Arab code of art instituted by the theological traditions appears around the tenth century in the miniatures of the illuminated manuscripts, but here too the offenders had the excuse that these precious pieces were accesible only to a small number of amateurs who kept them in the privacy of their homes far from the eyes of the crowd. Sculptured figures enjoyed apparently little favour, but coins with the heads of rulers - though they were hardly portraits - came occasionally into circulation.

Whereas many a work of art which has come down to us bears traces of mutilations suffered in the course of zealot outbreaks against a supposed violation of a religious proscription, there has since the turn of the century a complete change taken place in the general attitude towards images, in particular portrayal. Photography, which at its first appearance in the ʿeighties of the last century still met with sharp resistence from the conservative quarters, is now as much in favour with the Arabs as everywhere else. There is hardly a sitting room in an average Arab home without large-size photographs of the male family members - although not of the females, whose pictures very few Moslems will show outside circles of the nearest relatives. Shopkeepers exhibit their own photograph in a conspicious place and on festive occasions hang it up proudly, surrounded with paper garlands and green branches, over the entrance in the street. In all Arab countries passports and other official identity papers are provided with the photos of the bearers, and in most of them the postage stamps show the portrait

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

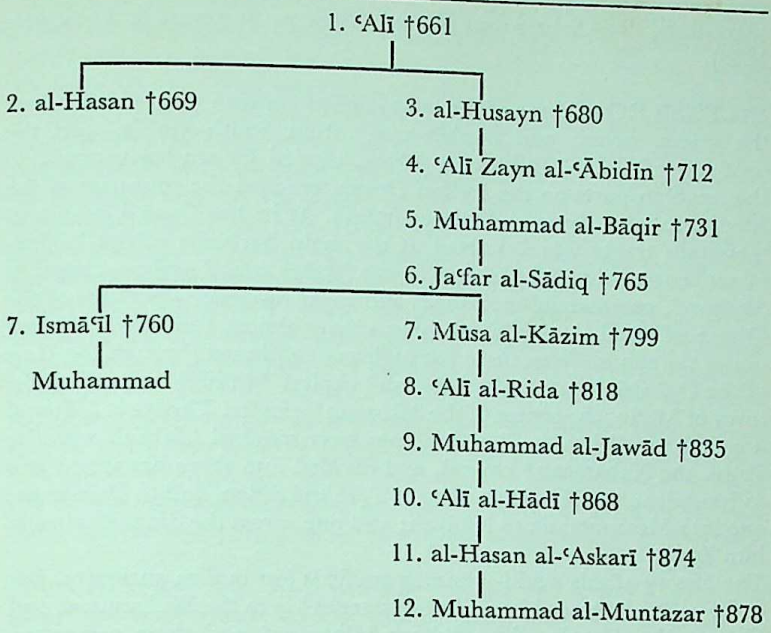
of the head of the state. The reluctance against putting dolls or toys in the shape of animals into the hands of children persisted somewhat longer, but by now they have at least in the towns found their way into almost every home.

IMĀM, one who leads the caravan (from *amma*, to procede), and hence figuratively a moral guide, a model, in which sense it is used in the Koran *(sūrah* II, 118; XVII, 74; XX, 75 etc.). At present it commonly pesignates in the Sunnite* creed the leader of the congregation in prayer. The first *imām* was the Prophet, and after him this function was initially performed by his successors, the caliphs. With the expansion of the empire, however, they had to delegate it to the governors of the provinces and other officials for their respective territories. Finally a nomination to a higher office became valid in the eyes of the people only after they had seen its holder lead them in prayer. Yet the concept of the caliph as the supreme spiritual leader retained its force also after his secular power had vanished, and found its reflection in the reference to the Pope as the *imām al-bīʿah* al-*masīhīyah* (Leader of the Christian Church), which came into use in the Spanish Christian kingdoms during the Arab era. To-day any pious Moslem may function as *imām* regardless of his regular occupation. He must be conversant with the ritual, but has no sacerdotal character. At prayer the worshippers stand behind him in parallel rows and follow his movements.

In the *Shīʿah* doctrine the term covers a different notion. After Muhammad's death certain sections of the community held that his leadership mission had been passed on by divine will to the husband of his only surviving child, Fātimah*, the fourth caliph ʿAlī* (656-661), the first three caliphs, abu-Bakr*, ʿUmar* and ʿUthmān*, being considered usurpers. This heterodox opinion soon gave rise to a split into a number of different sects. To some of them the *imām* was the sole faultless and infallible leader, an offspring of ʿAlī, whom they had to choose with the help of God from among the members of the ʿAlid family. This is the Zaydite* doctrine, down to this day the state religion of Yemen where the *imām* is the sovereign of the country. Others believed the imamate to have been transmitted in a sacred chain to a line of direct descendants, ending for some with the twelfth *imām* - the so-called Twelvers* *(ithnā ʿasharīyah)*, to-day the majority of the *Shīʿah* communities - and for others with the seventh, Ismāʿīl, the so-called Seveners* *(sabʿīyah)* or Ismāʿīlites*, to-day still in existence although in a modified form. For both, the last 'visible' *Imām* has never died, but after a mysterious, temporary disappearance *(al-imām al-mastūr*, The Hidden Imām) will reappear at the right moment as the Mahdi*, the Divinely Guided One.

This difference in the conception of the *imām* constitutes the main distinction between the Sunnite and the *Shīʿite* creeds. The twelve *imāms* are:

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.



IMĀMĪYAH see TWELVERS

IMRU' al-QAYS, Man of Qays (an ancient Arabian goddess), with his real name Huduj ibn-Hujr, a pre-Islamic poet (VIth cent.). He was descended from the tribe of the Royal Kindah*, which allegedly ended with his father Hujr. Imru' al-Qays, called by his biographers the King Errant *(al-Malik al-Dillīl)* led a wandering life full of excitement and adventure, but in the many stories whose hero the poet has become, truth and legend are indistinguishably mixed. He seems to have been separated at an early age from his family. His father, so it is related, disapproving of his premature love affairs repudiated him or, according to another version, handed him over to a servant to be killed, but the man killed a gazelle instead and brought the eyes of the animal back as proof of the fulfillment of the order. When Hujr was killed in a revolt of his tribesmen it fell upon Imru' to avenge his father's death. Seeking help against the rebels he set out for Constantinople where Emperor Justinian placed a body of troops under his command. On his way home he died in Ankara allegedly from a poisoned robe sent to him as a gift of honour by the emperor whom he had deadly offended by the seduction of an imperial princess. His genius and poetic art have been lavishly praised at all time by the Arabs but are universally recognized also by European critics. One of his *qasīdah*'s is included in the *Muʾallaqāt**, the famous collection of the 'Seven Golden Odes', and was translated into Latin and several European languages; but he was certainly not the inventor of this form of poetry as some of his biographers believe him to be. *(*'The Seven Golden Odes of Pagan Arabia', Blunt, London 1903; 'Le Diwan d'Amro'l Kais, de Slane, Paris 1837;

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

'Amrilkais, der Dichter und König', Rückert, Stuttgart & Tübingen, 1843).

INCENSE ROAD, one of the most ancient caravan routes over which the spices, myrrh and frankincense* from South-Arabia, and the products of China, India and Africa, carried by sea-borne trade to the Arabian ports on the Indian Ocean, reached the countries of the Mediterranean, Syria and Mesopotamia. At its head was a system of mountain tracks which started at the main harbours of the Hadramawt* coast, skirted the incense forests further inland and converged at Shabwa*, commercial metropolis and royal residence - perhaps of the Queen of 'Sheba' of biblical fame - now almost completely buried under the sands. From there the highway continued through the land of the Qatabānians* to the Sabaean* capital Ma'rib* and led to the town of Maʿīn, the center of the Minaean* empire. Thence it followed a course parallel to the Red Sea, may have touched Makkah, went by Petra, the Nabataean* capital, and divided into three branches: one to Jerusalem, the Phenician ports of Tyre and Sidon, and to Damascus; one into Mesopotamia to Niniveh; and one across the Sinai Peninsula into Egypt.
The history of this world-spanning traffic is lost in dim antiquity. But as far as can be traced back, its life arteries lay in the Hadramawt and Yemen, the domain of the Sabaeo-Minaeans* and their successors, the people of Himyar* who controlled the production and sale of the valuable frankincense. The exploitation of the highly profitable monopoly required a complex administrative, military and fiscal machinery. Yet as long as not more of the incisions, drawings - rows of date palms, camels and horses - and inscriptions on rocks become accessible for systematic exploration, our knowledge as to its working remains limited to the information, often rather fanciful, collected by Greek, Roman and Arab travellers of later periods. It seems, however, very probable that there existed strict rules which governed the cultivation of the frankincense trees, the processing of the resin, the use of the highroad by the caravans and their passage through the towns. A chain of fortified stations and outposts provided security; cisterns and storehouses along the road supplied water and food; in the precincts of the numerous temples and sanctuaries the merchants found lodgings recreation and opportunity for business; and detailed tariffs prescribed the taxes which were levied by the scribes of the kings and regulated the amount and kind of the offerings in honour of the god which were collected by the priests.
With the progress of nautical knowledge and the development of the Roman mercantile fleet which gradually made its entry in the Red Sea and Indian Ocean, the monopoly of the Arabian land route was broken and the age-old source of South-Arabian wealth dried up.

'INDEPENDENTS' see HIZB al-ISTIQLAL al-'ARABĪ

INFANTICIDE, to bury alive new-born, particularly female infants was a practice which the pagan Arabs had in common with a number

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

of other ancient semitic peoples. None of the various hypotheses as to its original meaning has been found fully satisfactory; the most widely accepted interpretation sees in it a gift to a god or a demon to avert his hostility or secure his favour. The Arabs at the time of Muhammad were satisfied with the explanation that the birth of a daughter was felt as a two-fold misfortune befalling the family: the danger, always present in the incessant feuds of the desert, of her abduction or capture by the enemy - a most serious stain on the tribal honour; and the increase of people for whom food had to be found - a heavy burden for the poor tribesman, particularly critical in periods of drought.
The Koran *(sūrah* XVI, 59-61) contains a graphic description of the Bedouins' attitude toward new-born girls '...they desire them not.. for when the birth of a daughter is announced to any of them, dark shadows settle on his face, and he is sad; he hideth himself from people because of the ill tiding - shall he keep the child with disgrace or bury it in the dust? - Are not their judgments wrong?...' In two other passages infanticide is rigorously condemned. Thus *(sūrah* XVII, 33): 'Kill not your children for fear of want; for them and for you will We provide. Verily, the killing them is a great wickedness.' And further *(sūrah* LXXXI, 8-9 and 26): '.....And when the female infant that had been buried alive shall be asked (on the day of the Last Judgement) for what crime she was put to death... whither then are ye going?.....'

IN SHĀ'ALLĀH, 'if it should please God', a phrase, in the terminology of Islamic theology called the *istisnā'*, which is taken from the Koran, *sūrah* XVIII, 23: 'Say not thou of a thing: 'I will surely do it to-morrow' without 'if God will'.....'. It occurs repeatedly in everyday conversation among Moslems as well as non-Moslems (compare also James IV 13-15: '....for ye ought to say 'If the Lord will...'). The speaker wants to emphasize, even in trivial matters, his care not to let the execution of a decision, the fulfillment of a promise or the realization of a plan appear as lying within his own powers. Implied, however, is the hope that by the grace of God the materialization of his intention would become possible, so that the use of the pious formula corresponds to the expression of a wish and is confined to subjects and events believed to be desirable.

'IQĀL see AGĀL

IRAQ, *al-Irāq* - presumably a Pahlawi loanword - covers an area of 175.000 square miles half of which is desert, steppe, marshland or shrubby hills, and is bounded by Turkey, Iran, the Persian Gulf and al-Kuwait*, whereas a theoretical line across the Syrian and Arabian Deserts marks the frontiers with Syria*, Jordan* and Saudi Arabia* without barring seasonal migrations of the Bedouin tribes with their camels and herds of sheep. A 2.000 square-mile zone of good grazing ground between Iraq, Saudi Arabia and al-Kuwait was by common agreement declared no-man's land so as to prevent tribal disputes from degenerating into political conflicts. The population, in 1930 estimated

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

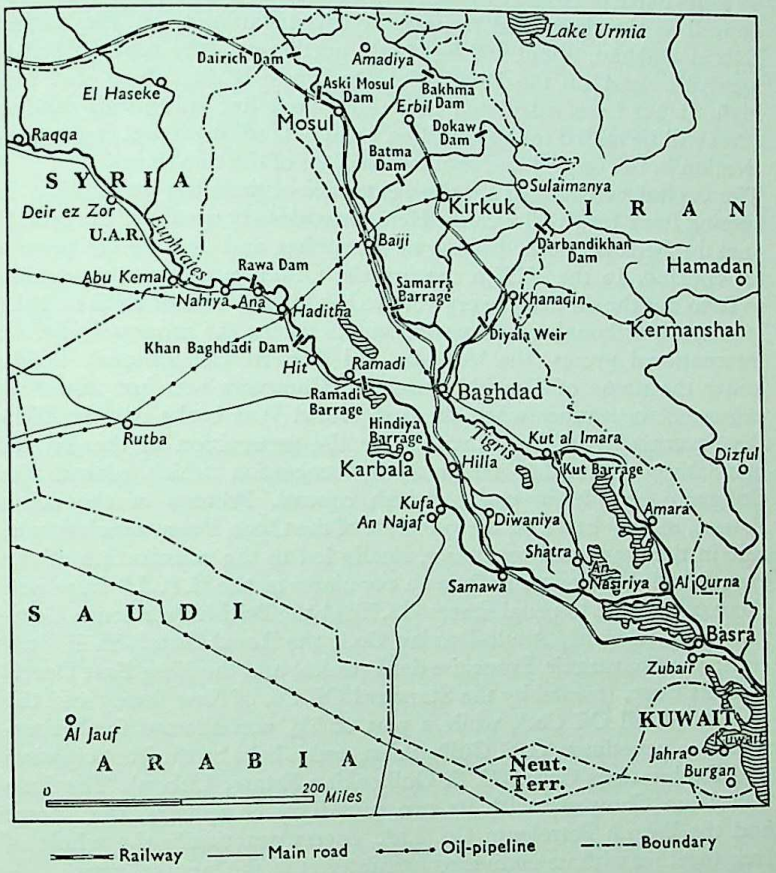
at a little under three million, increased to nearly five million in 1957, with the greater half constituted by the mass of the peasantry and approximately one fifth living in the larger towns (Baghdad 490.000, Mosul 210.000, Basrah 100.000, Kirkuk 75.000, and the three Holy Cities of Karbalā', Najaf and Kāzimayn 50,000 each), another fifth of semi-nomads and a quarter of a million of truly nomadic Bedouins. About four fifths are Arabs, but mixed, except the pastoral tribes, with different racial strains; the others are Kurds (15%), Turcomans and Persians. The overwhelming majority (90%) are Moslems with a slight preponderance of Shīʿites* over Sunnites*; the rest is split among various Christian denominations, especially Nestorians*, Jacobites*, Syriacs* and Chaldeans*, and small groups of Mandaeans* and Yazīdis while the Jewish community, formerly some 120.000 strong, has almost completely emigrated.

South-eastwards from the hills in the North to the Persian Gulf, between the Euphrates and Tigris, until they merge above Basrah at Qurnah, the legendary site of the Garden of Eden, in the stream of the Shatt al-ʿArab, stretches Mesopotamia, the 'Land between the Rivers'. In its northern half, called *al-Jazīrah* (The Island), most of it is uncultivable gypsum soil; but the southern half, *al-Sawād* (The Black Land), is a fertile, alluvial plain where Baghdad arose and al-Kūfah flourished. From the dawn of history the twin rivers have here, like the Nile in Egypt, been the source of all life and civilization. Since Babylonian days traverse canals have connected them across the plain where they spread their fructifying waters through numerous branch canals. At the time of the Arab conquest* most of them were silted, but cleared or re-dug by the first ʿAbbāsid* caliphs and made the *Sawād* according to contemporary Arab geographers to the granary of the caliphate. They have since disappeared but become visible again in aerial surveys and are now being re-opened. Lagoons, mud-banks and swampy islands between a network of creeks cover the upper Shatt al-ʿArab country, the home-land of the 'Marsh Arabs', once dreaded pirates, now peaceful rice-growers and breeders of water-buffaloes.

Unlike the Nile, however, the two Mesopotamian rivers flow in beds several feet above the plain, so that in spring, when the snow melts in their catchment area in the Anatolian mountains and the discharge increases about tenfold, they are likely to break their banks and then pour devastating masses of water out on wide expanses of the flat, lower-lying land, sometimes combining in one large, single lake in the fields south of Baghdad and menacing Baghdad itself with inundation. At the same time they may considerably alter their courses as they have frequently done in the past, destroying or at least seriously impairing the irrigation arrangement, and leaving behind large tracts of swamps. Hydrological studies of this river system were started around 1910, at first only from an irrigation point of view with the aim of bringing more cultivable land under actual cultivation, but soon it appeared that greater urgency would have to be accorded to the prevention of floods. Since then a series of works has gradually been undertaken and is nearing completion, which control the flow of the rivers by barrages raising their level in their upper reaches, and by reservoirs

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

IRAQ AND KUWAIT



CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

which store the seasonal excess water and in the dry months feeds a ramification of irrigation canals. An additional drainage system is to prevent the soil from becoming saline. There are, or soon will be in operation on the Euphrates the complex installations of the Hindīyah Barrage - the first dam built 1911-1913 - and Habbanīyah-Lake Storage; and on the Tigris the Sāmarra Barrage and the Barrage at al-Kut (built 1939) with the Wādi Tharthar Reservoir, a natural depression some 40 miles north of Baghdad, capable of holding 30 milliard cubic metres; as well as the dams and reservoirs on its tributaries, on the Lesser Zāb at Dukhān, about 400 feet high, northeast of the town of Sulaimanīyah, and on the Diyalah at Darbend-i-Khān, about 450 feet high. It has been calculated that thus about five-and-a half million acres will be added to the 8 million acres of land at present under cultivation in the central and southern regions of the two rivers.

The capital necessitated for these extensive engineering enterprises is coming from Iraq's oil wealth. Herodotus already speaks of the petroleum in Mesopotamia, leaking to the surface and used by the people for cooking. In the XIXth century the Ottoman government began to farm out the oil fields every year to the highest bidder until in 1912 it granted, although on somewhat vague terms, the monopoly to an international group, the 'African and Eastern Concessions', which under the name of Turkish Petroleum Company was just about to commence operations when the first World War broke out. In 1925 the government of Iraq, then under the supervision of the British mandatory authorities, renewed the concession which placed the Company completely under British control. Protests of the other Powers, mainly based on the principle of the Open Door, which was to rule in the mandated territories, finally led to the constitution of the Iraq Petroleum Company (known popularly as the 'I.P.C.') in which there participate to equal shares (23.75%) the British Petroleum Company Ltd. (formerly Anglo-Iranian Co.); the Royal Dutch-Shell Concern; the Compagnie Française des Petroles; and the Near East Development Corp. (owned by the Standard Oil Co. of New Jersey and the Socony Mobil Oil Co.), while a part of 5% was allotted for his services to a negotiator, C. S. Gulbenkian, and is held by the Participation and Explorations Corp. (C. S. Gulbenkian Estate, Lisbon). The Iraq Petroleum Company with its two subsidiary companies, the Mosul and the Basrah Petroleum Co. Ltd., covers practically the whole of Iraq together with its undivided half-interest in the 'neutral zone'.

Oil is found in the north-eastern parts of the country around Kirkuk, by far the richest field, and nearby at Bay Hassan and Jambur; in the north-west, inthe region of Mosul, at Butnah, ʿAyn Zalah and Qaiyarah; and in the Basrah area, near the small desert townships of Zubayr and Rumaylah. A pipe-line owned by the I.P.C. which bifurcates at the Euphartes leads from the Kirkuk fields across the Syrian desert to the Mediterranean: one 30-inch branch to Banias in Syria, and the other, which has been doubled, to Tripoli in Lebanon, whereas the oil from the Basrah fields is piped into tankers at Fao on the Shatt al-ʿArab. A third line which runs to Haifa has been out of service since the Arab-Palestine war of 1948. A refinery on the Alawand River at Khaniqin

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

near the Iranian border, operated by the Khaniqin Oil Co. Ltd., a subsidiary concern of the British Petroleum Co., processes the petroleum consumed locally for the irrigation pumps and household uses; it is marketed by the Rafidain Oil Co. Ltd., another British Petroleum Co. subsidiary. In 1956 the government began the erection of a new State Refinery and asphalt factory at Qaiyarah for the utilization of the sulphorous but highly bituminiferous oil of these wells.

Iraq's oil revenues, originally on a rather complicated method of royalty payments by the Companies, but since 1951 mainly on a fifty-fifty profit-sharing agreement reached proportionally to the increase of production - from 131.000 metric tons in 1930 to 4,600.000 tons in 1945 and to 32,700.000 tons in 1955 - attained never before thought - of heights. Taking into account the variations appearing in the figures published, these amounts can be assumed approximately as follows:

	Crude Oil Production (Million metric tons)	Oil Revenues (Million U.S. Dollars)
1950	6.6	14.0
1951	8.1	39.9
1952	18.1	91.3
1953	28.2	143.6
1954	30.7	191.2
1955	32.7	206.3
1956	27.0 (first 10 months) *)	170.0

*) *The blowing-up of the pipe-line in Syria and the blocking of the Suez Canal in November 1956 in the course of the hostilities between Egypt and the Anglo-French forces resulted in a considerable reduction of the oil production in Iraq, raising again only in 1958.*

Only 30% of the money are made available to the current state budget; the other 70% are paid to an Economic Development Board established by the so-called Development Law (May 1950), originally as an autonomous institution, but since 1953 subordinated to the newly created Ministry of Development. The Board consists of one administrative and four technical departments for irrigation and drainage; roads, bridges and buildings; industry and mining; and agriculture. Its operations follow a Five-Year Plan invested with the force of law, which underwent, however, several alterations in the course of its implementation. The river control schemes, the construction of the asphalt factory and of two cement factories, of a large cotton spinning and weaving plant, a sugar factory, and of a number of bridges in conjunction with the extension of the road net have so far been completed. Electric power installations, a paper factory using the reed of the marshes on the lower Euphrates; the clearance of the Baghdad slums and the provision of housing for the poorer and lower-middle-class groups of its growing population; the modernization of the towns of Karbalā,' Najaf, al-Kūfah and of the old section of Basrah and the cleaning out of its mosquito-infested canals with the redevelopment of its port at Margil and the building 40 miles downstream of a new harbour at Umm Qasr adjoining al-Kuwait are still in the planning stage. So are in Baghdad the big university compound designed

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

to assemble the several colleges dispersed in the city, and a modern National Hospital and Medical Centre. Somewhat further progressed are a number of village improvement and housing projects intended to replace the miserable reed matting and mud huts which, as revealed by a survey of 1957, constitute three-quarters of all dwellings in Iraq. Coupled herewith the extension of primary schools as well as more advanced education and of the public health services has been initiated. Rather difficult to fit into a priority order in accordance with the country's vital needs appear the recently finished, pretentious Government Centre and Parliament (cost approximately $ 6.000,000) and the Royal Palace (cost $ 7,000.000) for which now, after the abolition of the monarchy, a new destination will have to be found; as well as such projects - likely to be changed or annulled by the new régime - as those of an ultra-modern opera house (plans by Frank L. Wright), a giant sports stadium (plans by Le Corbusier) or a second museum. Planning, engineering and contracting firms and private architects of nine different nations have been commissioned by the Board with the preparation and execution of these various undertakings, and inevitably a great deal of money involved is spent abroad for equipment and services.
Apart from the operations of the petroleum companies with a strength of some 16.000 workers Iraq has only a small factory industry which by the 1954 census comprised not quite 270 establishments employing each slightly more than 250 workers and mainly concentrated in and around Baghdad. The most important among them are the railway shops, some brick works, cotton ginning and wool pressing plants, cigarette factories, oil crushing plants and shoe factories. The main source of livelihood is agriculture with barley and wheat predominantly lentils, vetch and lineseed subsidiarily grown in winter; millet, maize, seasam and rice in summer. Further crops are: dates* of which Iraq supplies four-fifths of the world production; a little tobacco and cotton; some fruits and nuts. The yields per unit of cultivated land are low and with few exceptions only of medium-grade quality, but could doubtlessly be improved by more up-to-date agricultural methods, Supplemented, however, by a comparatively large livestock of sheep, goats and cattle they make the country practically self-sufficient in food, and in good years even permit a certain export - at the cost to be sure, for the overwhelming number of the peasants of an extremely frugal mode of life hard on the borderline of bare existence. Yet unlike in Egypt, Jordan and Lebanon, the surface of the arable soil in Iraq, also without taking into account the expanse to accrue from the present development schemes, could support a much larger population at a much higher level of living.
The primary obstacle to the exploitation of the agricultural potentialities and implicitly to a better life of the peasantry lies in the intricate forms of land tenure, a heritage of the Ottoman régime. They are governed by the prevalence of huge estates, former Crown-land, held by a comparatively small number of city notables, wealthy merchants and the chieftains of the more important tribal communities, who acquired their title-deeds at little cost and not always by quite unobjectionable means, and farm their properties out to a series of inter-

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

mediaries (sing. *sirkal*), as a rule to the highest bidders. Each of these, in turn, sub-lets his portion in small plots to the actual cultivators and collects in form of a share of the crop the rent including his own substantial profit, charges for the maintainance of the irrigation canals or pumps, and the interest on loans in cash, or seeds advanced until the time of the harvest. Thus the part left to the peasant family of 5 to 6 members hardly amounts to much over a fifth, at best a quarter of the produce with the result that they sink deeper and deeper into debt.

Public opinion in Iraq has not remained unaware of the need for an increase in productivity. Within the framework of a running series of three- and five-year plans starting in 1931 a great deal of scientific research and experimental projects have indeed been carried out, but up to the present the practical approach avoided the real roots of the problem - the system of land-tenure with its economic, social and psychological implications. To the absentee landlord and the *sirkal*, landed property means merely a source of easy money-income, evaluated in terms of dividends with no moral or material inducement to invest in improvements which do not promise immediate and substantial returns. The tenant, on the other hand, destitute, ignorant and apathetic, cannot be expected to change his antiquated practices and primitive tools for more rational methods without guidance and financial aid. Hitherto the powerful landowning groups succeeded in frustrating every serious attempt at genuine agrarian reforms bound to result in a curtailment of their interests. Lately was inaugurated a policy of alloting some medium-sized portions of land recovered by the new river control schemes to retired officers and civil servants who, while not supposed to farm their holdings themselves are expected to keep the rents at a level which would ensure to the cultivator a decent livelihood and invite a progressive husbandry. It still remains to be seen if the forces behind the revolution of July 1958 are able to bring about what in the past all governments failed to achieve. The first step in this direction was the promulgation of an Agrarian Reform Law (Oct. 1 1958) which subjects to expropriation for payment in long-term government bonds all land held in private property exceeding 250 acres in irrigated, and 500 acres in not-irrigated areas for the purpose of its redistribution to landless cultivators. An Agrarian Reform Board with full administrative, technical and financial autonomy is in charge of these operations.

The emergence of modern Iraq out of the wreckage of the Ottoman Empire begins with the Armistice of Mudros (Oct. 30, 1918) which sealed the defeat of Turkey in the first World War. As in other Arab provinces, underground action for the liberation from Turkish rule had been carried on for quite some time by various patriotic groups, but at the outbreak of hostilities their leaders either met with suspicion by the British Army Command and were even sent into exile or were strongly discouraged when they proffered their services so as to forestall future claims in conflict with British imperial policy. It was in fact Arab nationalism, in different forms and notwithstanding inner diversities, which put up the most vehement and tenacious post-war opposition against this policy, and ultimately came off victorious.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

The main stages of this evolution were: the establishment of the British Mandate (April 1920); the institution of a Provisional Government, headed by the Naqīb al-Ashraf* of Baghdad, Sayyid ʿAbd al-Rahmān al-Gailānī (Nov. 11, 1920); the accession to the throne of Emir Faysal ibn-Husayn as King Faysal I (Aug. 23, 1921); the election of a Constituent Assembly (March 4, 1924); the vote of an Organic Law which declared Iraq a sovereign, parlamentary monarchy (March 24, 1924); the incorporation into the Kingdom of the district of Mosul (Jan. 13, 1926); and finally the abolition of the Mandate and Iraq's formal admission to membership in the League of Nations (Oct. 3, 1932.) A sequence of treaties (1922, 1926, 1930) and additional agreements, ratified by the Iraqi parliament only under British pressure and in the face of a hostile population, substituted for the regime of the Mandate an alliance which in the conduct of the internal affairs replaced control by advice but in international relations firmly secured Great Britain's military and diplomatic predominance. The full equality of rights and obligations was established in 1955 by the so-called Baghdad Pact of mutual co-operation between Great Britain, Iran, Iraq, Pakistan and Turkey.

Iraq had been a Turkish province since the victory in 1535 of Sulayman the Magnificent over Tahmasp, the Shah of Persia, whose father Ismāʿīl I, the Great, had only a quarter of a century earlier conquered it from the Turkoman Ak Koyunlu, the White Sheep dynasty of Diyārbakr. They were the last link in a chain of half-tribal rulers, similar in origin, which begins in 1259 when the ʿAbbāsid* caliphate collapsed under the blows of the Mongol warlord Hūlāgu Khān. Princes of his house governed for some eighty years as viceroys in Basrah, Baghdad and Mosul. Then a civil war and in its wake the partition of the empire brought a new Mongol line, the Jala'ir, to power in Iraq. Their winter capital was Baghdad, their summer residence Tabriz. During their reign Tīmūr the Lame, the most ruthless of all Mongol invaders, overran Baghdad in 1401, massacred thousands of its inhabitants and nearly levelled it with the ground. After his death the city was rebuilt and surrounded again with walls which still stood in the XIXth century. The Jala'ir were overthrown by their vassals the Turkoman Kara Koyunlu, the Black Sheep. who founded a realm which extended from Tabriz to the Shatt al-ʿArab. Iraq was one of its provinces until in 1467 the Black Sheep power was broken by their rivals, the White Sheep who in turn hardly a generation later succumbed to the formidable army of Shah Ismāʿīl I, the founder of the Persian house of the Safawi. Persian governors resided in Mosul and Baghdad while in Basrah an Arab chieftain collected in the Shah's name yearly tributes from the tribes in southern Iraq. Eleven years after Ismāʿīl's death (1524) his son lost the newly won province to Sultan Sulayman.

Excepting a short Persian occupation (1625-1638) - one of the vicissitudes in the ceaseless Ottoman-Safawi antagonism - Iraq henceforth remained incorporated in the Turkish dominions, administered by the Pashas of Mosul, Kirkuk, Baghdad, and Basrah. It was the most distant, least productive and most refractory possession of the Empire, which soon was left mainly to itself without any policy of governance.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

The authority of the pasha hardly went far beyond the larger fortified towns around and between which lay no-man's land, the grazing ground of the turbulent nomad tribes. The few roads still in existence were insecure; the dykes and irrigation canals, in working order until the end of ʿAbbāsid days, were destroyed or silted. The population impoverished and demoralized by the past three hundred war years was split into two camps standing against each other in fanatical hatred - Sunnites in the North, Shīʿites in the South. The pasha and his military and civil burocracy, by their language, habits and mode of life far from the mass of the people were primarily interested in the collection of the taxes, as a rule increased by some personal gain, but otherwise ran the country practically without control by the central government, and were neither desirous nor capable of evoking some sense of loyalty to Sultan or Empire.

In the atmosphere of this ever fluid administration with no real power of action, local notables, tribal chiefs or daring adventurers in all parts of the country had the way open to carve out for themselves smaller or larger domains which they ruled as nearly independent lords and transmitted to their descendants in hereditary succession. The Sultan had no reason for interference as long as they did not too openly disregard his suzerainty, paid their tributes and fulfilled the demands for the supply of troops. Such was the vassal state of the house of Afrasīyah (1625-1668), which extended from Basrah and the neighbouring islands of the Shatt al-ʿArab upstream as far as Qurnah. These 'Princes of Basrah' minted their own money, held splendid court and maintained close political and trade relationship with the Dutch, Portuguese and British in the Persian Gulf. Such, too, were in the North the Kurdish city states of Sulaimanīyah, Rawandūz, ʿAmadīyah and a number of smaller towns headed by families of Begs. With one another involved in jealousy and strife without end they all had to bow, however, at one time or another to the proud dynasty of the Babān who in a territory stretching from the region of the Lesser Zāb deep into Persia exercized an almost sovereign power which vanished only in the second half of the XIXth century, yet leaving in their hands down to the present day wealth and political influence. Such were the large Bedouin confederations who held sway in the plains between the Euphrates and Tigris, above all the Muntafiq, roaming within continually changing boundaries in the marshlands of the South, and the Shammar, their rivals, in the grasslands of the North. They were primitive communities rooted in the coherence of their clans and the not too solid obedience of subdued lesser tribes, governed by their own age-old patriarchal institutions and refractory to any code of law. Compromise, subsidies and titles of office bestowed upon their sheikhs might keep them comparatively tranquil for a time, but all of a sudden they would break the agreements and again ransack the caravans, loot the towns and burn down the villages. Not before the 'sixties of the last century were beginnings made to curb this nomad unruliness and fighting spirit by converting the chieftains into landed lords and the tribesmen into their tenants. For nominal or very easy payment wide tracts of Crown land in the tribal areas were allotted to the sheikhs who in

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

turn portioned their holding out in small parcels to the clans and families for a share of the crop. Some of them such as the emirs of the Shammar or the Rabi'a in the region of Kut now range among the richest of Iraq's three- of four hundred great landowners, while descendants of others fought among the protagonists in the national struggle for independence such as 'Abd al-Muhsin Pasha Sa'dūn of the Muntafiq, twice Prime Minister under King Faysal, and honoured by a monument on a main square of Baghdad.

Of a different type was the quasi-dynastic line of pashas (1704-1831) following one another first in family succession then, in a succession of Mamelukes*, faithful servants of the Empire and never assuming their office without the Sultan's solemn confirmation, but strong or skilful enough to have his choice go their way. There were forceful personalities among them, capable administrators and keen soldiers, such as Ahmad Pasha (1724-1747) who protected Iraq against the invading armies of Nadīr, Shah of Persia, and saved Baghdad from falling into Persian hands (1733); or Sulayman Agha, (1750-1762) called *Abu Laylah*, Father of the Night, because of the secrecy in the preparation of his punitive expeditions against rebellious Bedouins, or Sulayman the Great (1780-1802) who maintained peace and order, restored the fortifications, constructed bridges and erected mosques, madrasahs* and khāns*, but at the age of eighty was unable to stem the onslaught of the fanatic Wahhābi* sectarians and to prevent the sack of Karbalā' (1801), the holy town of the Shī'ah. With Dāwūd Pasha (1817-1831), a man of pious learning, dignified and generous but weak and undetermined the Mameluke reign ended. Animated by a new spirit of reforms the Ottoman government decided to re-establish the authority of the central administration, and disposing - momentarily- of sufficient reliable troops, deposed the Pasha. After a short resistance in Baghdad weakened by an outbreak of the plague and heavy inundations of the Tigris, Dāwūd surrendered, was sent into exile but later appointed Guardian of the Holy Shrine at al-Madīnah where he died in high honours.

Iraq's initial steps into the modern era - hesitating administrative improvements; a public hospital; a secondary school for boys; some mechanical workshops; a newspaper; a tramway - fall into the three-year governorship (1868-1871) of Midhat Pasha, an innovator of vision, most of whose ambitious projects, however, were left on paper or soon forgotten. Not before the first quarter of the present century was a start made with the modernization of the financial services, the public administration, the judiciary and the educational system the establishment of medical and teachers' training colleges. As long as it was under Turkish rule, the country remained stagnant, underdeveloped, and poor. Only within the young generation of some middle-class families, educated at the higher schools in Constantinople and Cairo or at the American College (later University) of Beirut, a progress in outlook and mode of life became gradually perceptible. By the turn of the century this intellectual youth was entering the officers' corps, the civil services and in the following two or three decades also the professions of teachers, lawyers and journalists. Drawn at an early date into the

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

rising waves of nationalism they, and after them their sons, spread the call for emancipation from alien control and took the lead in the resistance against the Turks, then the British.

The election of a King and the promulgation of the Constitution marked the close of what may be called the heroic phase of this struggle. Nationalism kept its hold on minds, but under its cover other currents ranging from liberalism and socialism to communism and fascism in a variety of shades, yet always within the borderlines of Islam, brought forth a multitude of loosely-knit groupings, rarely with clearly conceived aims. Some came forward as political parties such as the National Party *(Hizb al-Watani)*; the Independent Party *(Hizb al-Istiqlal)*; the Popular Socialist Party *(Hizb al-Ummah al-Ishtirakīyah)* and others, but most of them parties in name rather than in fact, quickly constituted, quickly dissolving and looked upon with indifference by the man in the street. Two only had a certain significance: the Conservative Constitutional Union Party *(Hizb al-Ittihad al-Dasturī)*, linking the followers of Nūrī al-Saʿīd, strong-handed Prime Minister off and on from 1930 until his assassination by the mob in 1958, and the left-wing National Democratic Party *(Hizb al-Watani al-Dimuqrati)* of Kāmil al-Chādarchī, the driving spirit of the so-called Ahali group which stood for the doctrine of *shaʿabīyah* ('populism'), a socialism without class distinction, founded on patriotism, family and religion. An atttemp to translate these principles into practice, led by General Baqir Sidqī and the short-lived government of Hikmat Sulayman (Oct. 1936-Aug. 1937) proved a failure, but latent propaganda continued. On the parliamentary stage none of those movements found more than attenuated echoes. The Crown, supported by the small, but socially and economically domineering class of city notables, semi-feudal landed lords and the great tribal chiefs, controlled the apparatus of governance, interpreting the Constitution at will, unchecked by a Chamber of its own creation and a Cabinet amenable to its wishes. A strong and ruthless police force had no difficulty in suppressing occasional students' riots and labour troubles and even farther reaching perturbances in their wake. Less easy to master were risings among the tribes, often concurring with revolts in the army, seven of them in the years between 1936 and 1941. This was the social and political climate throughout the reign of King Faysal I (1921-1933); King Ghāzī, his son, (1933-1939); of Emir ʿAbdu-l'Illāh, the Regent (1939-1953) until Ghāzī's son Faysal came of age; and of King Faysal II, the last of his line who lost his life and throne when in one night (14 July 1958) the group of young officers around General ʿAbd al-Karīm al-Kassim overthrew the monarchy. Although Kāmil al-Chādarchī kept in the background, much of his ideology became apparent in the endeavours of the founders of the republic to build up a new, revolutionary, socio-economic, system.

ISBATARĪYAH see ASBATRĪYAH

ISFAHĀNĪ al-, abu-al-FARAJ, an Arab literary historian (†967), born in Isfahān an offspring of the banu-Quraysh*, the Prophet's clan,

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

and a direct descendant of the Umayyad* caliphs. He studied in Baghdad and spent many years travelling in order to collect material on the history of Arabic literature. Finally the Hamdānid* prince Sayf al-Dawlah summoned him to his court at Aleppo where he wrote the work of his life, the *Kitāb al-Aghānī** (The Book of Songs) which made his fame. He was rewarded by his patron with an honorary gift of 1000 gold dinars and received the same amount from al-Hakam II, Emir of Cordova for the first copy.

ISFAHĀNĪ al-, HAMZAH, historian and philologist, born in Isfahān where he died (ca. 961) after much travelling in the Arab countries. He was one of the few authors of the Middle-Ages interested in the pre-Islamic history of South-Arabia, to which he devoted considerable space in his *Ta'rīkh Sini Mulūk w-al-Anbiyā'* (History of the Years of the Kings and the Prophets) generally referred to as the 'Annals'. The work shows the strong personality and the keen critical sense of its author. Other works are known only by their titles.

ISHĀQ ibn-, abu-ʿABDULLĀH MUHAMMAD, author of the earliest extant biography of the Prophet (†767). He spent his youth in al-Madīnah, later went to Egypt and Iraq, and devoted all his efforts to the collecting of information on the life of Muhammad and all events connected with the history of early Islam. Of the sources to which he attached particular importance are mentioned notes of Caliph ʿUthmān's* son, Abān (640-718) and of Caliph abu-Bakr's* grandson ʿUrwah (643-712) as well as accounts transmitted by Wahb ibn-Munabbih* ((654-728).
Ibn-Ishāq's work *Sīrat Rasūl Allāh* (Biography of the Messenger of God) has not been preserved, but it is known through the adaptation by ibn-Hishām* (IXth cent.). He introduced a complete innovation in the hitherto followed system of historeographic literature - the so-called *Maghāzī** (Wars of early Islam) - by making the Prophet the leading figure of a historic evolution which culminates in the apparition of Islam. Ibn-Ishāq starts with the history of Arabia and of the city of Makkah, the Prophet's birthplace, continues with the history of Muhammad's tribe, the banu-Quraysh*, and ends up with the Prophet's struggle and final triumph. Ibn-Ishāq's work (English translation under the title 'The life of Muhammad' by A. Guillaume, London, 1955) became the standard type of the so-called *Sīrat* literature (Biographies of the Prophet) which maintained itself almost unchanged for many centuries.

ISHĀQ ABĪD, Syrian writer and poet (1850-85), one of the leading spirits in the Arabic movement of literary and intellectual renaissance. He was educated at the French college of the Lazarist Fathers in Damascus and this French training left a lasting influence on his style of writing. He published the newspaper *al-Taqaddum* (Progress) in Beirut, but was forced to leave Lebanon on account of his political activity directed against the Ottoman régime and went to Cairo. There he became an ardent follower of the nationalistic leader ʿArabī Pasha*

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

and belonged to the circle of the great religious reformer Jamal al-Dīn al-Afghānī whose ideas he faithfully reflected in his journal *Misr* (Egypt). After the collapse of ʿArabī Pasha's revolution he settled down in Paris where he founded his third, but only short-lived newspaper. Notwithstanding his premature death Ishāq Adīb left a lasting influence on the development of Arabic journalism. The vigorous and comparatively simple style which he was one of the first to introduce in newspaper articles instead of the flowery language hitherto favoured by the Arabic press, contributed to make it a powerful weapon in the service of the young Arab nationalism.

ISMĀʿĪLITES, or Seveners *(Sabʿīyah)*, a group of extremist Shīʿite* sects originated from a schism which took place in the Shīʿah community towards the end of the VIIIth century about the question of the succession to the Imāmate (the leadership of Islam based, according to Shīʿite conception on the descent from Caliph ʿAlī* (656-661), husband of the Prophet's daughter Fātimah*). The dissent arose when the sixth Imām* Jaʿfar al-Sādiq (†765) allegedly upon finding his eldest son and predestined successor Ismāʿīl in a state of intoxication disinherited him in favour of the younger Mūsa al-Qāzim; Ismāʿīl died shortly afterwards, a few years before his father, allegedly leaving a son, Muhammad, to whom he transferred the imāmate. While the majority accepted this decision and considered the rightful line of 'visible' Imāms as continuing with Mūsa and ending with Muhammad al-Muntazar (†878) as the twelfth (hence called 'Twelvers'* or *Ithnā ʿAsharīyah*), the other remained faithful to Ismāʿīl (hence called Ismāʿīlites), the seventh (whence their other name 'Seveners') and, in their eyes the last visible !mām. Both Seveners and Twelvers believe their last Imām still miraculously alive and 'hidden', ready to return at the chosen time.

The dogmatic foundation of the allegiance to Ismāʿīl notwithstanding his transgression of the Koranic prohibition of inebriating beverages, was supplied by a school of thought then gaining ground in heterodox theological circles, which maintained that only an allegorical interpretation of the sacred text could disclose its real sense concealed behind the literal meaning *(bātin)* -. Ismāʿīl, by the very fact of his drunkenness' it was reasoned, had manifested his infallible illumination and penetrated through the surface of the mere word to the profound truth of the Revelation, inaccessible to the profane. On this so-called Bātinite (inner, esoteric) teaching, which became a fundamental Ismāʿīlite tenet, was built up an elaborate ritual of initiation by successive degrees, binding the faithful to absolute secrecy and blind obedience to the Imām's earthly representative.

In the hundred years following Ismāʿīl's death Zoroastrian and Manichaean ideas still flourishing in Persia and Mesopotamia, as well as a strong current of Hellenistic philosophy and speculation infiltrating in an increasing measure into Islamic theology, were freely absorbed. Gradually this fluid body of Ismāʿīlite belief fused into an occult, but solid religio-philosophical doctrine adaptable under its Islamic veneer to the most varied spiritual and intellectual requirements and apparent-

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

ly culminating in a kind of religious nihilism in the higher orders. Carefully trained missionaries (duʿāh sing.dāʿī) spread it from Persia and Iraq over Syria, Palestine and the coast of North-Africa.
This hierachy of devoted adepts constituted not only a firm religious organization distinctly separated from official orthodox Islam, but could also easily be turned into an efficient instrument for revolutionary political action, especially in the service of the various ʿAlid* pretenders claiming a hereditary title to the caliphate on the ground of descent from Caliph ʿAlī as opposed to the alleged ʿAbbāsid* 'usurpation' of the caliph's throne. In fact, Salamyah (northern Syria), the seat of the sect's supreme head or Grand Master, and old focus of ʿAlid propaganda, became the center of dangerous and far-reaching insurrections issued from the intimate relation between Ismāʿīlite spiritual and ʿAlid, or supposed by ʿAlid political aspirations.
Ismāʿīlite thought proved its vitality under such different aspects as the terrorism of the Qarmatian* sectaries, the caliphate of the Fātimids*, the learned Brethren of Purity* or the once so dreaded Assassins*. It has survived down to the present day among a considerable number of widely spread communities in Syria around Salamyah and the Nusayri mountains, in ʿUmān*, Persia and Afghanistan, India and Central Asia and East Africa. Peaceful peasants and shepherds, they have abandoned all revolutionary aspirations in the political or spiritual domain. They have preserved their allegiance to their Imām, always a descendent of Ismāʿīl, to whom the faithful pay every year a tenth of their income. The present line of imāms, the family of Āgha Khān, forced around the middle of the XVIIIth century by Shah Muhammad Qajar to leave their home land Persia, has its official seat in Bombay. Its head is now a young man, Karīm Āgha Khān IV, who was called to his function from Harvard University where he studied Oriental history, by the death of his grandfather, the Right Honorable Sultan Sir Muhammad Āgha Khān III (1877-1957), a well-known figure in Paris and London where he spent the time between his visits to the various communities.

ISTAKHRĪ al-, abu-ISHĀQ IBRĀHĪM, an Arabic geographer of Persian origin from Istakhr i.e. Persepolis (Xth cent.). He left hardly any biographical traces and is known chiefly by his book *Masālik al-Mamālik* (The Roads of the Kingdom), probably only a revised edition of a similar work written shortly before by abu-Zayd al-Balkhī. It consists mainly of a series of maps with explanatory notes. Istakhrī's work was rewritten with the author's consent by his contemporary ibn-Hawqal* and published under the similar title of *al-Masālik w-al-Mamālik* (The Road and the Kingdoms).

ISTIKHĀRAH, Moslem religious term, literally translated 'asking favours', denotes an informal, individual prayer *(duʿā'*)* which according to Tradition of the Prophet *(hadīth*)* is said in order to invoke God's blessing before undertaking an action of importance. Arab historians relate many examples of caliphs or military leaders and statesmen who never failed to recite an *istikhārah* before starting on even mi-

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

nor enterprises. Also most Arab authors used to preface their books with an *istikhārah*.

Gradually there developed the practice of accompanying this prayer by certain procedures believed to be appropriate for revealing the will of God in a particular circumstance and for obtaining His direction in the right course, such as in connection with a business transaction, a medical treatment or a journey. A large variety of ways of performing this kind of *istikhārah* are still in use. One way consists in writing down what are supposed possible solutions on pieces of paper, which then are drawn in the manner of drawing lots. Another very popular method is the so-called 'cutting the Koran' i.e. opening the Holy Book at random and deriving a solution from a passage on that page, selected according to different traditional proceedings. Some Koran copies are especially prepared to facilitate the fiinding of the answer, their pages or lines being marked either with the letter *kh* for *khayr* (luck) or *sh* for *sharr* (evil) or *mim* for *miāna* (medium). Mostly it will be found advisable to seek the assistance of a professional reader who follows his own particular ritual and system of interpretation. Still another means is the counting of the rosary* by starting from a haphazardly seized bead and moving forward to the large center piece. With each move are consecutively pronounced the words: God, Muhammad or abu-Jahl* (one of the Prophet's fiercest enemies); or also: Adam, Eve or the Devil. According to the word which falls on the last bead, the prospects are either favourable, doubtful or bad.

'ISTIQLALISTS' see HIZB al-ISTIQLAQL al-'ARABĪ

ITHNĀ 'ASHARĪYAH see TWELVERS

IVORY CARVING Decorating small ivory slabs (*'āj*) with cut ornamental motives and designs of flowers, birds, fancy animals or human figures reached a high degree of perfection in Mesopotamia and Egypt between the Xth and XIIIth centuries. These slabs were inserted for ornamentation in wooden doors, in the pulpits *(minbar*)* in the mosques and in jewel boxes or similar objects. In the Xth century a school of Arab craftsmen at Cordova excelled in the production of square and cylindrical caskets used as containers for jewels, sweetmeat or perfumes. They reproduced hunting and dancing scenes in a profusion of exotic plants, peacocks and palmettes with an admirable minuteness of detail. Another type, presumably created by Arab artisans in Sicily in the XIIIth century, is represented by a series of plain boxes covered with miniature paintings. In the XVIth century the Cairo ivory carvers developed a particular technique of open-work by piercing tiny geometrical patterns through the entire surface of the object. The museums of Paris, London and Madrid possess specimens of Arab workmanship in ivory carving, many of them dated and bearing the name of the caliph or court dignitary who ordered them, which count among the finest pieces of medieval art.

ĪWĀN see LĪWĀN

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

IYĀD, one of the large South-Arabian tribes, which presumably around the second century A.D. had migrated northwards and was converted to Christianity. They undertook frequent incursions into Persian territory until they were subdued by the Lakhmid* kings, vassals of Persia and in charge of the protection of the Persian frontier area. Following their defeat the Iyād were made to serve as auxiliaries in the Persian army. At the time of Caliph abu-Bakr* (632-34) they joined the 'false prophetess' Sajah and took part in her rebellion, but were severely beaten in several battles, and dispersed partly in the region south of the Euphrates, partly in the desert country around Homs in Syria. They rallied again and migrated into Byzantine territory where they were gladly received as ever ready guerilla fighters against the Moslems. Finally Emperor Heraclius (reigned 610-41) was forced to turn them over to an Arab army commander. Soon afterwards they seem to have embraced Islam and settled down, losing their individuality as a tribe.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

J

JĀBIR ibn-HAYYĀN abu-MŪSA, called Geber by the Latin authors of the Middle-Ages, an alchemist († ca 780), probably an adherent of the Pseudo-Sabian* sect, later converted to Islam (the Shīʿite* creed), said to have been the son of a druggist, and to have worked in al-Kūfah as a physician. Alchemy, however, was the field where he attained a unique place in medieval science. Arabic and Latin alchemical literature spun an almost mythical nimbus around his name: some of his numerous biographers even refused to see in him an ordinary human being. According to Jābir's theory which was still followed by his disciples many years after his death, the minerals consist of Bodies, Souls and Spirits. If the alchemist by his studies and experiments found these three elements inharmoniously combined in a particular substance, it was up to him to separate and to purify them and to bring them to another more congenial union. Jābir invested the metals with a kind of 'élan vital' which in the course of thousands of years would drive them through the various phases of an evolution from tin to lead and iron, till they reached, in the form of gold, the state of perfection. Alchemy should, in his opinion, speed up this natural development by using methods of selective breeding - mating, impregnation and proper upbringing of the offspring.
Some hundred alchemistic works in Arabic and Latin circulated under Jābir's name, twenty-two of which have been preserved. Among those which were most frequently quoted by the European alchemists are the 'Book of the Seventy' (a compilation of seventy dissertations), the 'Book of the Composition of Alchemy' and the 'Sun of Perfection'. Others which have been published are the *Kitāb al-Rahmah* (The Book of Mercy), the *Kitāb al-Tajmīʿ* (The Book of Concentration) and the *Kitāb al Zīʿbaq al-Sharqi* (The Book of Eastern Mercury). Lately the authorship of most of Jābir's writings has been ascribed to scholars of the Xth century, allegedly grouped in a kind of secret society of mystical leanings. This much discussed question will probably be solved only after all extant manuscripts have been published and scrutinized. On the strength of what is at present known. Jābir must be considered as one of the most brilliant minds in the field of medieval chemistry, who by insisting on the use of experiment and observation as opposed to philosophical speculation discovered a number of fundamental chemical reactions.

JĀBIYAH, residence of the Kings of Ghassān* (Vth Cent.) which at the time of the Arab conquest* became an important military camp frequently mentioned by Arab historians as the place where Caliph ʿUmar* in 637 assembled the most outstanding of the Prophet's companions* *(ashāb)* at the so-called Day of Jābiyah to lay down the principles of governance for the conquered territories. It was situated

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

in the region extending between Mount Hermon, the Yarmūk and Jordan rivers, the so-called Jawlān (the biblical Golan and later Roman province Gaulanitis), but its exact location is not known. Unlike similar camps which grew into towns such as Basrah, al-Kūfah or al-Fustāt (Cairo) al-Jābiyah is not heard of after the IXth century. It has, however, survived in the memory of the people and its name is recalled in the *Bāb al-Jābiyah* (Jābiyah Gate) of Damascus down to this day.

JACOBITES, a once flourishing Christian sect in Syria and Iraq (to-day hardly more than 120.000 members) whose intellectual élite played a noteworthy part in the development of Arabic scholarly activity in the wake of the Arab military and political expansion in the VIIIth and IXth centuries. Like the Copts* in Egypt they adhere to the doctrine of Monophysism (originated from an early theological controversy about the divine and human nature of Christ, and condemned as heretical at the Council of Chalcedon in 451) which in spite of its persecution by the Byzantine State Church and the imperial government had infiltrated into the southern provinces of the Byzantine empire. There it found - like the other great schism of Nestorianism* in the eastern sectors - a favourable climate, less because of the appeal of its dogmatic distinctions but because the native populations conceived the schism as a means of expressing their racial and cultural individualities in the face of the oppresively centralizing Greek régime. After a hundred years of steady but unorganized growth among both the Aramaic peasantry and the Arab tribes converted from paganism to this branch of Christianity, the Mesopotamian and Syrian monophysites received their first spiritual head when the Ghassānid* prince Hārith ibn-Jabalah, using his influence at the court of Constantinople, obtained the appointment as bishop of Edessa of the monk Jacob Zanzalos called Baradaeus (Syriac Burdeʿanā, Arab. Bardaʿāni, meaning 'one in tatters', an allusion to his disguise as a beggar to escape the attention of his orthodox opponents). In his forty-year activity Jacob Baradaeus built up the Monophysite Church in Syria and Mesopotamia, established schools for the priests, regulated monastic life and replaced the hitherto exclusively ruling Greek by the vernacular Syriac as liturgic and literary language. Under his forceful leadership the sect - henceforth known by his name - branched out into some 120 bishopriecs in Anatolia, Cyprus and as far as Yemen*, and Bahrain* on the Persian Gulf. His succession fell to the bishop of Antioch, who assumed the title of Patriarch and instituted as his vicar for the dioceses east of the Tigris the 'Maphrian (Fructifyer) of the East'. Next in influence ranged the 'Bishop of the Arabs' residing in the Lakhmid* capital of al-Hīrah*, with jurisdiction over the Christian tribes such as the strong Tanūkh*, ʿAqīla and banu Taghlib*, whose pasture grounds extended northwards up to Mosul.

Nourished by a deep-rooted inclination for dogmatic subtleties as much as by sectarian zeal, the old theological controversies subsisted with undiminished vehemence and, with Greek discarded as vehicle of higher learning, soon made the Jacobite scholars feel the necessity of

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

commanding a dialectical apparatus in their own language. Thus began an extensive translating and copying of Greek texts, starting with Aristotelian and Neoplatonic philosophy and logic, and gradually going into the fields of medicine, chemistry and astronomy. For several centuries generations of monks among whom those of the monastery of Qensherin on the left bank of the Tigris gained particular reputation, were the unnamed transmitters of Hellenistic thought into Syriac speculation and from here, by further translation, into the sphere of Islamo-Arabic philosophy, theology, science and mysticism. With this background of anonymous work a long chain of names of compilers and commentators leads from Sergius of Ra's al-ʿAyn and Ahudemmeh, bishop of Takrīt (VIth cent.), Severus Sobokt (VIIth cent.), and his pupils Athanasius of Balad and James of Odessa, to Yahya ibn ʿĀdī (Xth cent.), ending with Dionysius Bar Salībi (XIIth cent.) and Gregory Bar Hebraeus (XIIIth cent.), when the light of Jacobite scholasticism faded.

The decay of the intellectual life was but one of the aspects of the growing disintegration of the ecclesiastical organization, which from the XIIth century onward became drastically manifest in the conflicts of the patriarchs with dissident maphrians, the elections of anti-patriarchs - sometimes several simultaneously, - the armed clashes between the partisans of antagonizing metropolitans and bishops, and, imposed by the vicissitudes of the general struggle for power, the frequent changes of the patriarchal see: from Antioch to Diarbekir; from here to the monastery of Barsumas near the Turkish town of Malatya: then to Mardin, on the southern coast of Anatolia; and further to the nearby monastery of Zafaran; in 1920 out of Kamalist Turkey to Mosul in Iraq; and at last to the Syrian town of Homs, the present residence of the Patriarch of Antioch. The name of the original see has survived in the title. In the XVIth century favoured by this unrest and the persistent efforts of Roman Catholic missions an old movement for union with Rome gained an increasing number of advocates. It resulted in the secession of the majority of the communities and the lower clergy, who constituted the Uniate Church of the Syrian Catholics or Syriac Christians. Unable to recover from this spiritual as well as material loss the Jacobite Church henceforth rapidly declined.

The Patriarch of Antioch, head of the Church, is elected by a synod of the bishops and since the end of the XIIIth century assumes on his enthronement the name of Ignatius. Assisted by the Maphrian he exercizes jurisdiction over nine metropolitans (Jerusalem, Mosul, Sheikh Mati near Mosul, Mardin, Urfa - the former Edessa - Kharput, Jazīrah, Homs, Diyārbakr) and three bishops. Most of the formerly so numerous monasteries are to-day in ruins; the best preserved of them are those of the Qalʿat Simʿan (St. Simeon, the Stylite) between Antioch and Aleppo, at its time a much visited place of pilgrimage, and an outstanding monument of Syrian architecture of the Vth century.

JADHĪMAH al-ABRASH, Jadhīmah the Speckled (a polite pun for *al-Abrash*, the Leper) legendary Arabian chieftain of the banu-Azd* (IIIrd cent. A. D.). A branch of his tribe, which together with some

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

members of the confederacy of tribes headed by the banu-Tanūkh* had settled in western Mesopotamia and was organized by Jadhīma's father, Mālik ibn-Fahm al-Azdī, into a kind of loosely knit kingdom under Persian sovereignty. Jadhīma is said to have consolidated his throne and handed it down to his nephew ʿAmr ibn-ʿAdī ibn-Lakhm, founder of the Lakhmid* dynasty.
Jadhīma, whose warlike virtues and pride have become proverbial, is linked by Arabian saga with Zenobia*, the famous queen of Palmyra*. According to these tales, which except for the names, have little in common with the real events, he killed in battle a powerful king of Syria and Mesopotamia, a descendant of the great warrior Udhaynah (the historical Odenatus, Zenobia's husband) and conquered his kingdom. Thereupon the kings' daughter al-Zabbā' (Zenobia), pretending to love him, lured him into her stronghold and had him murdered by her slave girls. Jadhīma was avenged, so legend relates, by his nephew, who, penetrating into al-Zabbā's fortress by ruse, put all her people to the sword. Al-Zabbā' is said to have taken poison to avoid death from her enemy's hand.

JADĪS, one of the nine ancient tribes who, according to Arab genealogists, formed the group of the so-called *ʿArab al-Ba'idah**, allegedly the aboriginal inhabitants of the Arabian peninsula. Like their sister tribes the Jādīs became the subject of numerous legends echoed in the odes of the Arab bards. One of the most popular among them is the story about their end. It relates how they fell under the sway of their neighbours, the Tasm*, who for many years made them endure hardship and sufferings. As the most degrading humiliation they felt the privilege of the Tasmite chieftain to request the first night of every newly married Jādīs maiden. To take revenge and to regain their freedom they are said to have invited their masters to a feast at which both sides appeared unarmed. Having hidden their weapons under the sand, the Jadīs killed their guests at the banquet. Only one of the Tasmites escaped to the King of Himyar*, the Tubbaʿ Hassān*, and persuaded him to punish this offence against the sacred laws of hospitality. Not heeding the warning of one of their women, Zarqā'u al-Yamāma*, who thanks to her piercing sight had perceived the advancing enemy at one day's marching distance, the Jadīs were taken by surprise and annihilated to the last man.

JAʿFAR ibn-abi-TĀLIB, nicknamed *al-Ṭaiyār*, one who has flown (viz. to Paradise) cousin and faithful follower of Muhammad. He distinguished himself in many battles during the first days of Islam, and fell bravely fighting in the Battle of Mu'tah (629).* Muhammad allegedly called him *abu-al-Masākīn* (Father of the Poor), because of his charitable character. His tomb near a village on the shore of the Red Sea is a highly venerated shrine.

JĀHILĪYAH, (*jāhila*, to be ignorant), the Time of Ignorance, or Time of Barbarism, name given by the Arabs to the period preceding Islam in Arabia. Our knowledge of the events of this epoch and of the customs

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

of the people is chiefly based, except for a few scant inscriptions (in Sabad, south-east of Aleppo, dated 512, and in Harrān, dated 568), upon authors of the second and third Islamic centuries (VIIIth and IXth cent. A. D.). At that time one began to record the old desert poetry and the legends, myths and sayings of the heroic age which until then were transmitted only by the word of mouth. Although several times in the course of history there had appeared currents of thought, emanating mainly from among certain puritan circles and trying to discredit the pre-Islamic ways of life and to efface the remembrance of the pagan past much of it has survived in usage, folklore and popular superstitions among Moslems as well as among Christians. The poetry in particular of the *jāhilīyah* is generally considered one of the greatest contributions to Arabic literature and its knowledge essential for every educated Arab.

JĀHIZ al-, the 'Goggle Eyed', nickname of the writer abuʿUthmān ʿAmr ibn-Bahr (†869). He studied in Basrah, his native town, and lived several years at the caliph's court at Baghdad and Sāmarra. Later he returned to Basrah and became one of the foremost figures in the circle of grammarians flourishing in this town which then was a focus of the literary, scientific and spiritual life in the Arab empire. His was not a scholarly mind, but he was among the first Arab writers to go deeper into Aristotelian philosophy. He wrote numerous essays on a large variety of subjects ranging from theological controversies and philosophical problems to questions relating to botany, zoology, anthropology, history, sociology and also to ordinary topics of the day. His aim was to arouse the interest of the broader educated public in those various matters and to stimulate to further reflection on them. Al-Jāhiz has remained down to this day one of the most frequently quoted Arab authors, famed for his humour and wit, keen sense of observation and a gift for original yet always precise and pertinent expression. One of his best-known works, the *Kitāb al-Hayawān* (Book of Animals), is still widely read. It is rather on the narrative and anecdotal side, but contains the nuclei of scientific ideas such as the theory of evolution. Equal popularity was enjoyed by his *Kitāb al-Bayān wa al-Tabyīn* (Book of Eloquence and Exposition), a treatise on rhetoric, which partly is still used as a text-book in Arab colleges. Among the best products of his pen are counted the descriptions of the life, customs and practices of different classes and groups, like school-teachers, singers, merchants of questionable honesty, thieves and other typical segments of the society of his time. Al-Jāhis was deeply involved in the theological conflict between the doctrine of free-will - and predestination, which then stirred the minds in practically all spheres of the population. He himself founded a sect asserting the thought of free-will, called after him al-Jāhizīyah. His lectures, and the discussions to which they gave rise, attracted also a number of Hispano-Arab scholars who spread his reputation, and to a certain extent his ideas also in Spain.

JAHL abu-, 'Father of Ignorance', name given to ʿAmr ibn-Hishām

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

ibn-al-Mughīrah of the banu-Makhzūm*, a clan of the Prophet's tribe, the banu-Quraysh*. The members of the Mughīrah family, outstanding for their wealth and influence in Makkah, were amongst the most obstinate opponents of the Prophet. Abu-Jahl was perhaps the most implacable of them. He fell fighting against Muhammad in the Battle of Badr*. His enemies reproached him with excessive debauchery and gave him the nickname 'the man with the perfumed posterior'.

JAHM ibn-SAFWĀN, theologian (†747) of Persian descent and a militant partisan of the ʿAlid* opponents of the Umayyads*, he lost his life in the struggle marking the last years of this dynasty. He borrowed from the *Murji'ite** sect the doctrine that true faith is founded on conviction independently of external manifestations; and from the *Muʿtazilites** the rejection of all anthropomorphic attributes of God. Unlike the latter he believed in absolute predestination, and taught that man has neither power nor will nor choice in deciding his action, no more than an inanimate object. Thus he became the founder of an extremist section of the *Jabarīyah* (Determinists), called after him *Jahmīyah* which survived until the XIth century.

JĀMIʿ see MOSQUE

JĀMIʿAH al-ʿARABĪYAH, the Arab League, an association of Arab states, constituted in Cairo on 22 March 1945 on the ground of a Pact signed by Egypt, Iraq, Lebanon, Syria, Saudi Arabia, the Hashimite Kingdom of Jordan and Yemen, and subsequently joined by Lybia (1953), the Sudan (1956), Tunis and Morocco (1958). Its objective, as expressed in the Pact, is to protect the territorial integrity, sovereignty and independence of the member states; and, to promote with due regard to the system of government and conditions prevailing in each of them, close political, economic and cultural co-operation. A delegate from among the Palestinian Arabs participates in these activities. The member states share proportionately to their resources in the common expenses, which are budgeted at about one million Dollars annually.

The League has its seat in Cairo and since 1957 has maintained an office in New York with plans of establishing others in Chicago, San Francisco, Ottawa, Buenos Ayres, Bonn and Geneva. It is governed by a Council on which each member state has a single vote and pronounces its decisions in the form of resolutions prepared by its various special-Committees. A Secretary-General accorded ambassadorial rank is in charge of the current business and attends United Nations' meetings as an observer.

The Pact, elaborated in difficult long-drawn negotiations, is the fruit of a compromise. It had to reconcile three divergent currents of Nationalism: one, of the romantic pan-Arab school for a federation from the Taurus to the Atlantic, still of strong emotional appeal to large sections of public opinion; another, inspired mainly by dynastic considerations, for different regional types of unifications such as the Greater Syria* or Fertile Crescent* schemes; and finally one, trans-

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

lating the various particularistic trends of thought, for a loose combination of interests, capable of being brought into play on the international stage whenever desirable but otherwise leaving to the participants their entire freedom of action. It was the Iraqi Prime Minister Nūrī al-Saʿīd who with the blessing of the British Government at the end of 1942 took the initiative. In a Blue Book which however remained unpublished he emphasized the need for sacrifices of sovereignty and vested interests if Arab unity was to be achieved, and advocated as a first step the union of Iraq with Syria re-established in her historical boundaries. His attempt failed but was soon afterwards taken up along other lines under the auspices of Egypt. Prime Minister Mustafa al-Nahhās Pasha initiated a series of discussions with the leading Arab statesmen, resulting in a Preparatory Committee which in October met in Alexandria and outlined the generally acceptable principles for the formation of a League of the Arab States. On the basis of this 'Alexandria Protocol' several sub-committees set to work on the draft of the constitution, careful to prevent any interference with the sovereign position of the members. Six months later the Pact of the League was solemnly signed in Cairo.

JĀMIʿAH al-ʿARABĪYAH al-FATAT see FATAT al-,

JĀMIʿAH al-ʿILMĪYAH al-SŪRĪYAH, Syrian Scientific Society one of the earliest Arabic literary associations, constituted 1857 in Beirut and for the first time uniting for the pursuance of a common ideal members of different religious communities such as the Druze* Emir Muhammad Arslān, the Moslem notable Husayn Bayhum, members of the prominent Maronite* Bustānī* family and a number of other Moslem and Christian writers, journalists or poets. Their aim was to combat the inveterate sectarian narrowmindedness and intolerance, which as they believed, were the most dangerous osbstacles in the way of the young Arabic literary, scientific and general cultural renaissance and the natural enemies of the awakening Arab national consciousness. The society developed rapidly, prospering particularly in Lebanon and Syria and soon gained active cooperation also in Cairo and among Arab groups in Constantinople. It flourished for about fifteen years but had to face permanently increasing difficulties on the part of the Ottoman Government, which more and more restricted its activities and finally dissolved it.

JĀMIʿAH al-MISR al-FATAT, Young-Egypt Association, a fascist organization in Egypt, founded in 1933 by Ahmad Hussain, which exercized a strong appeal to the masses especially the youth. Imitating Mussolini's Blackshirts he chose green as the colour for his battalions which hence became popularly known as 'Greenshirts'. In 1938 the Association was registered as a political party under the name of *Hizb al-Misr al-Fatat* (Young-Egypt Party) which pursued extreme nationalistic aims with a strong Islamic bent and in public meetings and through its widely circulating newspaper advocated the union of all Arab Moslems under Egyptian leadership. At the outbreak of the war the party

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

proclaimed its readiness to support fully the military efforts of Great Britain in the expectation to obtain the independence of the Arab countries. In 1940 it changed its name to *Hizb al-Watanīyah al-Islamīyah* (National Islamic Party) in order to emphasize its Islamic character, calling for such measures as enforcement of wearing the veil for women or the prohibition of alcoholic drinks. At the same time it came forth with an extensive programm of social reforms, but their radicalism exposed the party leaders repeatedly to persecution by the authorities. With the end of the war the party ceased to play a political rôle.

JAMĪL al-ʿUDHRĪ, a poet of the Umayyad* period (†701). He had no permanent residence but wandered about with his tribe, the banu-ʿUdhrah*, whose name in Arabic literature is connected with a kind of poetry glorifying romantic, self-sacrificing love, *(Hubb ʿUdhri*, ʿUdhra Love). Indeed all Jamīl's poetry was inspired by his unhappy love for Buthaynah, a girl of his tribe, whose father prevented their union and married her to another man. In plain and simple words, unaffected and without artifice, Jamīl continued to sing his idealistic and touchingly pure feelings for his sweetheart. At last he was forced by Buthaynah's father to leave his tribe, and, it is said, unable to bear the separation from his beloved girl soon afterwards died. Many of Jamīl's poems like those of his predecessor Majnūn Layla*, were repeatedly set to music and down to this day are sung everywhere in Arab lands or, as may pretty safely be assumed, were originally folk-songs and in the course of time became ascribed to Jamīl al-ʿUdhrī.

JAMĪLAH, an Arab songstress of al-Madīnah at the time of the first Umayyad* caliphs († ca 720). She gathered around herself the most renowned poets of her time and trained numerous male and female singers who all enjoyed great popularity.

JĀR, plur. *jawār*, fem. *jārāt*, neighbour; in a narrower, figurative sense protector or patron as well as one protected or client. The natural duty of mutual protection and assistance, binding the members of the Bedouin community, was extended by the unwritten Bedouin code of honour to the situation of mere physical neighbourhood, to which also persons not connected by ties of blood and even complete strangers might be admitted. Women without relatives or other resources used as *jārāt* to seek refuge with some esteemed and well-to-do community member.
By conferring, as a rule in the form of a regular contract, the status of *jār* upon individuals, groups and also entire tribes seeking aid from a more powerful man, clan or tribe, the patron took it upon himself to safeguard his clients and defend them against attack and injury. Bedouin prestige, individual and tribal, depended to a high degree upon the number of clients, since this number afforded a measure of the power and means that could be brought into play for their protection.

JARĪD, meaning originally the branch of a palm tree, whose leaves had

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

been taken off, later the shaft of a javelin used for equestrian games, and subsequently the game itself. The *jarīd* is played in spring time, especially around Damascus, as a rule by a group of ten to fifteen horsemen, among them often quite young boys. The players gallop forwards by turns, and at a given spot must sharply rear back their horses and throw a long, lance-like stick as far as possible - a welcome opportunity to parade their beautiful horses and to show their horsemanship in front of a highly appreciative crowd. The *jarīd* was already much in favour with the ʿAbbāsid* court society, but its origin lies presumably far back in the Bedouin past.

JARĪR ibn-ʿATĪYA, known in Arabic literary history as the greatest poet of satires of the Umayyad* period († ca 729). He was of Iraq, a member of the banu-Tamīm* and represented the true type of the Bedouin poet. He and his two great rivals al-Farazdaq* and al-Akhtal*, are considered as the unsurpassed masters of desert poetry. They lived in permanent mutual rivalry, and their poetical feud found expression in numerous lampoons which they addressed to one another and which were carefully compiled. The *Naqāid*, the collection of libels exchanged between Jarīr and al-Farazdaq, became particularly famous. Jarīr was known for his chastity and pious mind. Besides his satires several elegies and panegyrics in honour of the Caliphs ʿAbd al-Malik* and Umar II, and particularly of his first patron, the general and statesman al-Hajjāj*, have been transmitted in several anthologies.

JAWHAR al-SIQILLĪ, the Sicilian, also called al-Rūmī (Greek, i. e. Byzantine), a general († 922) of the Fātimid caliphate whose power he built up by his military exploits. Of Christian origin, probably from Sicily, and while still a boy sold as a slave to Africa, he had passed already throug hseveral hands when, because of his outstanding intelligence, he was presented as a gift to Caliph al-Mansūr (946-952) from whom he was inherited by Caliph al-Muʿizz (952-975). His new master set him free and made him first his personal scribe*, then vizier* and finally supreme army commander. In two victorious campaings Jawhar penetrated deep into Morocco, took Fās (958) reached Ceuta and Tangier. Ten years later he set out for the conquest of Egypt, beat the troops of the last Ikshīdid* ruler, made a triumphal entry into the capital al-Fustāt (969) and solidly established the Fātimid regime in the country. Pressing northwards into Palestine he occupied Jaffa, but although a detachment of his troops succeeded in advancing as far as Damascus he could get no firm foothold in Syria. Fallen into disgrace in the last years of Caliph al-Muʿizz' reign he was given again a commanding position by Caliph al-ʿAzīz (975-996) and undertook a second attempt at conquering Damascus, but equally without success, whereupon he apparently withdrew from soldierly life. Apart from his fame as a military leader, Jawhar's name remains anchored in the memory of the Arabs as the founder of al-Qāhirah al-Muʿizzīyah, the Triumphant City of al-Muʿizz, which became known in Europe as Cairo. As soon as the first quarters were set up - separated into individual blocks for the Greeks, Armenians, Berbers, Turks and Negroes in the garrison

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

troops - he built the Great Mosque called al-Azhar* (The Bright One, meaning Fātimah*, the Prophet's daughter and wife of ʿAlī*) which became the most famous theologic academy of Islam.

JAZLAH ibn-, abu-ʿALĪ YAHYA, known to the Latin West as Bengesla, Arab physician († 1100). Born of a Christian family of modest means, he first had to make a living as a scribe in the office of a judge *(qādī*)* in Baghdad. Under the influence of his employer he embraced Islam and studied medicine. He established himself as a physician in the suburb of Karkh, where he wrote his *Taqwīm al-Abdān fi-Tadbīr al-Insān* (Synthetic Tables of the Body with Regard to the physical Constitution of Man), a medical compilation showing the diseases grouped in the manner of constellations. This work in its Latin version (Strassburg, 1532) served for a long time as a textbook on Oriental and Occidental medical schools. He was generally praised for his charity and his philanthropic conception of the physician's duty towards the poor, to whom he dispensed free treatment and medicine.

JIBĀWĪYAH see SAʿDĪYAH

JIBRĀN KHALĪL JIBRĀN, Arabic writer and painter (1883-1912). He was born in the Lebanese mountain village of Bsharrah, studied in France, Belgium and the U.S.A., taught for a while at the Maronite 'Collège de la Sagesse' in Beirut, but soon emigrated to New York. There he founded, together with a group of other Lebanese emigrants, the first Arabic literary circle in the U.S.A. He wrote in Arabic and English, and by his novels (The Prophet; The Madman; Broken Wings; Jesus, Son of Man;) showing strong mystic leanings, he tried to familiarize the occidental public with the landscape and people of Lebanon. He fought against convention in all fields of human life, especially in religion and the Church. His paintings are now assembled in a collection in his native village, where he is buried in a natural grotto in the rock, transformed into a chapel.

JIHA', name of a popular Arabic figure, who under the mask of a simpleton surprises by his wit and cunning. Anecdotes about Jiha' appealed to the public as early as the Xth century, since an anonymous collection of such stories being mentioned in the *'Fihrist'**, a well-known book-catalogue of that period. It is uncertain whether or not the figure of Jiha' has a historical model. Not all the stories and jokes grouped around him are of Arab origin; many are derived from Persian, Indian, Greek and other sources. Jiha' became 'Si Jeha' of the north African Berbers, 'Jauha' of the Nubians, 'Jahan' of the Maltese and perhaps Nasreddin Khodja of Turkish fame. To-day Jiha' is a familiar figure in the comic papers especially in Egypt and Lebanon, and has also found his way into the local radio broadcasts.

JĪLI al-, ʿABD al-KARĪM ibn-IBRĀHĪM, a mystic (end of the XIVth cent.), born near Baghdad, who left few biographical traces. He was a pupil of the great mystic ibn-ʿArabī*, commented upon his writings

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

and developed his ideas, especially the doctrine of the 'Perfect Man' *(Insān al-Kāmil)*. This was also the title of one of his works which had great influence on religious thought, particularly in the eastern parts of the Moslem world. Like ibn-ʿArabī he sees in the Creator and the creation the identical and complementary expression of a Supreme Being, the 'Eternal Absolute'; and in the 'Perfect Man' the ideal fusion of the world of realities with the spirit world. The Prophet Muhammad, according to al-Jīli the Most Perfect Man *(Insān al-Akmal)*, rules over the saints and the other prophets and at times appears on earth in the embodiment of a saint, unknown to the profane, but revealing himself to the mystic.

JILLIQ, the name of an ancient Syrian town praised in early Arab literature for its beautiful surroundings, gardens and water courses, and mentioned as a pleasure-residence of the Ghassānid* (VI/VIIth cent.) princes. Although later authors did not know its exact site - it seems to have been somewhere in the Ghūtah (the plain around Damascus) or in the Hawrān - they continued to sing its charms in their poems, especially the writers of Damascus who finally identified it with their own city. The compilers of encyclopedias took over this poetical licence as a fact, and thus Jilliq has become another name for Damscus.

JIZYAH, (lit. meaning ransom), a head tax levied in the caliphate and in the Ottoman Empire on the members of the recognized non-Moslem monotheistic communities *(dhimmīs*)*. The term as it was originally used denoted the tribute paid by some Christian and Jewish tribes in Arabia first to Muhammad; and subsequently to the early caliphs by all *dhimmī* communities in the conquered territories, on the ground of special treaties granting them the protection of the State. With the development towards the end of the VIIIth century of the administrative and fiscal organization, the *jizyah* received the specific meaning of poll tax as distinguished from the land tax *(kharāj*)* and was graded according to economic groups of tax-payers. Women, children, monks or hermits, and persons incapable of work because of physical or mental deficiencies were exempted. In Ottoman Turkey the *jizyah* remained in force until the middle of the XIXth century. It was replaced by a contribution levied on non-Moslems in lieu of the military service compulsory for Moslems. This tax was abolished with the introduction of general conscription irrespective of the religion of the citizen.

JOHN OF DAMASCUS, Joannes Damascenus, surnamed 'The One with the Golden Tongue' (Chrysorrhoas), theologian of the Greek Orthodox Church, poet and composer of ecclesiastical hymns († 748). He was born in Damascus where his grandfather Mansūr ibn-Sarjūn held a high office in the Byzantine administration, but used his influence to bring about the surrender of the city to the Arabs. The family therefore stood in high favour at the court of the Umayyad* caliphs and John himself enjoyed Caliph Yazīd's (680-683) close friendship. He gave up, however, his comfortable worldly life and

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

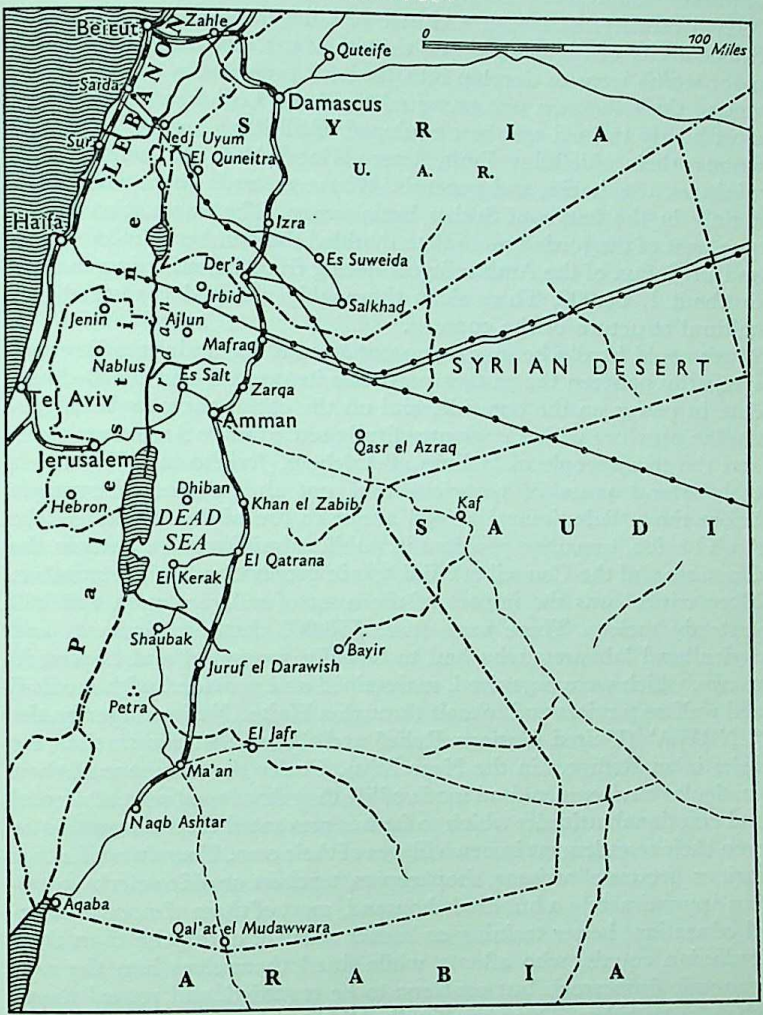
retreated to the monastery of St. Sāba near Jerusalem. There he wrote most of his works, which assured him a fundamental place in the theological literature of his Church. But he also exercised a distinctly traceable influence on the formation of certain Islamic religio-philosophical views, in particular by his contribution to the development of the Christian doctrine of the 'Logos' (the Divine Word, the second person of the Trinity) reflected in the various Islamic theses about the Koran or revealed word and God. In a similar manner his ideas on men's free will are closely reflected in the teaching of the Qadarite school of thought (the adherents of the doctrine of free will), which may have won him Caliph Yazīd's patronage. Some of the hymns composed by John Damascene are still sung and are considered masterpieces of Oriental church music.

JORDAN, officially the Hashimite Kingdom of Jordan *(Al-Mamlakah al-Urdunīyah al-Hāshimīyah)* about 37.500 square miles, separated from Syria, Iraq and Saudi Arabia by straight lines drawn across a rocky and desolated plateau furrowed by steep ravines; and from Palestine by a narrow rift running under the name of Wādi ʿArabā from the Red Sea Gulf of ʿAqabah* northwards to the Dead Sea, the deepest depression in the world (195 feet below sea level), and thence forming the valley of the Jordan, until the Syrian frontier is reached close to the junction of the Jordan with the Yarmūk. Since 1948 the Kingdom has jutted out also across the western banks of the Jordan into the hills and mountains of Judaea and Samaria, added in the Arab-Israeli conflict. It was a most valuable acquisition, for most of it is well-farmed, terraced land, covered with olive groves, orchards and vegetable gardens, whereas in the older, many times greater eastern part stony desert or semi-desert prevails interspersed only with a few oases or patches of perennial vegetation, which just for a short time after the winter rains offers a scanty grazing ground to the sheep flocks of the Bedouins. Alone along the Jordan valley stretches a narrow, partly irrigated strip of fertile land with cereals, maize, lentils, beans or peas, some sesame and tobacco as the principal crops grown. Projects, for quite some time under study, of extending the irrigation system by utilizing the waters of the Jordan and Yarmūk rivers, have so far been held up mainly owing to the difficulty of obtaining the necessary inter-governmental agreements. Similar complications prevent the modernization of Jordan's only and out-dated railway line, the one-track segment of the Hijāz railway from Damascus via ʿAmman to Maʿān, the last remembrance of Sultan ʿAbdul Hamīd's (1876 - 1908) Pan-Islamic scheme of linking Constantinople with Makkah and al-Madīnah. Practicable connections with outlets to the sea are limited to two roads on both of which transportation costs for merchandise are high: one from ʿAmman over the mountains to Damascus and further on to Beirut; the other from ʿAmman across rugged and precipitous expanses to the port of ʿAqabah.

Before the Arab-Israeli conflict the population of Transjordan, as it then was called, consisted, except for Irbid, As-Salt, Al-Karak or Maʿān,

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

JORDAN



CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

market places of merely local significance, of some twenty Bedouin tribes, 300.000 to 350.000 strong and affiliated in the great confederations of the Banu-Sakhr and the Huwaytat*. Only a small minority of Shīʿite* Circassians, immigrated from Russia towards the end of the XIXth century, had built a cluster of villages from the ruins of the Seleucid city of Philadelphia on the site of the biblical Rabbath Ammon, which were to develop into Jordan's present-day capital. From among the tribesmen was recruited the Arab Legion, reputed as the most highly trained and best equipped of all Arab armies; and from among their chieftains Emir, later King ʿAbdallāh selected his ministers, dignitaries and generals. Whatever trade there existed lay mainly in the hands of Syrian businessmen. The annexation of the area west of the Jordan more than doubled the number of inhabitants, and the influx of the Arab refugees fleeing from Palestine increased it to about 1,500.000. These shifts thoroughly changed the social and cultural structure of the country.

There could hardly be much common ground for understanding and sympathy between the eastern part with its nomads and the Bedouin élite in power on the one side, and on the other, the new West-Jordanian province with a peasantry firmly settled since Aramaean times and the townspeople of Hebron, Bethlehem, Jericho and Nablus. It took several years of tenacious and not always peaceful struggle before these 'Palestinians' gained access to the higher ranks in the Arab Legion, executive positions in public administration, seats in the Chamber and the Council of Ministers in proportion to their number. More critical was the impact of the mass of refugees upon this still unsteady society. There were some 150.000 destitute peasants and agricultural labourers who had to be fully supported and housed in camps, which were organized, maintained and provided with medical and welfare services and schools through a United Nations' agency, the 'UNRWA' (United Nations Relief and Work Administration for Palestinian Refugees in the Near East). Under the influence of their particular environment and mode of life they developed a set of mental and emotional attitudes which so far has prevented their absorption or even their resettlement in new villages of their own. There were further various groups of artisans, shopkeepers, teachers or office clerks, totalling approximately a hundred thousand, most of them of more advanced education, better training or keener spirit of enterprise than their Jordanian equals, who after a while fitted themselves into the new economic framework, but continue to be regarded, and regard themselves, as outsiders. There are finally all the others, trying to make a livelihood as best as they can, moving freely from place to place, now in the rural areas of West-Jordan where the population density rose from 520 to 1580 per square mile of cultivated land; now in and around the urban centres which grew as it were overnight: Nablus from 24.000 to 43.000, Hebron from 26.000 to 36.000 or ʿAmman from 40.000 to over 200.000 people, but one-quarter if not one-third housed in agglomerations of miserable huts or tents, dilapidated structures or natural and artificial caves.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

The creation of Jordan as a body politic and the enthronment of Emir ʿAbdallāh, member of the highly reputed Hāshimite family, as its ruler, was an escape from a two-fold embarassment in which Great Britain found herself involved after the defeat of Turkey in the first World War: the delimitation of the Franco-British zones of influence on the one hand; and on the other, the war-time promise to favour the establishment in Palestine of a Jewish National Home (Balfour Declaration, Nov. 1917). A third factor in the decision was the hope of thus reaching a compromise between the Arab demand for national self-determination and British interests. Never before had the territories which were then carved out to form the new Emirate as a buffer in the conflict of claims and counterclaims possessed a proper individuality or name. From time immemorial the highlands east of the Jordan were the boundless grazing ground of the tribes wandering northwards from their Arabian homeland in search of new pastures. A few settlements had come into existence around one or the other fortified station on the age-old caravan road leading from al-Yaman to al-Madīnah and over Maʿān, possibly a Sabaeao-Minaean* colony with warehouses for the frankincense* trade, to Damascus. Three times prior to their incorporation in the Caliphate the Jordanian regions lay within the confines of an Arab kingdom: from the sixth to the second century B.C. the dominion of the Nabataeans* who had their fortress-capital in the rocks of Petra, the Sela of the Edomites in the days of King Solomon, and temporarily extended their rule also across the river; between the middle of the second and the end of the third century A.D. the desert-realm of Palmyra*; and two hundred years later the Byzantine vassal state of the Ghassānids* (Vth and VIth cent.). Soon afterwards the waves of the Arab conquest* swept over Palestine, the lands east and west of the Jordan, and over Syria. Thenceforth the country shared the checkered fate of Syria, until the collapse of the Ottoman Empire without particular events of its own, except the interlude of the Crusader seignory of Montréal (1115-1188) stretching eastward from the shores of the Dead Sea, with its two strongholds at al-Karak (Crac des Moabites) and al-Shawbak (Crac de Montréal) conquered by the Ayyūbid* prince Malik al-ʿĀdil and joined to his Mesopotamian heritage.

By the end of the hostilities in November 1918 the vilayets of Syria and Beirut and the sanjak of Jerusalem were in the hands of Emir Faysal, future King first of Syria and then of Iraq and his Arab forces, regular units under the orders of the British Commander-in-Chief and as many, if not more Bedouin tribesmen fighting under their chieftains. In Arab eyes this military occupation was to be the beginning of an independent Syrian kingdom from the Taurus Mountains to the Gulf of ʿAqabah and from the Mediterranean Sea to the Euphrates and Kabur rivers, free from foreign interference and without room for a Jewish commonwealth within its boundaries. The partial surrender, enforced or negotiated, of Arab aspirations and the adjustment of the conflicting French and British purposes - this is the story of the first three decades of Jordan's history:

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

1916, May Sykes-Picot Agreement, a provisional partition of the Arab provinces into areas of French and British interest, allocating to France the territories of present-day Lebanon and Syria; to Great-Britain those of present-day Jordan and Iraq; and reserving Palestine, claimed by the Zionists, for the institution of a special international administration.

1917-1918 Advance of Arab troops; capture of ʿAqabah, Ma ʿān and ʿAmman; Faysal enters Damascus and establishes an Arab Government.

1920 March A General Arab Congress in Damascus unanimously declares Syria (i.e. the territories of Syria, Lebanon, Jordan and Palestine) and Iraq independent states, and Emir Faysal King of Syria and his elder brother ʿAbdallāh King of Iraq.

April The Conference of the Allied Powers' Supreme Council at San Remo decides to assign Palestine (including Transjordan) to Great Britain as Mandatory with the obligation to secure the establishment of the Jewish National Home; and to France the Mandate for Syria and Lebanon. Subsequently Faysal, compelled by France, has to leave Syria, is offered by Great Britain, and accepts, the throne of Iraq.

Nov. Emir ʿAbdallāh assembles in Transjordan a force of armed followers and various tribal groups.

1921, March Provisional agreement between Emir ʿAbdallāh and Winston Churchill in Jerusalem whereby ʿAbdallāh was to remain in Transjordan pending further arrangements and to organize his men, with British assistance, into regular military formations for the preservation of order.

April ʿAbdallāh's installation by Great Britain as de facto ruler of Transjordan under British guardianship.

1922 July The Council of the League of Nations confirms Great Britain's Mandate for Transjordan and Palestine.

1923 May Transjordan formally proclaimed a separate principalty. A British Resident subordinate to the High Commissioner residing in Jerusalem, and British officials direct the conduct of the public administration.

1928 Febr. First Anglo-Transjordanian Treaty extending the Emir's prerogatives in matters of governance except finances, external relations and jurisdiction over foreigners. Subsequent promulgation of a Constitution and appointment by the Emir of a Legislative Council.

1934 June Transjordan appoints agents in the Arab states.

1939 Conversion of the Legislative Council into a Cabinet of Ministers responsible to the Emir, taking over the direction of the various departments of public administration. Transjordan's first appearance on the international stage at the London Round Table Conference on Palestine.

1943-1945 Transjordan participates in the negotiations leading to the formation of the Arab League (March 1945).

1946 March Second Anglo-Transjordanian treaty further restricting direct British administration.

1948 March Third Anglo-Transjordanian treaty replacing the ré-

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

gime of the Mandate by a military alliance and the provision of a yearly subsidy by Great Britain.

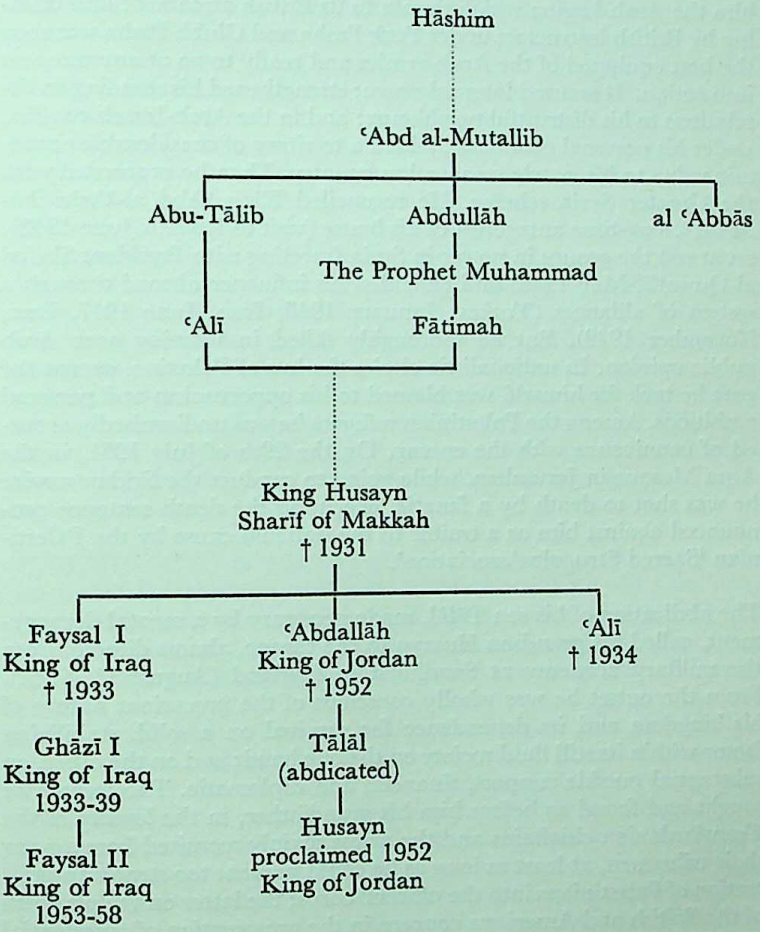
May Official termination of the Mandate; beginning of Arab-Israeli hostilities; Transjordanian troops occupy West Jordan.

Sept. A Palestinian-Arab Congress at Jericho acclaims ʿAbdallāh as 'King of All-Palestine'.

Dec. Change of the country's name into 'Hashimite Kingdom of Jordan'.

1950 International recognition of the new Kingdom and its admittance to membership of the United Nations.

Lineage of the Hāshimites



ʿAbdallāh, scion of the noble Hāshimite family, grown up in the agitated atmosphere of Constantinople and former deputy for Makkah in the

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Ottoman Parliament, equally familiar with the classics of Arabic poetry, the subtleties of Bedouin politics and desert warfare, was well prepared when in his 'thirties he assumed the tasks of a ruler over a community of tribes. Fully aware of the political and strategic position of his state amid competing world interests he quickly knew how to steer his course through the changing currents. One long-cherished ambition dominated his policy throughout his life, now in the form of discrete negotiations, now in press propaganda and party-programmes: the foundation of a Hāshimite Kingdom of Greater Syria* - Transjordan, Palestine, Lebanon and Syria unified. There, however, his statesmanship gave way partly to the somewhat romantic pride in his name and descent, partly to an underestimate of the old particularistic leanings of his people. He began by having Great Britain build up for him the Arab Legion which thanks to its British armament and training by British instructors under Peak Pasha and Glubb Pasha was soon the best equipped of the Arab armies and ready to go at any moment into action. It secured internal peace; strengthened his standing in the relations to his distrustful neighbours; and in the Arab-Israeli conflict, under his personal command, added a territory of considerable economic value to his nearly resourceless country. Then he proceeded with the Greater Syria scheme. He reconciled King ʿAbd al-ʿAzīz ibn-Saʿūd*, long-time antagonist of his house (visit to Riyadh, June 1948), set at rest the groups in power in Syria (meeting with President Shukrī al-Quwatlī, May 1948) and extended his influence abroad through a system of alliances (Turkey, January 1947, Iraq, June 1947, Iran, November 1949). But he thoroughly failed in winning over Arab public opinion. In nationalistic circles the loss of Palestine, except the part he took for himself, was blamed to his opportunism and personal ambitions. Among the Palestinian refugees he was undisguisedly accused of connivance with the enemy. On the 29th of July 1951, in the Aqsa Mosque in Jerusalem, while going to conduct the Friday service he was shot to death by a fanatic, executing the death sentence pronounced against him as a traitor to the national cause by the Palestinian 'Sacred Struggle Association'.

The abdication of his son Tālāl, made necessary by a mental derangement, called his grandson Husayn to the throne, almost directly from the military academy at Sandhurst in England (August 11, 1952). From the outset he was wholly conscious of the precarious nature of his kingdom and its dependence for survival on a solid, stabilizing factor within its still fluid society on the one hand; and on the other, on substantial outside support, financial and diplomatic. The former he sought and found as before him his grandfather, in the loyalty of the Transjordanian chieftains and the army, mainly recruited from among their tribesmen, at least as long as he could prevent too strong an infiltration of Palestinians into the officers' corps; the latter on the platform of the British and American concern in the preservation of an essential foothold in the tug-of-war with the Soviets on the Middle-East stage. This meant for him having to face the Arab antagonists of his allies, foremost the Syro-Egyptian bloc, intermittently joined by Saudi Arabia.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Their press and radio campaigns which crystallized in the slogan of the reconquest of Palestine, maintained the Palestinian section of the population in permanent unrest, periodically stirring up nationalist mass manifestations, street riots and calls for a republic after Colonel ʿAbd al-Nāsir's Egyptian pattern. In the interior his answer was military dictatorship, martial law and high-treason persecutions. The pressure from outside he met by zigzagging between the two rival camps more often than not leaving both of them in the dark as to his real intentions. He exchanged state visits with King-Saʿūd; signed economic agreements with Syria; issued declarations of 'positive neutrality'; concluded military conventions with Egypt, Syria and Saudi Arabia and dismissed Glubb Pasha. In the Suez crisis (October 1956) he admitted Syrian and Saudi contingents into Jordanian territory, but balanced by others sent by his cousin King Faysal of Iraq. He negotiated with the Arab bloc about the replacement of the British 12 million Pound Sterling annual subsidy and abrogated the 1948 Treaty of Friendship with Great Britain, but received 10 million Dollars from America and 5 million Dollars from King-Saʿūd. The Syro-Egyptian fusion into the United Arab Republic he encountered by merging his country with Iraq in the federative Arab Union (May 1958), based on the monarchical principle. When two months later the monarchy in Iraq was overthrown British air-borne troops saved his throne, and perhaps his life, while American money helped bridge a critical gap in the state budget. Notwithstanding the political vicissitudes, a Jordanian Development Board, assisted by British, American and United Nations advisers and financed by British and American grants have been working on a number of minor irrigation projects and agricultural training stations, the creation of small-scale industries and the provision of housing in the overflowing towns, especially in the capital. The realization of all plans of somewhat wider scope, however, must wait until the social and political tensions have given way to a more favourable climate.

JUBBAH, a cloak in subdued colours with wide sleeves, already in use in pre-Islamic Syria, and worn to-day throughout the Arab countries, particularly by the sheikhs* and *ʿulamāʾ**. Fur-lined for the cold season it is called *farwah*. The word has infiltrated into Spanish as 'aljuba', into Italian as 'giuppa' and into French as 'jupe' and 'jupon'.

JUBBĀʾĪ al-, father and son, theologians of high repute (VIIIth/IXth cent.) and the leading spirits of the Muʿtazilite school of theological thought which for a hundred years deeply stirred the religious and political life in the caliphate. Only the titles of their numerous works have survived, but their ideas are known by frequent quotations from their writings by later authors.
The elder Jubbāʾī, abu-ʿAlī Muhammad, († 915) was born in Persia, but spent the greater part of his life in Basrah. One of his keenest antagonists was a former pupil of his, the well-known theologian al-Ashʿarī*. His son abu-Hāshim ʿAbd al-Salām tried to reconcile his father's doctrine with the orthodox teaching by taking an intermediary point of

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

view, particularly in the hotly discussed dogma of the Unity of God *(Tawhīd)* and the qualities of God.

JUDHĀM, a confederation of christian tribes, probably of Yemenite origin, who had their pasture grounds in the desert region stretching from the Hijāz northwards towards Syria and southwards towards Egypt. They found a good source of income in the caravan traffic between these countries and thus came into closer contact with the Christian population of this region, a fact which accounts for their early conversion to Christianity. One of their member tribes, the banu-Nadīr*, who settled in al-Madīnah, embraced Judaism. The whole Judhām group assumed a hostile attitude towards Islam and fought as Byzantine mercenaries in the battles for Syria and Mesopotamia against the advancing Moslems. Only after the defeat of the Christians in the Battle of Yarmūk* (636) did they become Moslems and took part in the final occupation of Syria and the conquest of Egypt. Though the group as a whole has disappeared, some of its tribes, mixed with the Mesopotamian banu-ʿĀmila, live to-day under various names in Jordan, northern Palestine and Egypt. One Judhām clan, the banu-Lakhm, gained fame in Arabian history as the founders of the Lakhmid* dynasty, the kings of al-Hīrah.

JUHAYNA banu-, members of the great Qudāʿa* group of South-Arabian tribes. After their migration from al-Yaman they had their pasture grounds first in the Najd and then in the region around al-Madīnah. The banu-Juhayna were among the first tribes to adhere to Muhammad, and participated in the conquest of Egypt, where many of them settled. During the Fātimid* period (909-1171) they played an important part in the internal history of the country. Some Juhayna branches infiltrated into Nubia, and though dispersed in these vast lands still preserve the consciousness of their common origin, others are still living in their old pasture grounds between al-Madīnah and the Red Sea.

JURHUM banu-, a legendary Arabian tribe belonging to the so-called *ʿArab al-Bā'idah** (extinct Arabs), the first inhabitants of the Arabian peninsula according to Arab genealogists. The banu-Jurhum are believed to have come to Makkah, where they intermarried with the descendants of Ishmael, from whom they inherited the custody of the *Kaʿbah**. By their excessive pride and haughty attitude they are said to have driven away the pilgrims from the sacred place, until at last the punishment of God fell upon them: powerful invaders from the south, the banu-Khuzaʿah*, conquered Makkah and put them all to the sword.

JURJĀNĪ al-, ʿALĪ ibn-MUHAMMAD al-SHARĪF, a theologian (XIVth cent.), born in the Persian province Jurjān on the Caspian Sea. He spent many years teaching in Shīrāz (Persia) and was one of the most prolific commentators on works of law, philosophy and astronomy, but especially on koranic commentaries by other authors. The best known of 'Super Commentaries' by his pen are those on *al-Kashshāf* by Zamakharī*; on the *Muftah al-ʿUlūm* by Zakkākī; and on commentaries by Taftāzānī* and al-Rāzī*.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

JUWAYNĪ al-, abu-al-MAʿĀLĪ, called *Imām al-Haramayn* (the *Imām* of the two Sanctuaries, i.e. Makkah and al-Madīnah), a theologian († 1085). He was of Persian origin, and at the age of twenty taught at the religious seminary at Nīshāpūr (Persia), succeeding his father and grandfather, both well-known theologians. Later he taught for several years at Makkah and al-Madīnah, where he gained a great reputation. Having returned to Nīshāpūr he taught there again for nearly thirty years, following the doctrine of his teacher abu-al-Hasan al-Ashʿarī*, the founder of the school of scholastic theology. Al-Juwaynī was a stern defender of the orthodox school of thought against the view of the Muʿtazilites. One of al-Juwaynī's most famous pupils was the great mystic and theologian al-Ghazzālī*. His popularity is illustrated by the anectode that at his death his students, numbering about 400, as a sign of mourning broke their pens and abstained from all studies for a full year.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

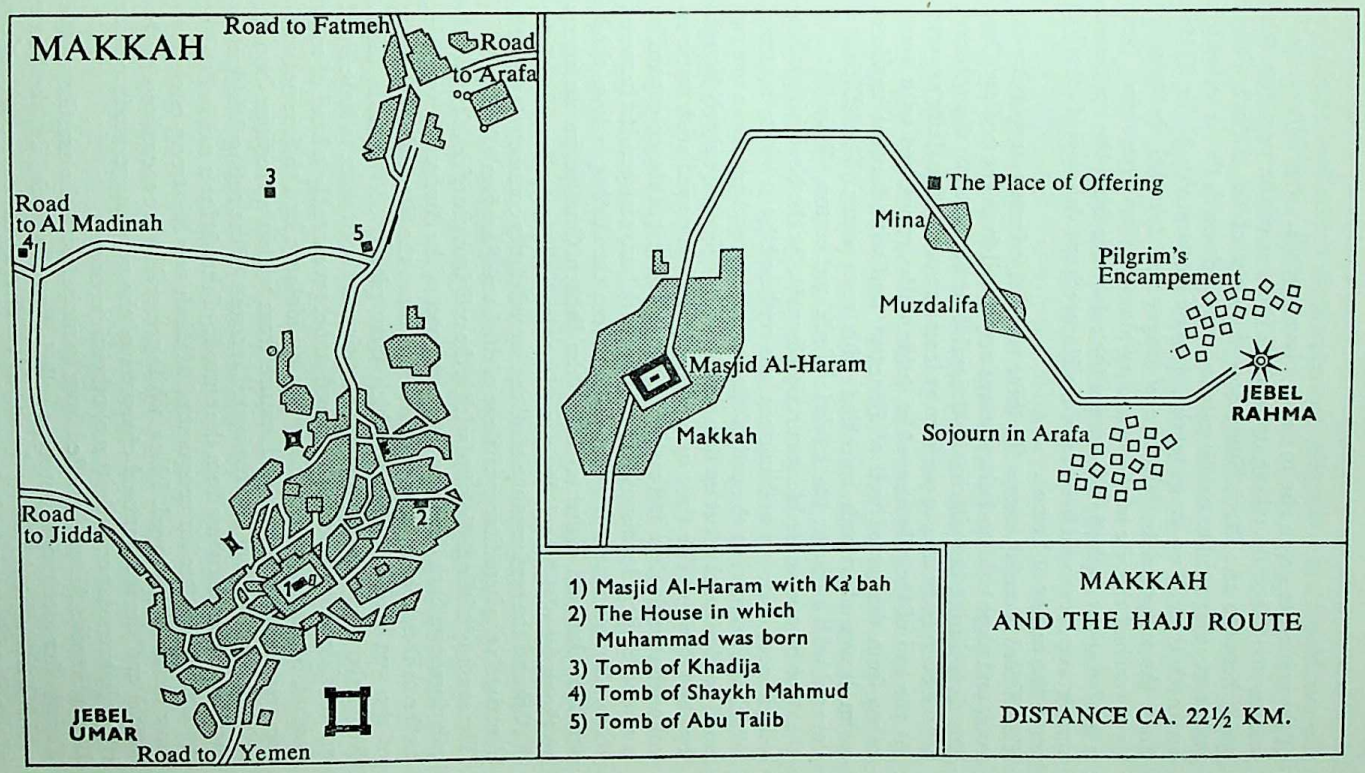
K

KAʿB al-AHBĀR, Kaʿb of the Rabbis, a collector and teller of Arabian legends († 652). He was born in Yemen of Jewish parentage and while still a youth went to al-Madīnah, where he became known as an authority in Jewish theology as well as for his knowledge of the old Arabian stories and legends. Converted to Islam, he left for Homs, from where Caliph Muʿāwiyah* summoned him to his court at Damascus. Kaʿb's tales were only orally transmitted, but have been preserved through quotations of later historians who used them as their sources of reference. Through Kaʿb and otherJewish story tellers such as Wahb ibn-Munabbih*, some of the Jewish folklore may have infiltrated into the annals of the semi-legendary past of the Arabia, the so-called *awā'il**.

KAʿB ibn-MĀLIK, one of the poets of Muhammad's circle in al-Madīnah who, like the poets Hasan ibn-Thābit* or ʿAbdullāh ibn-Rawagha, distinguished himself by his sharp and biting rebuffs of satirical attacks against the Prophet. He was one of the most enthusiastic supporters of the young Islamic creed and after Muhammad's death maintained his loyalty to his successors, the Caliphs abu-Bakr* (632-34) and ʿUthmān* (634-44).

KAʿB ibn-ZUHAYR, son of the poet Zuhayr abi-Sulma* He was a contemporary of the Prophet and at first one of his keenest opponents, who attracted attention by his many satires directed against Muhammad. By a sudden change of mind he turned into one of his fervent adherents, and in a panegyric called *Bānat Suʿād* (Suʿād disappeared) which ranges among the best known of its kind, expressed his deep veneration for the Prophet. When the poet recited his ode, the Prophet was so moved that as a gift of honour he threw his own cloak *(Burdah*)* over Kaʿb's shoulders.

KAʿBAH al-, lit. The Cube, the most venerated sanctuary of Islam, situated in the center of the Great Mosque at Makkah. It is an approximately cubic structure built of grey stone with a flat roof, about 35 feet high and measuring at each side from 35 to 40 feet. About seven feet above the ground a door which is accessible by a movable wooden staircase leads to the interior. Its four corners are called the Pillars *(sing.rukn)* of Iraq, Syria, Jemen and the Black Pillar.
In the angle of the Black Pillar, four or five feet above the ground, is inserted the sacred Black Stone *(al-hajar al-aswad)*. It consists of three larger and several smaller pieces of reddish-black basalt or lava, of different shapes, which are cemented together and encircled by a silver ring of about two and a half feet in diameter. The ritual kissing by the pilgrims has smoothened their surface and worn it down so deeply that



CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

the worshipper's face completely disappears in the hollow. The colour of the stone has given rise to many pious legends: originally white, it was turned black by taking upon itself the sins of the penitent. The space between the Black Stone and the door of the *Kaʿbah*, called *multazam*, is reputed to confer particular sacredness to the vows which are made there. Two green marble slabs on the west side of the *Kaʿbah* mark the supposed burial place of Hagar and Ishmael, believed to have reached the site of the sanctuary almost dying from thirst. Now a golden spout *(miʾzāb)* discharges the rainwater from the roof upon their graves. A second holy stone, the Happy Stone *(al-hajar al-asʿad)*, is set in the corner of Yemen.

The *Kaʿbah* is empty except for three wooden columns supporting the roof, and some gold and silver lamps suspended from the ceiling. On a few days during the pilgrimage the public is admitted to the interior, where everybody tries to perform at least one of the five daily prayers. At the end of the pilgrimage the inside walls are washed with water taken from the sacred well of *Ẓamzam** and with brooms made of palm leaves afterwards sprinkled with rose water. The *Kaʿbah* is covered with a coarse, black fabric of silk and cotton, *(kiswah*)* and the door by a separate black curtain *(burqaʿ)*. At the beginning of the pilgrimage, covering and curtain are replaced by a white material which is discarded at the end of the ceremonies and new ones are put on. The old *kiswah* is cut up into small pieces which are eagerly bought by the pilgrims. The floor around the *Kaʿbah* is paved with various-coloured marble flags and marked off from the rest of the courtyard by a row of 33 gilt poles disposed in a circle, with lamps suspended between them. On one side a few feet distant from the *Kaʿbah*, a low, thick, semi-circular wall called *al-Hatīm* (the Broken One) forms an access to the grave of Ishmael. From ancient times the guardianship of the *Kaʿbah* and the performance of all the sacred duties connected with this function is the hereditary privilege of the banu-Shayban* family.

The sanctity of the *Kaʿbah* and with it the religious practice of the yearly pilgrimage go back deep into the pagan past of the Arabs. The worship, as far as it is known, always centered around the Black Stone, image of the god Hubal, around which were placed 360 satellite idols. Remembrances of a very ancient Semitic astral cult seem to have lived on in this number and in the sacred stone, presumably a kind of solar symbol. Muhammad, preaching against idolatry, had to face not only the resistances of a spiritual nature from within a tradition-bound, primitive society, but also the vested interests of the ruling Makkanese merchant class deriving from the custody of the shrine a richly flowing income. Only after his conquest of Makkah was he strong enough to have the idols destroyed. Islam, while preserving the sacredness of the *Kaʿbah* and the institutional character of the pilgrimage modified the ritual in accordance with its monotheistic concepts.

Legend credits Adam, expelled from Paradise, with the erection of the *Kaʿbah* after a celestial prototype called *Bayt al-maʿmūr*, i.e. the house which is frequented (viz. by the angels). Taken up to heaven at the time of the Flood it was rebuilt by Abraham and his son Ishmael, to whom the archangel Gabriel handed the Black Stone to mark the corner.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

From Ishmael's descendants the banu-Jurhum* are said to have inherited the sanctuary which remained in their hand for a thousand years. They were annihilated by the banu-Khuzāʿah*, who for three hundred years remained the masters of Makkah and the shrine. Arab tradition relates that they brought from Syria the idol of Hubal and set it up in the Kaʿbah where until then the one, true God had been worshipped. Thereupon many other tribes installed their own gods around it.

With the predominance in Makkah of the Quraysh*, Muhammad's tribe, and the custody of the *Kaʿbah* in the hands of his grand-father ʿAbd al-Mutallib*, the story of the sanctuary begins to move on more solid historical ground. It was then a simple wooden structure which at the time of the Prophet was destroyed by fire and rebuilt from the timber of a Byzantine vessel wrecked on the shore of the Red Sea. Some fifty years later the present stone building was erected. When the fanatical Qarmatian* sectarians sacked Makkah (Xth. cent.) they carried off the Black Stone and restored it only some twenty years later on payment of a heavy ransom. On this occasion it seems to have been broken into the several pieces of which it now consists. The holy stone had to suffer two more sacrilegious attacks: at the beginning of the XIth century from the hands of an agent of the heretical Fātimid* Caliph al-Hākim*, who tried to smash it with an iron bar but could only chip off three small fragments; and in 1932 by an Afghan pilgrim who wanted to steal it and tore it off from its place in the corner of the *Kaʿbah*. It was replaced by King Ibn-Saʿūd in a solemn ceremony.

KĀFŪR, abu-al-MISK, 'Father of the musky Camphor' (camphor was much apreciated because of its coolness and refreshing smell), an Abyssinian negro eunuch who during the second half of the Ikshīdid* régime (935-969) governed successfully and almost independently southern Egypt and Syria for approximately a quarter of a century († 968). Originally a slave in Muhammad al-Ikhshīd's harem he was made tutor of his master's children; later, having distinguished himself by his soldierly virtues and leadership talent he attained a high rank in the army and upon Muhammad's death (946) assumed the government as Regent in the name of his master's sons. He defended their heritage against the attacks of their two dangerously aggresive neighbours, in the north the Hamdānid* rulers of Aleppo; and in the west the expanding Fātimids who pressed from Tunisia along the Mediterranean coast towards Egypt. After the death of both Ikshīdid princes Kāfūr was appointed governor of Egypt by Caliph al-Mutīʿ (946-74). For the last three years of his life (966-68) he ruled Egypt by his own right and is counted as a member of the Ikhīdid* dynasty. Shortly afterwards Egypt was conquered by the Fātimid general Jawhar*. According to his biographers Kāfūr seems to have been of reppelling ugliness but very generous in furthering literature, art and science. The poet al-Mutanabbi'* spent several years at his court and the hymns which he composed in his praise are as well known as the lampoons in which he later, after a quarrel ridiculed him. Kāfūr's extraordinary career gave rise to numerous anecdotes and stories which became known

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

everywhere in the Orient and found their way also into Occidental literature.

KĀHIN see SEER

KALĀM al-, The Word, as a term of Islamic theology denoting the use of philosophy in the explanation and defence of the religious dogma, i.e. a school of theological thought which adapted the methods of philosophy for dealing with material obtained from revelation. Thus *kalām* came to mean orthodox scholasticism, and finally theology in general.

KALB banu-, an ancient, powerful group of tribes belonging to the large Qudāʿa federation of the so-called Yemenite tribes (*ʿArab al-ʿĀribah*,*) who presumably in the early IVth century A. D. migrated from the southern sections of the Arabian desert into Syria and settled in the regions of Damascus and Palmyra. They were among the first Arab Christians in this area, following like the native Aramaic population the Jacobite* doctrine, and embraced Islam comparatively late. Similar to most of the other southern Arabs they were easily accesible to heterotox Shīʿite* teaching and readily adhered to political movements based on the tenets of various heretic sects.
The banu-Kalb became the main supporters of the Umayyad* caliphate, supplying strong and devoted fighting forces and many of the higher dignitaries at the court and in public administration. Maysūn*, wife of Caliph Muʿāwiyah* (661-680) came from a Kalbite clan, and so did the wife of their son, Caliph Yazīd I* (680-683). Through the victory won in the battle of Marj Rāhit* (684) by the banu-Kalb and their Yemenite confederates over the adherents of the anti-caliph ʿAbdullāh ibn-al-Zubayr*, the Umayyad Marwān I (684-685) secured the throne for himself and his line. With the collapse of the Umayyad régime (750) their predominant position in Syria began to decline, but in other provinces, smaller or larger Kalbite groups, carried by the Arab conquest in almost any part of the Arab world, attained considerable wealth and influence. Sicily in particular, during the two and a half centuries of Aghlabid and Fātimid* domination, appears as an almost exclusively Kalbite realm. Kalb chieftains ruling as almost independent, hereditary governors and emirs held splendid courts in Messina, Palermo, Syracuse and the smaller Sicilian towns, built numerous schools, were munificent patrons of art, handicraft and higher learning, and made the years of the Kalbite régime to one of the island's most prosperous eras.
Everywhere and at any time, however, the banu-Kalb had to face the embittered and tenacious rivalry of their age-old antagonists, the Qays-ʿAylān*, a similar group or confederation of tribes of Central and North Arabian origin. The ingrained antagonism, traced back by the popular mind to very ancient, pagan days, between the Arabs from the North - the alleged descendants of Adnān* - and those from the South - believing in a common ancestor, Qahtān* - was kept alive by both camps throughout all their migrations. In some regions it survived

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

until well into the XVIIIth and even the XIXth cent. taking on, according to circumstances and environment, the forms of literary feuds, political party strife and also of armed clashes and bloodshed.

KALBĪ al-, father and son, historians and theologians (VIIIth cent.) of al-Kūfah. Their ancestors were warriors of repute who fought in many battles of early Islam.
Muhammad, the father, after a stormy youth spent mostly in warfare, turned to study and later taught in al-Kūfah. He was particularly known for his comments on the Koran and was quoted repeatedly by later authors.
His son Hishām ibn-Muhammad († 819), pupil and later his father's collaborator, specialized in the customs and religious practices of Arabian paganism. Like his father he attracted a numerous audience. Both were often sharply criticized by contemporary scholars, especially from the orthodox conservative camp, but in many cases modern research has confirmed their opinions. Some 130 books from the pen of Hishām al-Kalbī are known by their titles; the contents of some have been transmitted by later authors. His most important works are the *Kitāb al-Asnām* (Book of Idols) and a genealogical treatise on the ancient Arabian tribes.

KALĪLAH WA DIMNAH, title of a well-known, originally Sanskrit collection of animal fables, compiled in India around 300 A. D. with the purpose of serving in the education of princes. The Sanskrit title was 'Karataka and Damanaka', the names of two jackals, the principal characters of these stories. In the VIth cent. the Sassanian King Chosroes Anūsharwān had the Sanskrit original translated into Pahlavi (Middle Persian). Two centuries later an Arabic translation, was made by ibn-al-Muqaffaᶜ* (VIIIth cent.) who added several other Indian stories and an introduction of his own. Ibn-al-Muqaffaᶜ's work, one of the first Arabic books in prose and renowned for the elegance of its style, rapidily gained great popularity, which it has maintained down to this day, although in the course of time the author's text underwent many changes.
The oldest existing manuscripts of *Kalīlah wa Dimnah* date from the XIIIth century and are among the earliest Arabic manuscripts illuminated with miniatures. Between the IXth and XIIIth centuries these stories were repeatedly put into verse by a number of unknown authors and also translated into several Oriental languages. The first translation into an Occidental language was one into the Romance dialect of Spain, made in the mid-thirteenth century for Alfonso the Wise, King of Castile and Leon (1252-1282). At the same time appeared a Latin version under the title Directorium Humanae Vitae, which served as basis for various Latin story-books and beginning from the XVIth cent. for similar texts in different European languages. The stories of *Kalīlah wa Dimnah* supplied material to English, French and German novelists and even dramatists; they inspired some of La Fontaine's best fables.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

KARAKUSH, a figure pictured as the type of a simpleton by a great number of anecdotes which became popular in the XIIth century, and of which several collections are in existence.
No connection apparently exists between the hero of these stories and a real person of the same name, Baha' al-Dīn ibn-ʿAbd Allāh Qaraqush, who from a freed slave and eunuch worked his way up to the highest positions at the court of the last Fātimid* caliph al-ʿAdīd.

KARĀMĀT, (*sing. karāmah*) a term of Moslem theological literature, (from *karuma* to be generous), meaning God's manifestation of His Grace. It denotes in particular the supernatural power to perform minor miracles, which God bestowed upon saints* for the good of men and as a manifest token of their distinction.

KARKHĪ al-, abu-BAKR MUHAMMAD, called *al-Hasīb* (The Calculator), mathematician († between 1019-1029), was born in Karkh, a suburb of Baghdad. His two books, *al-Kāfi fi al-Hisāb* (condensed Textbook of Arithmetic) and *al-Fakhrī* (named after the vizier Fakhr al-Mulk to whom it is dedicated) belong to the outstanding early achievements in this science. Several manuscripts of both works have come down to us. Al-Karkhī did not make use of the Hindu numeral system (the 'Arabic' figures with the use of the zero, transmitted by the Arabs to the Occident) which had already been employed by his famous predecessor al-Khwārizmī*, but still wrote out the numbers in full words.

KĀTIB see SCRIBE

KAVASS, archer, arquebusier, derived from *qaws* (the bow) police-soldier. In the administrative language of the Ottoman Empire the term denoted the members of the special police corps in the service of foreign ambassadors and consuls. To-day the kavass is a kind of doorman of the foreign diplomatic agents and high ecclesiastical dignitaries in the Arab states. He wears a sort of fancy oriental uniform which distinguishes him from the rest of the staff.

KAWAKIBI ʿABD al-RAHMĀN, lawyer and journalist (1849-1903), a leading spirit in the renaissance of Arabic letters and protagonist in the movement for political unity. He was born in Aleppo (Syria), educated along strictly conservative Islamic lines and held for a time an office in the Turkish administration, but was dismissed and for a while sent to prison because of his nationalistic activities. Extensive travels throughout the Arab countries finally led him to Cairo, where his eloquence and liberal ideas attracted many sympathisers, irrespective of their religion. He stood for an independent, united and regenerated Arab nation under an Arab caliph, the bearer and leader of a purified and tolerant Islam, open to all modern ideas, and allowing free spiritual and cultural development to the ethnical and religious minorities within its boundaries. His ideas are laid down in his book *Umm al-Qurā* (Mother of the Villages i.e. Makkah, Cairo, 1906) which circulated widely, although

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

secretly, everywhere in the Arab provinces. His many anonymous pamphlets and articles in the Arabic press, marked by a convincing sincerity and sharp wit, appealed to a wide circle of readers.

KAYSĀN abu-ʿAMR, one of Caliph ʿAlī's* (656-661) freedman, appointed chief of police *(sāhib al-shurtah*)* in al-Kūfah where he was dreaded for his cruelty, whence the saying '. . . abu-ʿAmr has entered his house . . .' meaning that somebody was struck by a great calamity. Kaysān joined the revolutionary movement started by the Shīʿite leader al-Mukhtār* who made him the commander of his bodyguard. The Kaysānīyah*, one of the first Shīʿite sects, was called after him although it is doubtful whether he really was its founder, since he was so completely overshadowed by the domineering personality of his master, that his very existence was soon forgotten and even his name believed by later authors to be merely a second name of al-Mukhtār's.

KAYSĀNĪYAH, also called Mukhtārīyah, one of the Shīʿah* sects, founded after Caliph ʿAlī's death (661) in al-Kūfah allegedly by Kaysān abu ʿAmr, an adherent of the revolutionary leader al-Mukhtār* but more probably by al-Mukhtār himself. Called to life by the battle-cry of vengeance for the martyr-death of al-Husayn*, ʿAlī's son, and of the fight for the sacred right to the caliphate of his other son, Muhammad ibn-al-Hanafīyah*, and nourished by the general social unrest stirring the native Persian and Aramaean population, the movement rapidly gained momentum. Inflamed by al-Mukhtār's prophet-like oratory the masses soon began to see in Muhammad ibn-al Hanafīyah a superior being possessed of quasi-divine qualities to whom as the supreme leader *(imām*)* of the Moslem community obedience was due by the will of God. After his death (700) the Kaysānīyah split into several groups, one called Kūraibīyah after Abu-Kūraib (or ibn-Kūraib), its founder, believed him not to be dead but concealed in a grotto near al-Madīnah, awaiting the day of his return *(rajʿah)* as the *mahdī** or Saviour; another one recognized his son ʿAlī as its head; and still another one followed his second son abu-Hāshim ʿAbd Allāh and fused with the Rāwandīyah*, later commonly known as Hāshimīyah, which became instrumental in the overthrow of the Umayyad* dynasty and the establishment of the ʿAbbāsid* caliphate. They all finally disappeared but in various forms their ideas survived in the theological systems of Shīʿism.

KHADHIR al-, or *al-Khidhar*, the Green One, a legendary figure appearing in a variety of guises in many Arabic stories. It is said that he discovered, and drank of the fountain of life and thus lived until the last day, and that he spoke all languages of the world. He is believed to wander about, clad in a green cloak, carrying out the orders of God, protecting people against misfortune and guiding back to safety the wanderer who lost his way. At other times he is seen flying through the air and commanding the elements and bringing forth growth and fertility. A narration in the Koran *(sūrah* XVIII, 59-81) which speaks of a mysterious 'servant of God' showing the right way to Moses and his

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

companions is explained by the commentators as an allusion to al-Khadhir.
This cycle of legends has probably its roots in Semitic mythology as reflected also in similar Jewish legends centering around Elijah and Rabbi Josuah ben-Levi, and bears a remarkable resemblance with motifs appearing in the Sumerian Gilgamesh saga (IIIrd/IVth millenium B. C.).

KHADĪJAH, Muhammad's first wife. At the time of their marriage he was twenty five and she was some fifteen years his senior, having been married twice before. After the death of her second husband, a rich Makkanese merchant, Khadījah who entrusted Muhammad with her business interests, according to the Prophet's biographers, fell in love with him and by ruse overcame her family's resistance against this union with the poor and much younger man. In the 25 years of their very happy married life she bore him two sons who died in their infancy, and four daughters: Zaynab*, Ruqaiyah*, Fātimah*, and Umm Kulthūm*, of whom only Fātimah survived her father and continued the lineage of the house of Muhammad.
Numerous stories have been transmitted about Khadījah's unshakable faith in Muhammad's prophetic mission, both before he began preaching openly and was himself occasionally still doubting his inspiration; and afterwards when he had to suffer under the persecution of his influential opponents. During Khadījah's lifetime he did not take another wife, and after her death always kept her memory in loving veneration.

KHALAF al-AHMAR, Khalaf the Red, a grammarian of the so-called Kūfah School of Grammar († ca. 800). He painstakingly collected numerous pre-Islamic poems which up to his time had only been transmitted orally. Often however, he smuggled into his collection poems of his own creation under the names of famous poets - a not unusual practice at this time. In particular the well-known *Lāmīyat al-ʿArab* (Ode rhymed in L of the Arabs) by al-Shanfarā*, and some of the best verses of Ta'abbata Sharran* are believed to be really his work. In this case Khalaf al-Ahmar must be counted among the best of the Arabian poets.

KHĀLID ibn-al-WALĪD ibn-al-MUGHĪRAH al-MAKHZŪMĪ, called 'Chaledos' by Byzantine chroniclers, an Arab general who played an outstanding part in the Moslem conquest* of Mesopotamia and Syria (VII. cent.). He was of the banu-Quraysh*, the Prophet's tribe, and a member of the wealthy and influential Makhzūm clan in Makkah. His father al-Walīd ibn-al-Mughīrah, one of the leaders of the town, was a keen opponent of the young Islamic community and it was under the young Khālid's command, that the Makkanese inflicted a serious defeat on the Moslems in the Battle of Uhud* (625 A. D.). Soon afterwards Khālid embraced Islam and became an enthusiastic servant of the new faith.
After the Prophet's death, several 'false prophets', such as Musaylimah, Tulayhah and the prophetess Sajāh, dangerously threatened Moslem

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

unity. Khālid ibn-al-Walīd, 'Sword of Allah', crushed the uprisings, consolidated victors and vanquished in one army, and turned the fighting spirit of the tribes towards Holy War *(jihād)*. In 633 he conquered al-Hīrah*, capital of the Lakhmid* kings, and then the entire region of the middle Euphrates. From then on the accounts vary in regard to the sequence of the events which form the history of his sweeping campaign against the Byzantine emperor Heraclius (610-641) and of the conquest of Syria by the Arabs. According to the version which generally prevails Khālid began his advance by a victorious encounter with a strong force of the Ghassānid* auxiliaries of Byzantium at their camp at Marj Rāhit in the plain of Damascus (spring 634), whereupon jointly with another column under the command of ʿAmr ibn al-ʿĀs* who from Arabia has pushed northwards through Palestine, he inflicted a heavy defeat on a Byzantine army (July 634) at Ajnādayn (or Janābataān) on the Ghaza-Jerusalem road. This success was followed up by the occupation of Busra in the Hawrān, east of Damascus, and by two other victories: at Fihl (or Fahl, the Greek Pella) east of the Jordan, which gave the Arabs control of the most convenient crossing of the river; and at Marj al-Suffar, south of Damascus (February 635). Immediately afterwards (March 635) Khālid closed in on Damascus, which surrendered after a six-month siege (September 635). Balbak, Homs, Hamāh and most of the other Syrian towns followed in rapid succession. The year after, at the head of his horsemen, he decided the Arab victory on the Yarmūk river (August 636) and crushed completely the Byzantine troops. With the fall of Antioch, North-Syria came into Arab hands. Khālid ibn-al-Walīd was appointed governor of the greater part of the new province, an office which he held until his death in Homs.

KHALĪL ibn-AHMAD, al-, grammarian and lexicographer († 791). Born in ʿUmān he spent his life in Basrah, much praised for his piety and modesty. He belonged to the circle of grammarians who formed the so-called Basrite School of Grammar, as opposed to the School of al-Kūfah. He compiled the first known Arabic dictionary, the *Kitāb al-ʿAyn* (Book of the ʿAyn, so called because it started with the letter *ʿAyn*, to-day the 17th letter of the Arabic alphabet), an abridged version of which has come down to us. Al-Khalīl ibn-Ahmad is particularly reputed as the systematizer of Arabic prosody. His system which was transmitted only through extracts quoted in other works, is considered fundamental down to this day. He was also the author of two books on music and rythm.

KHALĪL ALLĀH, Friend of God, epithet given to the patriarch Abraham in the Koran *(sūrah* IV, 124) and an Arabic first name commonly used for Moslems and Christians, and, as a rule, abbreviated to 'Khalīl'.

KHALLIKĀN ibn-, SHAMS al-DĪN ibn-MUHAMMAD al-BARMAKĪ, an Arab biographer (1211-1282), descended from the Barmakids*, Caliph Hārūn al-Rashīd's powerful viziers of 'Arabian

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

Nights' fame. Born in Irbil near Mosul he studied theology in Aleppo and Damascus, and later went to Cairo, devoting himself to literary and biographical research. Appointed Great Cadi* *(Qādī al-Qudāh')* of Syria by the Mameluke sultan Baybars (1260-1277) he returned to Damascus where he wrote the work of his life, the *Wafayāt al-Aʿyān wa-Anbā' Abnā' al-Zamān* (Obituaries of the eminent Men and Histories of the leading Contemporaries), generally quoted as *Wafayāt*. It is a compilation of 865 biographies of prominent men in the Islamic countries, arranged in alphabetical order, and remarkable for the conscientiousness and precision which the author was anxious to apply in providing proofs for his statements. Extending over almost every sphere of life it exceeds the scope of a mere compilation of biographical notes. Ibn-Khallikān's simple but refined language and the numerous entertaining anecdotes with which he enlivened his text have assured for his work a wide reading public down to this day. The *Wafayāt* has been translated into English (Slane, Paris, 1842-71).

KHAMRĪYĀT see DRINKING SONGS

KHAMSĪN, fifty, a very strong, hot and dry seasonal wind which sweeps from Central-Arabia over Egypt, Palestine and Syria. It usually blows with changing intensity ten days during each of the five months of March, April, May, September and October (hence its name *khamsīn*, fifty). The fine sand carried along from the desert fills the atmosphere with yellow haze and covers everything with a thick layer of dust which often causes serious damage to crops. The effect of the dry air on the nervous system is a state of extreme irritability making men and beasts unfit for work.

KHĀN, word derived from the Persian *khānah*, a home or house, which infiltrated into Arabic to denote a hostelry where foreign merchants lodged with their camels and horses and displayed and sold their merchandise. In the course of time these 'caravanserais' developed into popular inns, patronized especially on market days by a peasant and Bedouin clientele, and whose former stables are now mostly replaced by garages for the motor buses running to the near-by villages. Different types of *khāns* are the XIVth and XVth century monumental structures in the old business quarters *(sūq*)* of the larger towns. Their high, often richly sculptured gates lead into a vast, square courtyard whose high walls, on the outside entirely plain, are on the inside broken into two or three stories of arcaded galleries, roofed with domes which lead around the four sides of the court and give access to a variety of shops, workshops and storerooms, particularly for the wholesale trade. The origin of these *khāns* may perhaps be traced back to the medieval *kaisāriyah*, a section of the general *sūq*, well protected by a high enclosure and heavy doors for the storage and sale of high-priced merchandise, itself going back to the 'Kaisaria Agora' (Imperial Market) of the Greco-Roman towns conquered by the Arabs and adapted to their needs. After the incorporation of the Arab countries in the Ottoman Empire this pattern of the *khān* was taken over by the Turkish architects

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

and became a common feature of the cities in the provinces of Ottoman Turkey.

KHANSĀ' al-, with her real name Tumādir, generally considered as the greatest Arab poetess (VIIth cent.). She came from a rich and influential family of distinguished poetic talent, whose most outstanding members were Zuhayr ibn-abi-Sulmā*, author of one of the 'Seven Golden Odes' *(Muʿallaqāt)*, and Kaʿb ibn-Zuhayr*, author of the famous ode *Banāt Suʿād*. Al-Khansā' is said to have composed her first poem when ridiculing a refused suitor. Particularly known are her elegies in memory of her two brothers who lost their lives in battle. Her poems convey a vivid picture of ancient Bedouin life and ideals and became a rich source of inspiration for later poets.

KHARĀJ, a word probably of Greek origin, denoting a land tax in the caliphate. It was payable in kind from the produce of the soil and cattle, and constituted one of the main sources of the state revenues. An old established tax in the Byzantine empire, it was taken over together with the entire administrative system by the conquering Arabs but at first not levied from Moslems. When, however, the number of converts to Islam increased and the yield of the tax diminished in proportion it was found necessary in the interest of the public finances to impose it also upon the newly converted land owners.

KHĀRIJITES, *Khawārij*, sing. *Khārijī* (collective *Khārijīyah*), one of the earliest Islamic sects. Various explanations of the name (derived from the verb *kharaja*, to go out, leave, come forth) have been maintained. According to one it means 'those who leave their homes for the cause of God' (Koran, surah IV, 101); according to another 'those who leave, or secede from the Moslem community' i.e. the 'Seceders' of 'Non-conformists'; a third version suggests a reference to those of Caliph ʿAlī's* (656-661) men who left the town of al-Kūfah, then an important religio-political center, to join a nearby camp of insurgents forming the nucleus of the sectarians; a fourth one finally sees in the 'Forthcomers' the numerous pious Koran Readers* and their followers coming forth from Basrah and al-Kūfah and laying down the religious tenets of the sect. At any rate, it is doubtful whether its members have ever used the term for themselves.

The *Khārijīyah* originated in the middle of the VIIth century from a mutiny in the army of Caliph ʿAlī after the Battle of Siffīn* (657) against his rival, the later Caliph Muʿāwiyah*. The rebels refused to recognize the arbitration agreed upon by the two parties to settle the conflict. The caliphate, they claimed, instituted as the supreme office in Islam, must not be made the object of bargaining. ʿAlī, according to their conception, had comitted a mortal sin by not defending to the end a sacred leadership which by the will of God had been entrusted to him. Several thousand dissenters, men fanatically attached to the letter of the Law - 'people of prayer and fasting' they are termed by Arab historians - elected a Caliph from their midst and, joined by some neighbouring Bedouin tribes encamped in the village Harūrā near

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

al-Kūfah (therefore calling themselves *al-Hurūriyah*), adopting the war-cry '*lā hukmah illā lillāh*', 'there is no judgement but in God' (hence also called *al-Muhakimah*). In spite of ʿAlī's repeated attempts at a reconciliation and his far superior forces they remained faithful to their conviction. Attacked at Nahrawān (north east of the later Baghdad) about half of them preferred death in battle to what was in their eyes disobedience to God; the others were dispersed (658). But three years later ʿAlī was killed by a Khārijite, struck with a poisoned dagger on his way to the mosque at al-Kūfah.

The stern religious zeal which had given to the rebellion its impetus outlasted its defeat and ʿAlī's death. It rallied the survivors, and steadily increased their ranks by new and manifold partisans. The force which carried the movement was the common pious revolt against what was said to be the spirit of free-thinking worldliness by which the Umayyad* caliphs were replacing the patriarchal theocracy instituted by the Prophet and continued by his orthodox successors. Ultra-conservative Koran Readers *(qurrā')* from Basrah and al-Kūfah assumed the leadership of the sect, formulated its fundamental ideas and laid down the lines for carrying them into action.

The *Khārijites* were often called the Puritans of Islam. Their ideal was to establish the Kingdom of God upon earth, embracing in equality and fraternity all true followers of the Prophet without distinction of birth or standing. With uncompromising rigidity they founded their social, political and moral canon, their concepts of law and ethics, their conduct in private and public life on the strict letter of Koranic Revelation. All pleasures, music or art, any luxury in dress or food was condemned as contrary to the purity of faith. Deficiency in devotion, manifested by action or word, exposed to excommunication and in more serious cases made guilty of apostasy entailing for the sinner, his wife and children the penalty of death, which any of the faithful could execute. Pursued with unyielding logic the *Khārijite* dogma thus sanctioned not only individual political murder, but also open revolt against any authority that did not conform to its doctrine; the teaching was given effect with utmost fanaticism.

On the ground of this ideology every office, also the most sacred one of the Caliph, the Prophet's successor in the leadership of the community, was considered to be open to every good Moslem, even were he a slave; but it appeared as equally self-evident that a Caliph who ceased to rule in the name and according to the will of God must be deposed and, if necessary, put to death.

The *Khārijite* doctrine spread widely and rapidly. On the one hand, its equalizing principles found a favourable climate in the midst of the newly converted non-Arabs *(mawālī*)* resenting the attitude of superiority which, in contradiction to Muhammad's teaching, the conquerors had begun to assume. Thus, strong centres developed around Basrah and al-Kūfah, in the regions of the left bank of the Tigris, and in the Berber districts of North-Africa. On the other hand, the spirit of puritanism attracted many people of pure Arab blood, especially from the tribes of Yemen and Hadramawt. Secessions and splits were the inevitable consequence of this expansion; nor did the radical intoleran-

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

ce appeal to all. At any rate, in judging the significance of the *Khārijite* movement account must be taken of the tendency of the Arab historians to subsume under its name a number of revolutionary groups holding in common with the sect the fanatical insurgence against the régime in power, but not its religious idealism and absence of wordly interests. A considerable number of poets, orators, and men of law, inspired by pious zeal extolled the *Khārijite* ideal as a means of combating the laxity of morals and the irreligious spirit which dominated the court and the leading society of the towns, and this *Khārijite* literature has produced works of lasting value. History has recorded, however, above all the revolutionary aspect of *Khārijīyah* and the fierce terrorism of the fanatical sectaries spreading destruction and bloodshed during an entire century. The rebels developed to perfection a guerilla technique of surprising by sudden attacks, plundering and murdering and disappearing in widely scattered, fortified hiding-places. One of their most dreaded subsects, the *Azraqites**, led by the warrior -poet Qatarī ibn-al-Fujā'ah*, terrorized southern Iraq and the adjacent Persian provinces; another one, the *Najdites*, under Najd ibn ʿĀmir sacked large parts of Arabia; and the well-armed mounted bands of the daring al-Dahhāk ibn Qays al-Shaybānī* held the city of Mosul and all northern Mesopotamia for over two years under their sway. Only under the forceful régime of the first ʿAbbāsid* Caliphs was the insurrection definitely stamped out.

One of the moderate *Khārijīyah* branches, the sect of the *Abādites** (or *Ibādites)* has survived down to this day in Algeria, Libya, ʿUmān and Zanzibar.

KHATĪB, the official Moslem preacher who delivers the sermon *(khutbah*)* at the Friday* service in the congregational mosque*. In pre-Islamic times the *khatīb* was the spokesman and intellectual leader of his tribe, just as the *kāhin* (Seer*) was its spiritual leader. His attribute was a lance or a lance-like stick or sometimes an arrow. Down to this day the *khatīb* holds a symbolic lance or wooden sword in his hand while preaching from the pulpit *(minbar*)*.

In the first years of Islam, when the caliphs themselves in the capital, and the governors in the main town of their provinces led the congregation in the Friday prayer *(imām*)* they performed also the duty of the *khatīb*. In their sermons they used to advise the audience on matters of public interest and to prepare decisions bearing on the conduct of the affairs of the caliphate. With the development of the political and administrative organization of the state both the leadership in prayer and the delivery of the Friday sermon gradually lost their original significance as an instrument of governance, and hence their privileged character. While the former, however, fell into the domain of functions which could be exercized by any pious Moslem, the latter continued to be regarded as an office which required special qualifications of spiritual kind and was to be conferred only uopon trained theologians. The *khatīb* of the Great Mosque at Makkah has always enjoyed a particular prestige. Frequently in Arab history, particularly at times of political unrest eloquent *khatībs* gained great influence over the masses.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

KHATĪB al-BAGHDADĪ, al-, an epithet of abu-Bakr Ahmad ibn-ʿAlī ibn-Thābit, preacher *(khatīb)*, theologian and historian (1002-1071). Born in Baghdad he travelled extensively, lived for some time in Damascus and Aleppo, and finally settled in his home town. He left numerous works mostly theological subjects, but his place in Arabic literature is founded on his 'History of Baghdad'. This work gives a topographical and historical description of the city, followed by a collection of biographies of its prominent men. It served as a model for a similar book on Damascus by ibn-ʿAsākir.

KHAWAJA, a word of Persian origin, originally an honorary title given to civilians of high social standing, to-day used in colloquial Arabic for addressing foreigners or non-Moslem Arabs. It infiltrated into Turkish in the form of *Hoja*, meaning a learned man or scribe.

KHAWARNAQ al-, a famous castle allegedly built by the Lakhmid* king Nuʿmān I. (ca. 400-418) near his capital al-Hīrah*. The splendour of al-Khawarnaq was praised by pre-Islamic poets as one of the thirty miracles of the world and gave rise to numerous legends. It is related that its construction was so ingenious that the removal of one particular stone would have caused its collapse and that the king had its builder, the Greek Sinimmār, put to death lest he should betray the secret. Thus the saying originated . . . 'a reward like Sinimmār's'. The castle was still used by the ʿAbbāsid* caliphs, but authors of the XIVth century speak only of its ruins. Neither the exact site of al-Khawarnaq nor the meaning of the word are known.

KHAYĀL al-ZILL see SHADOW PLAYS

KHAYBAR, a rich oasis some 140 miles from al-Madīnah on the Makkah - Syrian road, in the midst of wide, barren stretches of lava. Khaybar was an ancient settlement which in the days of Muhammad was inhabited by a prosperous Jewish population, strongly fortified against Bedouin raids as shown by the still existing ruins. Following the conflicts of the young Islamic community with the Jews of al-Madīnah, the Prophet undertook an expedition against the Jews of Khaybar notwithstanding their alliance with the strong tribe of Ghatafān*. Forsaken by their allies and having through treachery lost their war machines to the attackers, the Jews after a forty days desperate fight were beaten and deprived of their land (629). Their chief Kinānah was killed and his widow Safīyah became Muhammad's wife. Some were expelled, others made serfs. The latter were driven away a few years later by Caliph ʿUmar* and migrated to Syria (635/636). Part of them seem to have returned, for according to a report of the XIIth century Khaybar was then inhabited by some 1200 Jews, but these either emigrated again or else adopted Islam, since no further traces of them are found.

KHAYZURĀN, (meaning 'bamboo', the plant to which in accordance with the ideals of feminine beauty prevalent at that time the slenderness

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

of a woman's stature was likened) the wife of the ʿAbbāsid* caliph al-Mahdī (775-785) and mother of the caliphs al-Hādī (785-786) and Hārūn al-Rashīd* (786-809), a former Berber slave girl, who in her husband's last years gained great influence on the conduct of the affairs of the State, which she continued to exercize in a still wider measure under the reign of her two sons. The assumption expressed by some chroniclers that by her emphatically manifested preference for Hārūn she was responsible for al-Hādī's assassination has not been confirmed.

KHĀZIN, al-, abu-JAʿFAR, an astronomer and mathematician (Xth cent.) of Persian origin who worked at the observatory of the Buwayhid* court at Rayy (Persia). Best known among his writings is *al-Madkhal al-Kabīr fi ʿIlm al-Nujūm* (The Great Introduction to Astronomy). Another work from his pen contains a description of the astronomical instruments which he used, and became the object of numerous modern studies and comments.

KHAZRAJ banu-, a tribe of south Arabian origin. Together with their sister tribe, the banu-Aws, they migrated northwards - presumably in the IVth century - and settled around al-Madīnah. The history of this town until Muhammad's arrival from Makkah *(hijrah*)* is the story of their warfare with the banu-Aws on the one hand, and on the other with the three Jewish tribes, the banu-Qainuqā'*, Qurayzah* and Nadīr, the old-established inhabitants of the town. These struggles in which the banu-Khazraj suffered great losses, are told in the 'Day of Buʿāth',* one of the so-called Days of the Arabs*, *(Ayyām al-ʿArab*, narrations of tribal feuds). Both, Aws and Khazraj, reconciled by Muhammad, became his faithful supporters *(ansār*)* and in common participated in the expulsion of the Jews from al-Madīnah in the first years of Islam.
In the wars of the Arab conquest* the banu-Khazraj distinguished themselves by their bravery. Subsequently they settled in Egypt, where their original south-Arabian dialect is still recognizable in certain peculiarities of pronunciation. From Egypt they took part in the victorious advance over North-Africa into Spain, where some of their clans gained great influence in the region around Saragossa, and in the XIIIth century gave birth to the Nasrid dynasty, the sultans of Granada.

KHEDIVE, from the Persian *khediv*, lord, the title conferred in 1867 by Sultan ʿAbdulʿAzīz upon Ismāʿīl Pasha, the hereditary governor of Egypt, in order to emphasize his distinguished position among the other governors of a province in the Ottoman Empire. When Egypt was declared a British protectorate (1914) the khedive assumed the title of sultan, which was changed into *malik* (king) when the protectorate was abolished (1922).

KHIRBAT al-MAFYAR, ruins of an Arab castle* near Jericho (Kingdom of Jordan*) built for the Umayyad* Caliph Hishām (724-743)

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

as a winter residence and pleasure seat. Within its enclosure were besides the caliph's appartments two private mosques, a pool with a small pavillon in the centre and a luxuriously equipped bath after the Roman pattern, the floor of which was covered with mosaic work of a remarkably fine workmanship, showing animal scenes in delicately shaded colours. Some of the rich stucco ornaments - geometrical designs, human heads, dancing girls and a variety of other Syro-Hellenistic motifs - are preserved in the Museum of Jerusalem.

KHURDĀDHBIH ibn-, abu-al-QĀSIM ʿUBAYDULLĀH, an Arabic geographer († ca. 912) of Persian descent who left few biographical traces. Under Caliph al-Muʿtamid, (869-892) he held a high office in the postal and information service (*Sāhib al-Barīd*, Director of the Post), a position which doubtlessly helped him in the collection of his material. He is the author of the earliest geographical work written in Arabic, the *Kitāb al-Masālik wa al-Mamālik* (Book of the Roads and Countries) used as a source of information by several later geographers. It describes the principal traffic arteries in the caliphate, mentions the characteristic features of the regions they cross, and gives a survey of the system of public administration, with freely interspersed anecdotes, entertaining stories and local legends. Ibn-Khurdādhbih's book set the style for this type of works, some of which even bear the same title, such as the geographies of al-Istakhrī* (Xth cent.) and al-Bakrī (XIth cent.). Ibn-Khurdādhbih was generally reputed as a bel-esprit and very popular at the court because of his wit and universal knowledge which he displayed in a number of other books dealing with music, games, culinary art and various subjects in the domain of aesthetics.

KHUTBAH, Sermon, in a wider sense any public speech; as an Islamic religious term in particular the sermon of the official preacher *(khatīb*)* as an essential part of the Friday* noon service. Muhammad frequently delivered a *khutbah*, which then apparently was not yet the studied and formal oration into which it subsequently developed. 'His eyes turned red', it is related by one of the traditionalists', and his voice very high, and his anger rayed so that you would say he was warning a tribe of the approach of a hostile army and frightening them with apprehensions of its arrival. And he would join his fore-finger with the next to it and say: 'The Last Day is at hand, not farther off than the distance between these two fingers'. In the early period of Islam the holding of the Friday sermon was the prerogative of the caliph* and the highest officials in the provinces; later distinguished theologians were charged with this duty. The *khutbah* consists of two sections separated by prayer: one, made up of certain ritual formulae including the invocation of the grace of God upon the Prophet and his Companions*; and the other which leaves full freedom to the *khatīb* to display his eloquence for the edification of his audience. His task is greatly facilitated by collections of famous *khutbahs* like those of the preacher family of the ibn-Nubātah* (Xth cent.) upon which he may draw. Often he also discusses current events of local, national and international bearing and thus can exercise by no means negligible influence on the formation of public opinion. In the

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

course of time it became an unwritten law that in the *khutbah* the blessing of God had to be asked for the caliph, so that the omission of his name or its substitution by another, was equivalent to rebellion. Nowadays the head of the state and the Moslem community are prayed for.

KHUZĀʿAH banu-, a South-Arabian tribe who, according to Arab chroniclers, under its chief Thaʿlaba ibn-ʿAmr called Luhayy attacked and annihilated the banu-Jurhum*, the rulers of Makkah, and became the custodians of the sanctuary of the *Kaʿbah**. Thaʿlaba's son ʿAmr* Luhayy ibn, so it is related, replaced the worship of the one God, venerated there since the days of Abraham, by the cult of idols. The banu-Khu-ʿAmr ibn-Luhayy zāʿah remained the masters of Makkah and the *Kaʿbah* until they in turn were ousted by the Quraysh* (the Prophet's clan) under the leadership of Qusayy*. The banu-Khuzāʿah were among the first who adhered to Muhammad and fought under his flag, and who, subsequently, followed the call to battle for the purity of the faith against the Umayyads*, branded as impious and sinful by their ʿAbbāsid* rivals.

KHUZĀĪ' al-, SULAYMĀN ibn-SURAD, a contemporary of Muhammad and loyal supporter of his son-in-law ʿAlī* in his struggle for the caliphate against his rival Muʿāwiyah*. After ʿAlī's death and the assassination of his son al-Husayn*, al-Khuzā'i went to al-Kūfah, the centre of the ʿAlid party. At the age of 93 he took on the leadership of the so-called *Tawwābūn* (Repentants), a group of aged men, who reproaching themselves for negligence in al-Husayn's defence wanted to expiate their guilt by avenging his death by the sacrifice of their lives. With them he rallied ʿAbdullāh ibn-al-Zubayr*, the keenest of Caliph Muʿāwiyah's opponents, and recognized him as anti-caliph. Khuzā'i fell in battle at al-Zubayr's side.

KHWĀRIZMĪ al-, MUHAMMAD ibn-MŪSA, a mathematician and astronomer (780-850), born in Khwārizm (to-day Khīva, Uzbekistan). Summoned to Baghdad by Caliph al-Ma'mūn and appointed court astronomer, he extended his activity beyond astronomy and mathematics into the fields of geography and history. He elaborated Ptolomy's 'Geographike Hyphegesis', by applying his own geodetic measurements and the studies of other Arab geographers. His *Sūrat al Ard* (Image of the Earth) was used as a source of information until the XIVth century. His fame rests on his mathematical studies embodied in the *Hisāb al-Jabr w-al-Muqābalah* (The Calculation of Integration and Equation) ,the oldest work on algebra. The original has been lost, but the work is known through a Latin translation of the XIIth century which introduced the knowledge of algebra to the Occident and until the XVIth century was used as a principal textbook at European universities. Al-Khwārizmī also compiled a series of planetary tables *(zīj)* which some hundred years later were re-edited by the Hispano-Arabic astronomer al-Majritī; in this form they were translated into Latin (1226) and served for many years as the basis for the study of

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

astronomy in the Occident. Al-Khwārizmī was one of the first to recognize the advantage of the numeral system based on the use of the digits and the zero as compared with the method used until then of expressing the numbers by means of the letters of the alphabet.

KINĀNAH, an ancient Arabian tribe with pasture grounds around Makkah. One of its branches were the banu-Quraysh*, the Prophet's tribe. According to Arab chroniclers a Kinānah chieftain, called upon to arbitrate in the competition for the guardianship of the *Kaʿbah** between the Quraysh and their rivals, the banu-Khuzāʿah*; decided in favour of the former who thus became the masters of Makkah. In the course of the Arab conquest* the Kinānah migrated into Egypt and settled there.

KINDAH, a tribe called *Kindah al-Mulūk* (The Royal Kindah) by the Arab chroniclers. At the end of the Vth century A. D. they moved from their original home in the western Hadramawt into Central and Northern Arabia where one of their chieftains, Hujr, united a number of tribes in a kind of loosely knit kingdom. Hujr's grandson Hārith ibn-ʿAmr invaded Iraq, beat the Lakhmid* king Mundhir III and established himself for a while in his enemy's capital al-Hīrah*, until he was ousted again by Mundhir and together with some fifty members of his family cruelly put to death (529 A. D.). Some Kindah groups, however, remained in al-Hīrah, became Nestorian* Christians and mixed with the population of the town. Under Hārith's son the Kindah Kingdom fell apart into the tribes of the Asad*, Taghlib*, Qays* and Kinānah*, each one with a Kindah prince at its head, but in continuous feud against one another. In the battle of Kulab (middle of the VIth cent.) the tribes freed themselves from the rule of the Kindah princes, who withdrew with their clans to the Hadramawt. The poet Imru' al-Qays* († ca. 540) and in later years many philosophers, generals and statesmen in the caliphate and at the Arab courts in Spain were offsprings of the Royal Kindah.

KISĀ'Ī al-, ʿALĪ ibn-HAMZAH, a philologist of the so-called Kūfah school of grammarians († ca 789). He was of Persian descent, born in al-Kūfah, studied in his home town and later in Basrah. Following the custom of the period he spent some time with the Bedouin tribes of the Najd and Hijāz to acquire the pure classical diction. Caliph Hārūn al-Rashīd summoned him to the court at Baghdad and entrusted him with the education of his sons. Al-Kisā'ī was as much praised by his friends and pupils as criticised by his many enemies. Only one of his works treating of the mistakes frequently made in common speech has survived. He is one of the seven Koran Readers* whose style of reading the holy text has found official recognition.

KISWAH, Robe, designation of the covering of the *Kaʿbah**, the great Moslem sanctuary at Makkah. It is a coarse, black fabric of mixed silk and cotton, with passages of the Koran interwoven in a black, all-over design. The *kiswah* consists of eight pieces, two for each of the four faces

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

of the *Kaʿbah*, which are horizontally sewn together a little above the middle. Over the seams runs a broad, gilt band *(hizām)* embroidered with a Koranic verse in large Kufic letters. The *kiswah* is fastened to the walls of the *Kaʿbah* by cotton ropes tied to metal rings at the basement, and covers its entire surface with the exception of two places: one for the sacred Black Stone which remains open, and the other for the door over which hangs a separate curtain *(burqaʿ)*. This curtain is also of black brocade and richly embroidered with inscriptions, in gold letters, of verses from the Koran.

The origin of the observance to cover the *Kaʿbah* has not been elucidated; judging by the legends which are related by Arab historians it lies deep in the pagan past of the sanctuary. In the Islamic period various materials - silk, linen or cotton - and various colours - white, red, green and finally black - were in use. To supply the *kiswah*, which at different epochs was exchanged from once a year to once every month, constituted one of the prerogatives of the caliph. Later this privilege was assumed by the Mameluke* sultans of Egypt, from whom it was taken over by the Ottoman sultan-caliphs. At present a new *kiswah* is sent every year on the occasion of the pilgrimage by the Moslem community of Egypt. The weaving of the *kiswah* and *burqaʿ* have been for many generations in the hands of the same family of artisans at Cairo.

KITĀB, Book, originally meaning everything written. *Al-Kitāb* as a specifically Moslem term denotes the Holy Book, i.e. the Koran, but is also extended to the Scriptures of the two monotheistic religions, Christianity and Judaism, whose adherents are called *Ahl* al-*Kitāb* (People of the Book).

In Islamic legends *al-kitāb* means also the register of man's good and bad actions which will be used to decide his fate on the Day of Judgment.

KITĀB al-AGHĀNĪ, Book of Songs, by abu-al-Faraj al-Isfahānī* († 976), one of the most popular works in Arabic literature. It is an encyclopaedic collection of songs and musical pieces from the oldest epoch down to the author's time. It is built up around a collection of a hundred melodies, which had been recorded by the order of Caliph Hārūn al-Rashīd* (786-809). To this collection al-Isfahānī added numerous other songs and poems put to music of different periods, everywhere setting down the melodies. The musical signs cannot be read any more to-day. The main interest of the *Kitāb al-Aghānī* consists in the many biographical details, stories and anecdotes concerning the poets, composers and singers, and in the graphic description which it gives of an outstanding period of Arab history. Parts of the work have been translated into several occidental languages; a complete modern Arabic edition in 20 volumes was published in Cairo (1867).

KITLAH al-WAFDĪYAH, Wafdist Bloc, a political party in Egypt originated in 1936 by a secession from the Wafd* of a parliamentary group headed by Makram ʿUbaid Pasha. The party which published a daily under the name 'Al-Kitlah' claimed to represent the original Wafdist principles and stood for complete political and economic

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

independence of Egypt. In 1953 like other political parties it was dissolved by the revolutionary Naguib government.

KNIGHTHOOD, *Futūwah*. The courtly Arab youth *(fata)* of the Middle-Ages saw the embodiment of all virtues of chivalry in the fourth caliph ʿAlī*, admired for his bravery, wisdom, eloquence, truthfulness and generosity. The confirmation of this hero-worship was found in an alleged saying of the Prophet . . . *Lā fata illā ʿAlī* (there is no young hero like ʿAlī), words one liked to have engraved on the blade of one's sword*. To perpetuate this ideal the youths of the ʿAlid family were organized in a knightly order *(futūwah)*, to which also other distinguished youths *(fityān)* could be admitted. Particular features of the initiation ceremony were the donning by the novice of special trousers *(shiruāl* al-*futūwah)* previously worn by his sponsor ,and the drinking from a special goblet, *(kaʾs al-futūwah)*. Trousers and goblet figured on the knight's armour. At the end of the XIIIth century this and similar other knightly brotherhoods began to degenerate, but their names and ceremonials survived in the guilds and various secret, political and religious societies.

KORAN, *al-Qurʾān* (from *qaraʾ*, to read, to recite), the Holy Book of Islam, frequently spoken of by Moslems simply as The Book (*al-kitāb*) or also The Sciptures *(al-mishaf)*. It is the compilation of the Divine messages which according to Islamic belief were at irregular intervals dictated to Muhammad by the archangel Gabriel (Jibrīl) from the Tablet *(umm al-kitāb*, The Mother of the Book) created by God before the creation of the world together with the Pen which upon His command wrote down His will and the fate of every human being. These revelations, the word of God - *ʿqāla Allāh*, God said' is the introductory sentence used by Moslems when quoting from the Koran - which the Prophet proclaimed during the twenty-three years of his mission, are to be accepted in simple faith without questioning. The Koran consists of 144 chapters (sing. *sūrah**) of unequal length, each one composed of verses *(ayāt)* in rhymed prose, and bearing a name taken from one of its words or phrases. Later, for recitation purposes, additional divisions (sing. *hizb**) became popular, especially those into 30 parts for each day of the month with subdivisions into halves and quarters. Its length is approximately four-fifths of that of the New Testament in Arabic.

The Koran, fountainhead of the specific Islamo-Arabic civilization, still most strongly tinctures the emotional and intellectual, social and political life of the Arab world. It established the fundamental religious tenets subsequently developed and elaborated by doctrinal theology, and the liturgical and ceremonial regulations for public prayer, fasting and pilgrimage. It set down a detailed code of individual and social ethics invested with the force of law in such matters as marriage, divorce or adultery, theft, usury, homicide and retaliation, alms-giving and the manumission of slaves. On the basis of these precepts, supplemented by the Tradition of the Prophet's sayings and acts *(hadīth*)*, Arabic jurisprudence erected its vast structure of civil and criminal

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

law. Within the Koranic framework Hellenistic, Zoroastrian and Indian wisdom was blended into the systems of Arabic philosophy and mysticism and grew up the Arabic sciences of the Middle Ages. From the literary point of view, being the word of God, it is the perfect, unattainable model of style and diction, of vigour of rhymes and musical rythm of cadences, the foundation on which the rules of Arabic grammar* and syntax were built up. Its study called forth libraries of commentaries* interpreting every passage as to its theologic and juristic, philosophic and linguistic aspects. Hardly any other book has been so much read silently or recited in public, memorized, quoted and copied, and exercized such an influence on the formation of language and literature.

Modern critical research concurs with the traditional version that during Muhammad's life-time no definite collection of the revelations was in existence, but contrary to it refuses to see in the present form of the Koran an official and unique recension undertaken in al-Madīnah upon Caliph ʿUthmān's* orders by the Prophet's close companion and scribe Zayd ibn-Thābit*. Longer and shorter passages of similar early codices have survived and partly been published, which show slight grammatical and lexical variations mainly of a dialectical order, but occasionally also omit certain *sūrahs* or include others. For a time they were current in Makkah, Basrah, al-Kūfah and Homs and seem to have given rise to embittered discussions among the professional Koran Readers*, until apparently Zayd ibn-Thābit's - or Caliph ʿUthmān's - Madīnah recension gained general recognition, although not without having first encountered serious opposition. It was according to Arab historiographers, while reading his text that the caliph was assassinated in his residence at al-Madīnah. A number of mosques and Islamic sanctuaries claim to possess this original Koran, although the earliest Koranic manuscripts of which fragments have come down to us were obviously written some hundred or hundred and fifty years after his death.

KORAN READERS *qurrā'*, (derived from the verb *qara'*, to read), meaning the experts in the ritual of the reciting, or rather chanting of the Koran. In the days of the Arab conquest* when the art of reading was the privilege of comparatively few of the new converts to Islam, those who were able to read and correctly pronounce the words of the sacred text exercized great influence on religious and political life. Dressed in long, floating robes - then the mark of pious asceticism - the Koran Readers recited and expounded in the mosques - in some of them as many as twenty - to the people the Holy Book and the sayings of the Prophet. They became the nucleus of a strong puritan opposition against the increasing secularization of the state and public administration, which they considered a corruption of the true teaching of Muhammad and contrary to the will of God. This movement supplied the ideological impulse to the wide-spread fanatic sect of the Khārijites*, which counted numerous Readers among its most fervent adherents. Out of the numerous and sometimes conflicting versions in regard to pronunciation and intonation, the styles of seven reputed

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Readers, the so-called *al-Qurrā'u al-Sabʿah*, found official recognition (VIIIth cent.), and furnished the basis for the elaboration of a rather intricate system commented upon by a richly flowing literature. Recitation of the Koran is considered by Islamic theology as a special branch of science (*ʿIlm al-Tajwīd* or *ʿIlm al-Qirā'ah)* which comprises the knowledge of peculiarities in spelling; of the correct pronunciation and intonation; of the divisions and punctuations; of the prayers and ritual words of praise to be inserted at certain passages; and of the rythm of reading - slow *(tartīl)*, medium *(tadwīr)*, and fast *(hadr)*. A series of conventional marks and symbols which are placed in the margin of the Koran text facilitates the application of these rules, which form an essential part of Islamic theological training. It is customary for pious Moslem families to ask to their house one or more sheikhs for the recitation of the Koran on solemn occasions such as the return from the piligrimage, the signing of the marriage contract *(Kitāb)* or the commemoration of the death of a close relative.

KORAN TRANSLATIONS. It has been an old controversy among Moslems whether or not the Koran should be translated. Certain conservative theological circles among Arabs as well as non-Arabs firmly sustain the opinion that the sacred text, revealed in Arabic through the Prophet's mouth from the prototype kept by God, must not be altered in any way. They consider it a profanation to attempt its translation or even the mere rendering of its meaning into other languages. Another opinion, mainly prevailing among literary Arab groups, is less concerned with the dogmatic aspect of the question but maintains that it is impossible to reproduce in a foreign language this unique creation of the Arab genius without impairing its spiritual, ethical and literary values fused into an indivisible whole of perfect harmony. Still others, while admitting the impossibility of a faithful and at the same time aesthetically adequate translation, approve the rendering of the sense.

Nevertheless there exist numerous Koran translations made by Moslem authors into Turkish, Urdu, Persian, Javanese, Malayan, Chinese and other Oriental languages; they all have, however, the original Arabic text inserted between the lines. From a very early date also Occidental translators have tried their hand at the Koran. All of them have experienced the difficulty of doing justice to the flexibility and vigour of the style, its imaginative power and florid expressions; and of conveying the subtle and minute shades of the ideas. The first European version was one into Latin undertaken (ca 1141-1143) at the request of Peter the Venerable, abbot of the Monastery of Cluny (France), at that time a centre of Arabic learning. It was the joint work of an Englishman, Robert of Retina, a German, Hermann of Dalmatia, and a Hispano-Arab monk. For unknown reasons it was only published four hundred years later at Basle by Theodor Bibliander and then translated into Italian, German and Dutch. The second translation, into German, was by Schweigger in Nürnberg (1616). It was followed by one into French by the Sieur du Ryes (Paris, 1647) which the first English translator, Alexander Ross, Vicar of Carisbrooke, used for his 'The Alcoran of

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Mahomet' (London, 1649). Another Latin text, the 'Refutatio Alcorani' by Father Maracci in Padua (1698) served as the basis for the well-known English work by G. Sale (1734, 1764, 1793, 1801) which contains much pertinent and valuable information and has been frequently re-edited. Next appeared translations into Russian (St. Petersburg 1776); into French by Savary (1783) and Kasimirski (1840, 1841, 1857); into German by Boysen (1773), revised and re-edited by G. Wahl (1828), and another German translation by L. Ullmann (1840, 1853). One of the best known German versions, however, is that by Fluegel (1841). The next English translations are by J. M. Rodwell (1861), who for the first time arranged the *sūrahs** in chronological order; and by F. H. Palmer (1880) who attempted to render the characteristic aesthetic qualities of the original at the expense of literal precision. There are altogether translations in some 40 different languages, most of them accompanied by annotations and explanations, among which are to be mentioned an Italian version by Bonelli (Milano, 1929) and a Czech version by A. R. Nykl (1934). Recently there appeared three new English versions: 'The Holy Qur'an' by Maulawi Sher 'Ali (Rabwah, Pakistan 1955) presenting parallel texts in English and Arabic; 'The Koran Interpreted', by A. J. Arberry (New York 1956); and 'The Qur'an' translated by N. J. Dawood (Baltimore, Pinguin Books, 1956). An interesting undertaking in this field is the translation into Esperanto by the English Moslem Khālid Sheldrake (London 1914). From the point of view of bibliophilism may be mentioned a four-language edition reproducing the text in Arabic, Persian, Turkish and Latin (printed in Berlin, 1701) and preserved in a few rare specimens.

KORANIC SCHOOLS *maktab, kuttāb*. The great movement of scholarly efforts patronized by the courts and the nobility, which gave its imprint to the first centuries following the Arab conquest*, was reflected among the steadily broadening groups of the urban middle classes by an equally vivid desire for greater knowledge, confined, however, primarily to the domain of religion. Thus it was at the mosque* and from the mouth of those who were reputed for their scholarship in matters of faith that they sought the explanation of the Koran and the Prophet's acts and sayings *(hadīth*)*, the two fountainheads of all wisdom. Boys accompanied their fathers, listened to the questions and answers, and were made to memorize of few passages of the Holy Book. About the end of the tenth century the need was felt to separate the children's places of learning from these meetings of the adult. Thanks to private donations a kind of elementary schools in connection with the mosque or near by it were established, where boys received instruction in Koran recitation and the rudiments of reading, writing and grammar*, supplementing the memorizing of edifying stories and proverbs. Throughout the Middle Ages these Koranic schools were the only means of mass education. Under the Ottoman régime when the old private endowments were no longer sufficient the *maktabs* were subsidized by government grants in aid, but the instruction they provided was of very limited value. Until the end of the XIXth century the

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

ancient methods of teaching remained almost unchanged in use, and on the poorly qualified and as poorly paid schoolmaster were incumbent such duties as the washing of the dead, the conduct of funerals and the sacrificing of the first sheep at the great feasts. Very gradually more adequate pedagocical methods were introduced, better trained teachers became available and new, more appropriately equipped classrooms were provided. Yet shortly before the first World War there were still, as shown by a count, in Egypt some 4000 old-type *maktabs* with about 230.000 pupils in existence. A few of them, privately supported, have survived down to this day in most Arab countries in far off villages and even in certain, particularly conservative quarters of the town, a living illustration of the description given by early-nineteenth-century travellers: a ground-floor room in a time-worn structure, covered with mattings on which the children, closely crowded together, squat with their slates on their knees, while the master, seated on a low dais and armed with a stick tries to keep his noisy class in a minimum of discipline. It is now however merely of a matter years, until these last remembrances of the medieval Koranic school, at the time of its creation doubtlessly a considerable achievement, will have disappeared.

KŪFĪYAH, or *kafīyah*, a silk or cotton square worn as headgear by men all over the Arab world. The *kūfīyah* may be all white, all black or in check colours: white and black, white and red, or white and yellow, and is fastened around the head by means of a cord of goat's hair, the *agāl**, affording good protection against the wheather and dust, and also permitting the bearer to hide his face if he finds it convenient not to be recognized.

KULAYB ibn-RABĪʿAH, chieftain of the powerful banu-Taghlib* in north-eastern Arabia (Vth cent.). At the head of a strong confederation, of tribes he defeated, according to tradition, the Kings of Himyar* in the Battle of Khazāzā and gained a dominant position in South and Central Arabia. His arrogance and pride became proverbial. The saying: 'Haughtier than Kulayb ibn-Rabīʿah . . .' is still heard to-day. To his indomitable temper Arabian legend and poetry ascribed the outbreak of the so-called War of Basūs*, a forty-year feud between the two kindred tribes of the banu-Taghlib and the banu-Bakr*.

KUMAYT ibn-ZAYD, poet (VIIIth cent.) born in al-Kūfah, the main center of the Shīʿite* sectarians whose ideas he advocated in his poems. He gained popularity by the so-called *Hāshimīyah*, a series of panegyrics in praise of the banu-Hāshim*, the Prophet's family, in particular of Muhammad, his son-in-law ʿAlī* and his descendants. The length of his poems, some of which contain over 300 verses, has become proverbial and is illustrated by the saying: . . . 'longer than one of Kumayt's poems . . .'
Kumayt ibn-Zayd died of wounds inflicted on him by personal enemies whom he had ridiculed in one of his poems in answer to a libellous set of verses directed against the ʿAlid family.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

KURSÎ, a seat in general, and in particular the designation of the small stair on wheels at the Kaʿbah*, used on the rare occasions where the interior is open to visitors, to give access to the door situated at tome height above the ground. *Kursī* also denotes the bookstand in she mosques on which the Koran reposes; some of them are fine specimens of carved or inlaid woodwork. *Kursīal-ʿimāmah*, a stool beside the bed on which the turban* (*ʿimāmah)* was placed at night. *Kursī al-wilāda*, a chair which until recently was used by women when giving birth to a child.

KUTHAYR ibn-, ʿABD al-RAHMĀN abu-SAHR, a poet of the Umayyad* period (†732). He lived first in al-Madīnah, but spent much of his time with the tribes in the desert until he was summoned to the court at Damascus where he enjoyed the particular favour of Caliph ʿAbd al-Malik (685-705). His love songs addressed to the Bedouin girl ʿAzzat to which he owed his nickname 'Kuthayr ʿAzzat', have found a place of honour in the history of Arab poetry. They may have been the motive for his close companionship with Jamīl*, the Arab love poet par excellence, as whose reciter *(rāwī*)* he acted. By a strange irony of nature this romantic mind had the figure of an ugly, ridiculous dwarf, which made him a butt of the courtiers. His art was so much appreciated that he felt sufficiently safe to show undisguised his sympathies for the opponents of the Umayyad* régime, the ʿAlid* party and some heterodox sects of their camp. Many of ibn-Kuthayr's poems were sung long after his death.

KUTTĀB see KORANIC SCHOOLS.

KUWAIT al-, independent sheikhdom under British protection (about 4000 sq.miles), extending from the north-western corner of the Persian Gulf approximately 200 miles southwards and some 100 miles inland between the sea and the borders of Iraq and the Saudi Arabian province of al-Hasa*. The territories of al-Kuwait and the Kingdom of Saudi Arabia* are separated by an uninhabited Neutral Zone of approximately 2000 squ. miles over which both states exercize undivided rights in order to prevent, in common, frictions between nomad tribes from degenerating into political differences between the two Governments. Behind a fertile but narrow coastal belt stretches a sandy and stony desert with only one river carrying water all the year round. A natural harbour in a position which permits control of the whole of the northern part of the Gulf has always lent to the small area a considerable strategic value which, however is now completely overshadowed by the importance of its oil fields generally estimated to be the second richest in the world and to contain oil reserves amounting to approximately one seventh of the world's total. At the time of their discovery in the 1930's al-Kuwait had a population of some 100.000 - Arab stock with a strong admixture of Negro blood - making a living from *dhaw** building, pearl fishing, the sale of sheep, hides and wool, and a lively transit trade over land and *dhaw*-borne along the coast, both legitimate and by smuggling. In the last few years immigration

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

from the other Arab countries as well as from India, Pakistan and Persia has doubled the number of inhabitants, of whom more than one sixth is now constituted by the families of the workers employed in the petroleum industry.

The capital, al-Kuwait Town (meaning 'The Little Fortress', about 90.000 inhabitants) lies at the southern entrance of the harbour bay and is still surrounded by its ancient walls with numerous turrets - not so long ago a very necessary protection against Bedouin raids. Already in the period between the two World Wars it was connected by regular shipping services with Basrah and Bombay; by an air line with Beirut; and by a good motor road with Basrah. Communications with a number of trading points in Saudi Arabia were maintained over several desert tracks. But life in general preserved most of its medieval forms from which it was only slowly evolving. In 1912 the Sheikh authorized the activities of an American medical mission which set up the first health service in the country. In 1938 the first girls' school staffed with Egyptian teachers was opened. Some ten years later followed a small hospital and a mobile clinic for the villages.

The rhythm of progress accelerated when the oil revenues began to flow more abundantly and in their wake the contacts with the Occident became more closer and manifold. Education and health services were provided free and a number of elementary schools were opened with free meals for the children. A large secondary school was built with accomodation for students and teachers. The latter were recruited in Lebanon, Syria, Egypt and from among the Palestinian refugees. At the same time an attempt was made to introduce a framework of public administration with a senior member of the ruling family at the head and junior members as department directors, but the time-honoured, patriarchal methods of governance continued. Around 1952 the oil royalties jumping upwards by leaps and bounds started a sudden building boom. Vast amounts of capital were spent with comparatively few practical achievements. Among them stand out a plant for the distillation of sea-water with water storage tanks, which improved the precarious drinking water supply; an electric power station; and a technical school for about a thousand students with modern campus facilities, conceived to form one day, together with the high school, a first rank Arabic university. The primary official ambition was that al-Kuwait Town should emulate the most up-to-date oriental and possibly occidental cities. Huge structures arose haphazardly on an open place or in the midst of the old quarters; elsewhere a group of houses was torn down but for one reson or another the site remained empty. An unbridled land speculation had soon converted the little desert town into a discordant agglomeration of commonplace, ostentatious architecture and of outmoded, often defective and unsanitary houses of the poor. Finally all operations were stopped. It is intended to resume them only in accordance with the advice of professional city planners.

Al-Kuwait's name was heard of in the Occident at the beginning of the XVIth cent. when Portuguese ships successfully ventured into the Persian Gulf. Like the other, smaller ports on the Arabian coast al-

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Kuwait Town and its harbour became for some hundred years a stronghold of Portuguese supremacy in these waters. After its collapse a north-Hijāzian tribe, the banu-Khabir, seized the country, and their sheikhs of the Subah clan have since then remained its rulers. Intermittently recognizing the sovereignty of the Ottoman Sultan they virtually enjoyed full independence. When in the later XVIIIth cent. the Wahhābi* sectarians swept all over Arabia and incorporated, although only loosely, al-Kuwait into their dominion, the sheikhs found it to their advantage to strengthen their relations with Turkey. They continued to cultivate this friendship also after the Wahhābi movement had lost its impetus, and in 1871 Sheikh ʿAbdallāh ibn-al-Subah, seeking a formal appointment as an Ottoman dignitary was invested as *qaimaqam** and al-Kuwait, at least theoretically, organized as a kaza of the *vilayet** Basrah.

Around the turn of the century the small sheikhdom found itself suddenly moved in the focus of European Orient politics by the wave of railway expansion projects aiming at the access to India by the Persian Gulf. Almost simultaneously Russia (1898) and Germany (1899) began negotiations with the Sublime Porte for railroad constructions with Kuwait Harbour as the terminus: Russia for a Mediterranean-Persian Gulf line: Germany for a connection with the Anatolian system. In the eyes of British public opinion both schemes appeared as a serious menace, commercially, politically and strategically, to vital British interests. The British Government, which some time previously had twice (1850, 1878) refused its support of similar projects advanced by British private enterprise, reacted promptly: in 1899 al-Kuwait was brought into treaty relations following the pattern of the earlier Bahrain* and Trucial Coast* Treaties, which bound the Sheikh to disregard all non-British proposals for railway constructions in his territory in return for the recognition of his autonomous status and the grant of British protection. Further agreements (1904, 1911, 1913) secured for Great Britain certain postal privileges and the exclusive right to pearling, sponge fishing and the exploitation of possible petroleum deposits. Mutual compensations reconciled the conflicting aspirations of the interested Powers and an agreement (1913) with Turkey - never ratified because of the outbreak of the first World War - confirmed the Sheikh's de jure allegiance to the Sultan, but at the same time Great Britain's position. The British Government is represented by a Political Agent residing in al-Kuwait.

While the control over the miniature state was assuming international importance, it also became a hotly contested issue in the struggle for power between the two leading families in Arabia: the ibn-Rashīd's, chieftains of the great Shammar tribes, and the Wahhābi princes of the ibn-Saud dynasty. Both of them depended upon the port of al-Kuwait for their supply of arms and ammunition. The Ottoman Government favoured the ibn-Rashīd, whereas the Sheikh of Kuwait, Mubārak ibn-al-Subah supported the ibn-Sauds, hoping to shake off, with their help, the Turkish overlordship. Just then, however, luck was against his allies. Driven from their capital Riyadh, they lived as guests in exile at his court, when in 1901, their enemies, upon Turkish

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

advice moved to the final attack and the conquest of Kuwait town and Harbour. Yet, a British squadron in Kuwait waters and British troops a few miles inland stood ready for action in accordance with the treaty of protection, and the Shammar tribesmen had to withdraw. In the same year an attempt to overthrow Sheikh Mubārak and to replace him by a pro-Turkish nephew was also frustrated by British help. Shortly afterwards the young ʿAbd al-ʿAzīz ibn-Saʿūd who was to become the founder of the Saudi Arabian Kingdom, set out from al-Kuwait for a daring coup de main by which he recaptured Riyadh. With his line of supply secured he had his hands free to prepare the recovery of his lost Wahhābi heritage.

After Sheikh Mubārak's death (†1917) it was against Saudi aggression that British diplomatic and military protection had to be brought into play. Although ʿAbd al-Azīz ibn-Saʿūd had pledged himself twice (1915, 1922) to respect the inviolability of Kuwait territory he could not prevent his unruly warriors from invading it twice (1919, 1927/8). Each time it required British intervention to repel them. Finally a treaty of friendsship and mutual guarantee of territorial integrety was concluded (1940) between Saudi Arabia and the British Government on behalf of Sheikh Ahmad Jabir al-Subah (1921-1950), Mubārak's grandson, which was subsequently renewed on behalf of his successor, the present ruler Sheikh ʿAbdullāh Salim al-Subah.

The Kuwait oil field is generally estimated to be the second richest in the world, containing proved oil reserves which amount to approximately one seventh of the world's total. It is operated by the Kuwait Oil Company Ltd. owned in equal shares by the British Petroleum Company Ltd. and the Gulf Oil Corporation (U.S.A.). The concession was granted in 1934, but large-scale exploitation began only in 1946. The following figures concerning the crude oil production and the amounts of royalties paid (since 1950 on a 50-50 profit-sharing basis) to the Sheikh during the period from 1950 to 1956 have been published:

	Crude Oil Production (Million Metric Tons)	Royalties Paid (Million Pound Sterling)
1950	17.2	28.3
1951	28.3	46.6
1952	37.6	61.9
1953	43.0	70.8
1954	47.7	78.5
1955	54.7	90.0
1956	55.0	90.5

In the Neutral Zone al-Kuwait and Saudi Arabia jointly granted in 1948 a concession for petroleum exploration rights to the American Independent Oil Company (AMINOIL) in consideration of annual payments of which al-Kuwait's share amounts to $625.000. The King of Saudi Arabia sold his share and the rights connected with it to another American concern, the Pacific Western Oil Company. In 1953 oil was struck, and in 1954 the first quantities were conveyed by a pipeline to al-Kuwait harbour.

It is too early to discern in the tradition-bound Kuwaiti society lasting

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

alterations effected by the oil wealth. It has without doubt brought directly or indirectly a rise of income and the feeling of economic stability to the population at large, but so far no noticeable change in its mode of living, habits and attitudes. It also has been channeling fabulous profits towards a handful of privileged - the few clans of notables turned into a merchant oligarchy - who hold them in the form of gold, convert them into Dollar securities or invest them in landed property in Egypt, Iraq and Lebanon. Conservative by nature this class sees no need for encouraging social reforms which, in addition, might involve some risks for their proper position. Between these two strata emerges a not yet very numerous intellectual youth of students sent by the government or the oil companies to the universities of Beirut, Damascus or Cairo and occasionally also to the Occident. They, too, with rare exceptions come from the midst of the upper class and after their return, invested with the prestige of their higher education, will fill the new government offfices. On the ground of family relationships or for the sake of their career they remain tied to the interest of the ruling group. Whether and to what extent the still inarticulate mass of unskilled or semi-skilled labour working in the oil production will one day appear as an active element in this social configuration is still a matter of mere conjecture.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

L

LĀ ILĀH ILLĀ ALLĀH - MUHAMMAD RASŪL ALLĀH, There is no god but God and Muhammad is the messenger of God, the *kalimatu al-shahādah* (shortly *kalimah*, the word), the Moslem profession of faith and the first of the 'five pillars' of Islam *(arkān)*. It is composed of two passages occurring in the Koran (sūrah XLVII, 21 and XLVIII, 29). The first part, termed in theology the *tahlīl*, consists of the *nafy* (rejection) - there is no god - and the *isbāt* (affirmation) - but God. The formula resounds in every Arab town or village five times a day in the call to prayer*. It is whispered into the ear of the new born, and is the farewell to the dying .The crowds scan it - usually the first part - and march to its rhythm in political street manifestations. Its continuous, litany-like repetition is an essential part in the religious service *(dhikr*)* of most dervish orders.

LABBAYKA ALLĀHUMMAH, 'I stand up for Thy service, oh my God...', the beginning of a religious hymn, the so-called *Talbīyah* (lit. waiting for orders), probably of ancient semitic origin and taken over by Islam. It is recited during the pilgrimage to Makkah *(hajj)*.

LABĪD ibn-RABĪʿAH, a poet of the period of transition from paganism to Islam (†661). After some years spent at the court of al-Hārith, ibn-Jabalah, King of Ghassān*, on whose side he fought in the so-called battle of Halīmah*, he returned to his clan, the Kilab, of the great Hawāzin* tribe in the Najd. Widely reputed for his rhetorical talent no less than for his poetry, his word, notwithstanding his youth, carried considerable weight in the intertribal relations of his kinsmen, who also followed his steps when he declared his adherence to Muhammad and embraced Islam. Labīd's odes, also those before his actual conversion, show a deep religious feeling and foreshadow the spiritual poetry which was to develop somewhat later. But they particularly excel in the praise of the beauty of nature and the description of animal life in the desert. One of them, considered a masterpiece of Bedouin poetry, is included in the collection of the 'Seven Golden Odes' *(Muʿallaqāt*)*.

LAHAB abu-, 'Father of Flame (meaning the flame of hell) a name given to 'Abd al-ʿUzza ibn-ʿAbd al-Mutallib, one of the Prophet's uncles and his most hated enemy. According to Muhammad's biographers abu-Lahab, instigated by his wife, Umm Jamīl, not only refused to recognize his nephew's claim to the prophetic mission, but also added the insult of casting a stone at him while Umm Jamīl strewed thorns upon his path. A most heavy curse is pronounced upon them in the Koran (*sūrah* CXI):

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

'Let the hands of Abu Lahab perish and let himself perish!
His wealth and his gains shall avail him not.
Burned shall he be at the fiery flame,
And his wife laden with fire wood, -
On her neck a rope of palm fibre.'

LAHAJ, a Sultanate (ca. 4500 sq. miles, 45.000 population) in the Western Aden Protectorate*, north-west of Aden Colony*, governed by the chief of the large ʿAbdāli (plur. ʿAbādil) group of tribes. The sultan, whose family has been in power since 1728, is accorded the honorary title His Highness and an eleven gun salute when visiting Aden. Grain, vegetable and fruit are the principal products of the country, grown in the well irrigated two valleys, the Wādi al Kabīr and the Wādi al Saghīr (The Large and the Small Valley), besides the coffee plantations in the oases on the coast. The capital Lahaj, praised by Arab poets as early as the VII. century (ʿAmr al Maʿdīkarib*, ʿUmār ibn-abi-Rabiʿah*), has to-day as main attraction the large mansion of the sultan. It is inhabited by a mixed population of Yemenite Arabs, Somalis and Abyssinians and comparatively numerous, extremely poor Jews of ancient stock. Over the road to Aden must pass all the land traffic between Yemen* and the Colony as well as a considerable section of the Protectorate, thus constituting, by the transit dues, a valuable source of income for the sultan. The ʿAbdāli territory, once included in the Minaean*, Sabaean* and Himyarite* cultural and political pattern, and united with Yemen in the administrative structure of the Umayyad* caliphate, appeared first, although only for a short period, as an individual political unit under its own chieftains at the time of the ʿAbbāsid* caliph Ma'mūn (813-833). From 818 to 1011 it formed part of a province of the caliphate, which comprised the entire region from Makkah southwards to Aden and was ruled by a family of hereditary governors, the Ziyādites (called after their founder ʿAbdullāh ibn Ziyād). They were ousted by one of the oldest and strongest of the native tribes, the banu Maʿān, who joined the ʿʿAbdāli area, with the small port that Aden then was, to their domain, which covered the Hadramawt* as far as the town al Shir - prefigurating to some extent the present-day Protectorate. After their eclipse the ʿAbādil chieftains came under Yemenite domination and shared the fate of Yemen until in 1728 Fadl Ibn ʿAlī acquired independence, made Lahaj his capital and conquered Aden (1735) .His grand-son, Sultan Ahmad ibn ʿAbd al Karīm, concluded the first treaty of friendship with Great Britain (1802), but under Ahmad's nephew and successor, al-Muhasin (1837-47) the relations turned increasingly hostile. Four different treaties (1838, 1839, 1843, 1844) involving the payment of subsidies to the sultan and the granting of British protection were broken by more or less serious fighting in the course of which Aden became definitely a British possession (1839.) Contrary to the peaceful attitude of al-Muhasin's son Ahmad (1847-49) the latter's brother ʿAli started the hostilities again, until he was severely beaten in 1857 at Shaykh ʿUthmān. In view of Turkish attempts to bring Yemen under Ottoman suzerainty, Great Britain, as a pre-

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

cautionary measure occupied Lahaj, and Sultan Fadl ibn ʿAlī declared his consent in return for a monthly stipend of 1250 Maria Theresia Thalers, then in Arabia the general currency (1887). He remained Great Britain's friend until he was taken prisoner, courtmartialled as a traitor and executed by a Turkish-Yemenite army commander in the first World War after the British troops had been forced to evacuate Lahaj. Following the Mudros armistice in 1918 his son, Sultan ʿAbd al Karīm, re-established the former treaty relations with Great Britain, and henceforth the sultanate has remained incorporated in the organization of the Western Aden Protectorate*. Since 1951 Lahaj has had a regular Constitution, which declares Islam as the State Religion and institutes a Legislative Council appointed by the Sultan and including members of the Sultan's family, notables and representatives of the tribes. The Legislative Council has to advise the Sultan on all laws to be enacted, appoints the heir apparent, and exercises jointly with the Sultan supreme control over the public administration which is supervised by a Council of Directors. For administrative purposes the territory is divided into four districts, each under a governor (*nāʿib**, lit. deputy), the sultan's residence forming a district by itself.
In 1952 Sultan Sir ʿAlī al-Karīm, when taking over the throne from his brother, deposed by the British authorities in the course of internal disturbances, renewed the treaty of protection binding himself and his descendants to 'eternal allegiance' to the Crown of England in return for the recognition of his dynasty's rule over Lahaj. However, with the spread in South-Arabia of increasingly radical nationalistic and anti-Western movements, considerably strenghtened by the union of Yemen with President Nāsir's United Arab Republic (Feb. 1958) the sultan, coming forth as spokesman for the peoples of the Protectorate, began to claim the right to self-determination - meaning the repudiation of the treaty and an affiliation with Yemen and the United Arab Republic. In the summer of the same year a group of notables with the chairman of the Legislative Council secretly left for Cairo and in the name of the Lahaj people declared their loyalty to President Nāsir. Shortly afterwards the commander of the Lahaj troops with about half his forces - some 150 men - and most of the military equipment crossed the border into Yemen. Great Britain reacted by deposing and banishing the sultan and instituting a care-taker government without, however, so far having succeeded to counter-act the hostile attitude of the population against 'Western imperialism'.

LAKHMIDS, a pre-Islamic Arab dynasty whose early history is so deeply veiled by myths, that it is difficult to discern the facts in the mass of fiction. They were descended from the banu-Lakhm, a clan of the Judham* confederation of tribes, which had its pasture grounds in the Syrian desert. It seems that about the middle of the 3rd century A.D. the Lakhm gained ascendancy over the town of al-Hīrah* (near ancient Babylon) and, radiating from here, over the country south and west of the lower Euphrates. This region was inhabited by parts of various Arabian tribes immigrated hither at an unknown period, the most numerous of which was a branch of the strong banu-Azd*. They

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

formed a kind of confederation under the common name of Tanūkh*, and turned to agriculture in some of the fertile districts where they established tent camps that gradually developped into permanent settlements, the most important of which was al-Hīrah whose people, the so-called ʿIbād* (servants of God) early embraced Christianity, and built up a comparatively high urban civilization.

Arab historians mention two Azdite chieftains, Mālik ibn-Fahm al-Azdī and his son Jadhīmah al-Abrash*, said to have ruled this rudimentary state as vassals of the first Sāsānid King of Persia, Ardashīr Bābakān (226-241). Jadhīmah seems to have been succeeded by his nephew ʿAmr ibn-ʿAdī ibn-Lakhm, appointed King of the Arabs in Babylonia (Iraq) by Shāpūr (241-272). But around 328 an inscription found at al-Namārah, south-east of Damascus, calls 'Adī's son, Imru'al-Qays, a feudatory of Rome. Then there is a gap of about a hundred years in Lakhmid history. Not before the Arab annals reach Nuʿmān I al-Aʿwar, the One-Eyed, (ab. 400-418) can they be considered as resting on firmer than legendary grounds. Nuʿmān I is known as the builder of the castle of Khawarnaq*, praised by his contemporaries as a wonder of art. At his court at al-Hīrah and under his protection, Bahrām Gōr, a Persian of noble descent and pretender to the throne of Persia, spent his youth, completely adopting Arab appearance, customs and manners; with Lakhmid support he was indeed subsequently elected and crowned in the face of powerful rivals. Towards the end of his reign Nuʿmān seems to have been moved by a mystical urge, and renouncing all worldly possessions to have turned to the life of a wanderer in the desert. Of the events falling in his son's Mundhir I long reign (ca. 418-462) there has been transmitted only a heavy defeat in 421 suffered from the Romans in one of the many Roman-Persian conflicts.

Among the subsequent Lakhmid kings the warlike Mundhir III ibn-Mā' al-Samā' (Son of the Water of Heaven, his mother's nickname), who reigned from ca. 505 to 554, is particularly extolled by poets and chroniclers. Having smashed his powerful neighbours, the confederation of the Kindah* tribes, and put their king Hārith ibn-ʿAmr with some fifty of his relatives to a cruel death (529), he led his troops into Syria, then a Byzantine province, destroying everything on his way as far as Antioch. In order to stem his attacks Emperor Justinian incited his rival, the Ghassānid* king Hārith ibn-Jabalah, called the Lame, against him, with the result that the two houses became involved in a struggle which lasted until the end of both of them. In one of the numerous skirmishes Mundhir captured one of his enemy's sons and sacrificed him to the goddess al-ʿUzza* - to the same goddess he sacrificed also 400 Christian nuns - but some years later was decisively beaten and killed by Hārith's men in the so-called Battle of Halīmah*. Two more Lakhmid princes were rendered famous by the panegyrics of the bards whom their munificience attracted to their court - ʿAmr ibn-Hind* (554—569) and Nuʿmān III abu-Qābūs (ca. 580-602), who was the first and only Christian among the Lakhmid Kings. They made al-Hīrah a home for many poets of repute: Tarafah*, ʿAmr ibn-Kulthūm*, Hārith ibn-Hillizah*, Nābigha al-Dhubyānī* and ʿAdī

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

ibn-Zayd* sang the feats and bounty of the Lakhmid rulers and were royally rewarded. Both these princes loved pleasure and luxury, but were ruthless and cruel tyrants, if the many anecdotes transmitted about them are to be believed. Both died a violent death: ʿAmr ibn-Hind fell victim to the vengeance of a personal enemy, and Nuʿʿmān was trampled to death by the elephants of the Persian King Khusraw Parwīz because of a personal insult.

During the struggle between the Byzantine empire and Sāsānid Persia the Lakhmid horsemen proved to be valuable auxiliaries of the Persians in the almost ceaseless skirmishes on the much-disputed banks of the Euphrates and Tigris just as the Ghassānids were fighting on Byzantine sides. For a long time this relation, by name a military alliance, in fact a kind of vassalage, respected the independence of the kingdom of al-Hīrah. After Nuʿmān's execution a Persian governor was placed beside, or rather above the Lakhmid king. Local chieftains who had been kept in submission by the authority of the Lakhmid princes became dominent. When in 633 the advancing Moslem army under Khālid ibn-al-Walīd* appeared at al-Hīrah, the city opened its gates without resistance.

Lakhmid civilization was a peculiar mixture of Arabian and Persian, pagan and Christian culture elements. Especially the old Christian stock of the townspeople of al-Hīrah constituted a focus from which mainly through traders and wandering monks many Christian concepts radiated into the nomad tribes. The two great sects of the time, Nestorians* and Jacobites*, had each their ahderents in the town, which as early as 410 is reported to have been the seat of a Nestorian bishop. The religious factor became more efficient when members of the royal family were converted to Christianity. The conversions may sometimes have been more apparent than real, as in the case of Nuʿmān III who continued to practice polygamy and various pagan customs, contrary to Christian ethics. Others, as the princess Hind*, mother of King ʿAmr, were zealous propagators of their new faith, and founded monasteries and theological schools which remained centers of Christian learning long after the Moslem conquest.

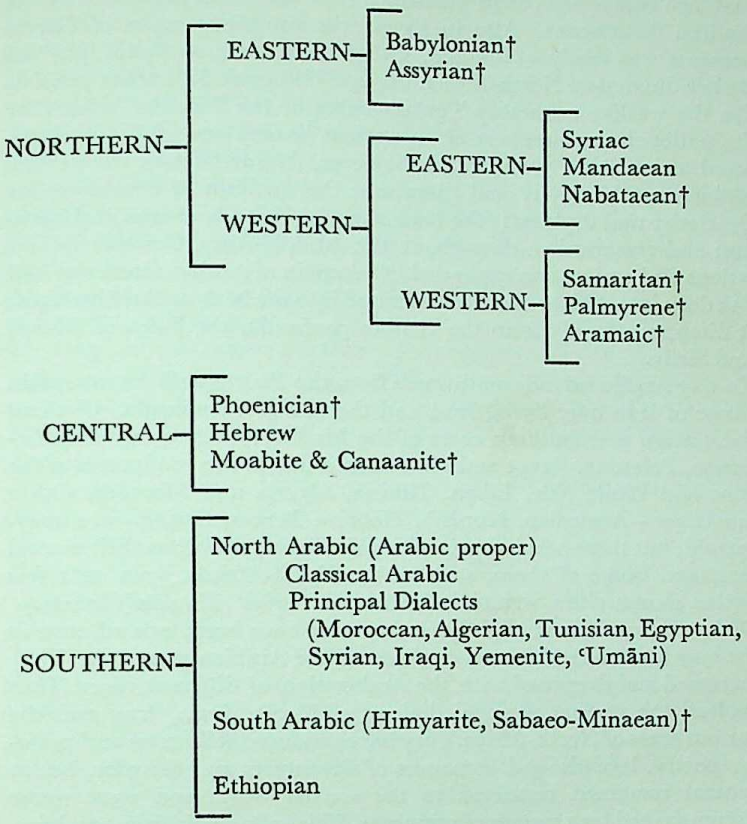
LAM banu-, a Bedouin tribe who in the XVIIth century migrated from their abodes around Makkah into their present pasture grounds on both banks of the lower Tigris and adhered to the Shīʿite* heterodoxy. Around the beginning of the XIXth century a group crossed the Iraqo-Persian border and settled in Persia. Of very refractory disposition, they were until recently continually mixed up in upheavals against government authority and at times seriously disturbed the traffic on the Tigris.

LANGUAGE, *lughah, lisān*. Arabic is a branch of the great family of Semitic languages, all originated from a single root, a primary Semitic, and each one beginning its independent growth in an unknown past.

All, whether dead or still spoken, distinctly show the traits of their original relationship, illustrated by the following graph:

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

The Semetic Languages



(† : dead)

It has not been ascertained when the division of Arabic into its northern and southern group took place. Both entered history fully developed, geographically separated by the desert of the Rabʿ al-Khāli, the barrier between the rough Bedouin northerners and the sedentary, cultured, southern peoples of the Sabaeans*, Minaeans* and Himyarites*. Unmistakable links lead through the vocabulary and grammatical forms from the idiom of the South to Ethiopic, early Babylonian and back to the original Semitic speech. With the disappearance in the first centuries of our era of the Himyarite civilization, the southern speech vanished, leaving no literature, but some 3000 inscriptions on bronze tablets or stone. Its place was taken by the dialect of the North which became the exclusive tongue of the Arabian peninsula.

The Moslem conquest* carried the religion and language of the Arabian victors in the VIIth and VIIIthe centuries to the remotest parts of their enormous empire. Everywhere they built their rule on the ascendancy of Arabic in public administration, at court, in the army and

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

above all in religion. In some provinces it superseded the native parlance completely, as in Palestine, Syria and Iraq, populated by the kindred Aramaeans. Also in Egypt the submissive mass of Coptic peasants was easily arabicized. Other parts, such as Spain and the Berber districts of North-Africa, became bilingual. Still other peoples, like the warlike refractory Turkish tribes or the Persians imbued by the national consciousness of an ancient history and civilization, resisted assimilation. Everywhere, however, Arabic became the vehicle of science, philosophy and literature; the medium of expression for the trader and diplomat; the language of everybody of rank and learning; and remained so throughout the Middle-Ages, Commercial relations and emigration expanded the domain of Arabic across the Red Sea deep into Africa, over Zanzibar and into the Malyan Archipelagos; it disappeared only from the Iberian peninsula, the Balearic Islands and Sicily.

To-day Arabic extends southwards from the Taurus and the mountain range of Iran over Syria, Iraq and the Arabian peninsula, all along the eastern and southern coast of the Mediterranean comprising Lebanon, Palestine, Egypt and the Sudan as far as the confluence of the Blue and White Nile, Libya, Tunisia, Algeria and Morocco. Other languages - Armenian, Kurdish, Hebrew, Berber, Syriac - are interspersed, but these ethnical minorities also speak Arabic as their second language. Some of them, such as the North-African Jews or a few Syrian communities, write it in Hebrew or Syriac *(Karshūni)* letters.

Dialectical variations, slightly as they may have been, existed even at the epoch when Arabic was confined to the Arabian peninsula. They increased and deepened with the Arabization of different races. Thus evolved the present regional dialects of Egypt, Syria, Iraq and the various areas of North-Africa. They have produced folk songs and popular poetry, legends and romances of adventures and chivalry, but in general remained restricted to the spoken word and were never circumscribed by a system of grammar. This colloquial language, however, could never gain recognition as a language of literary creation: a uniform, 'high Arabic', has always been employed for the written or oral transmission of ideas of a higher level.

This literary or classical language has lived on without essential changes from the odes *(qasīdah*)* of the VIth cent., the first literary documents which have come down to us. Their consummate diction, technique and form secure for them a distinguished rank in world literature. Behind them obviously lies a long evolution of the language, but the process which this evolution followed has so far not been elucidated, neither by conclusion from what is known of the pre-Islamic dialects nor by linguistic studies of the ancient Christian-Arabic and Judaeo-Arabic texts. This Arabic of the heroic age became the language of the Koran, and it was a sacred duty to keep pure and unaltered what was considered the very word of God. As early as the beginning of the VIIIth century there arose a lively philological activity which in the course of time brought forth remarkable achievements in the fields of grammar*, lexicology, rhetoric* and phonetics. For many years the prestige of the desert as the home of classic Arabic continued

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

to exercise its attraction, and made a stay among the Bedouin tribes almost compulsory for every poet and linguist aspiring after renown.
Irrespective of its national, religious and aesthetic nimbus Arabic possesses qualities which commended it for the formation of scientific and philosophic thought to the Persian or Spaniard, Jew or Christian as well as to the Moslem Arab. A highly developed malleability of the nouns and verbs, a large selection of subordinating conjunctions and a precise syntax make it very suitable for the expression and differentiation of abstract concepts. One example may illustrate the possibility of word-formation from the root word: from the verb *tāra*, to fly, are derived *tā'ir*, bird, *tiyārah*, a bad omen from the flight of birds, *tā'irah*, aeroplane.
At the end of the Middle-Ages the classical language followed the the general decline of Arabic civilization. In the almost complete literary stagnation it degenerated in the overgrowth of the dialects and remained confined to the field of religion and theology until about the middle of the XIXth century when the re-awakening of the national consciousness brought about also a veritable renaissance of the classical language.
In the newly created politico-literary clubs the intellectual youth of Egypt, Syria and the Lebanon took again to reading and studying the classics. Enthusiastic purists propagated in their reviews and through the schools which they founded their idea of re-establishing the supremacy of literary Arabic *(lughah fasīh)* over the vernacular *(lughah ʿamī* or *dārij)*. Carried by the growing movement of Arabic nationalism they found an echo in steadily widening circles. Nevertheless, the understanding of literary or 'High Arabic' has remained limited to the educated classes and its use restricted to academic lectures, pleading at court or official occasions.
In the last hundred years, however, there has developed what may be called a 'Middle Arabic' which moves between the vernacular and the classical language. By the adoption or coinage of new terms as well as by the modification of syntax and style men of letters, journalists and more recently radio speakers have been intent at once to render the former more supple and to raise the latter to a level more apt for literary expression. The universities and particularly the Academies of Science at Damascus and Cairo are very active contributors to this process of linguistic rejuvenation, although terms elaborated by the 'academici' are not seldom reproached with being somewhat pedantic, much more so than those created by economists, engineers or physicians. On the other hand there is growing up a kind of modern industrial and business jargon formed by the phonetic transposition into Arabic of current French, English, German and Italian technical terms.

LAYLA l'AKHYALĪYAH, Arab poetess (VIIth to VIIIth cent., *al-akhyal*, the falcon, nickname of one of her ancestors) known for her elegies, in particular one which she composed on occasion of one of her kinsman's death and another one upon Caliph ʿUthmān's (644-656) death.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

LEATHERWORK. The tanning, dying and tooling of leather was one of the industries carried by Arab handicraft in the Middle-Ages far beyond its homeland. The Hispano-Arab artisans who particularly excelled in various methods of leather treatment and ornamentation introduced their skill and inventiveness first into North-Africa and later established workshops of their own in Sicily and Italy. The current trade names of types of fancy goat- and sheepskin leather, cordwain or cordovan and morocco, still recall the reputation which these centres of Arab workmanship enjoyed.

Around the XIVth and XVth centuries Arab bookbinders in Venice and Cordova created a manner of decoration which was to gain the lasting favour of bibliophiles in all countries. In order to enliven the black and dull brown pattern engraved or embossed on the leather of the book cover they applied gold paint or gold leaves impressed under heat on the deeper parts of the relief. Still more colourful effects were obtained by using in place of the gold, or also in combination with it, delicate leather strips in bright shades which were pasted into the pattern. These techniques in combination with the variety of ornamental motifs for which they could be used became the common property of Oriental and Occidental leather craftsmanship, and have remained a standard genre which the present-day mechanical processes have taken over from the workshops of those Arab craftsmen.

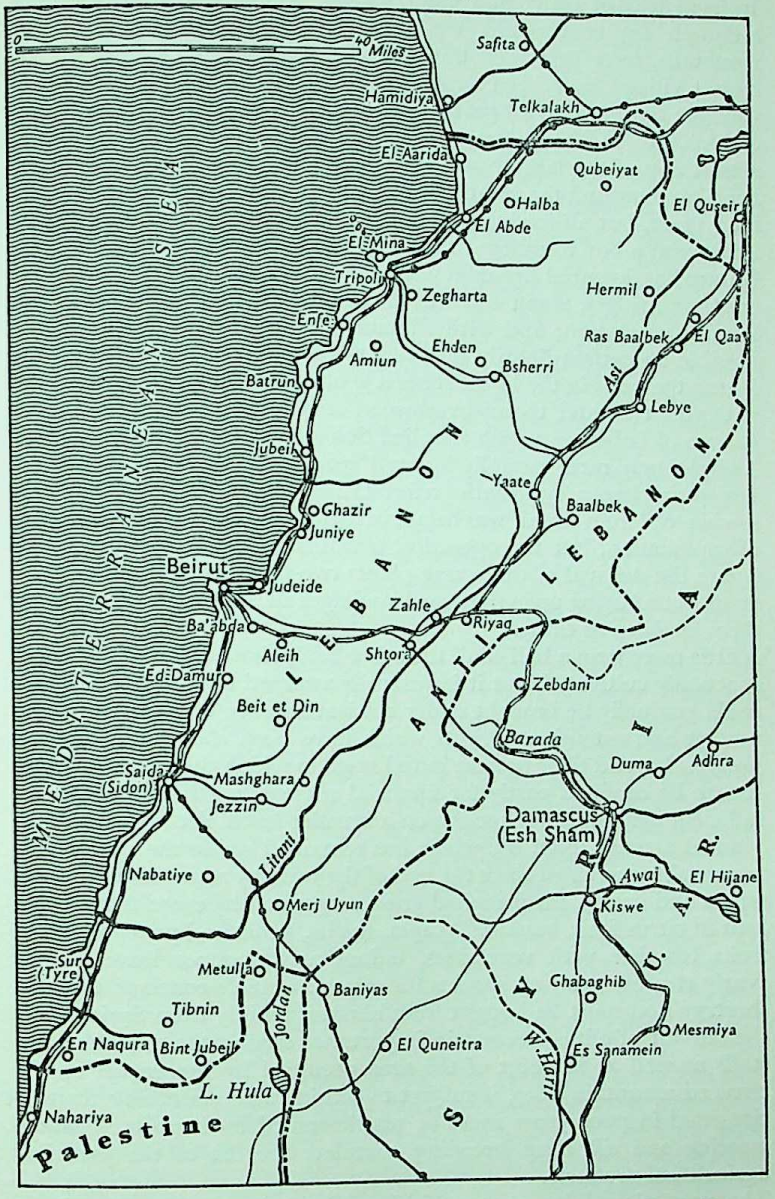
Fancy leatherwork is still a specialty of Arab artisans. The multi-coloured leather pillows and cushion stools, the brief cases, folders and other small objects decorated with mosaic -like leather braiding; or leather embroidered sandals and slippers of North-African, Egyptian or Syrian make are well known to every tourist who ever visited an Arab *sūq**.

LEBANON, *al-Lubnān*, officially named The Lebanese Republic, is a long-stretched strip of land of 4300 sq. miles with about 1.500.000 inhabitants, the smallest of the Arab states, pressed as it were, against the Mediterranean Sea by Syria from the East and North, and by Palestine from the South. It consists practically of two imposing mountain chains, Mount Lebanon, the country's historic nucleus, and the Anti-Lebanon with its southern continuation, Mount Hermon, rising to peaks of over 9000 feet, partly in Syria*, snowclad six months of the year - the Aramaic word *laban*, white, is said to be at the origin of Lebanon's name - and cut through by innumerable brook beds and profound lateral valleys. From each other they are separated by the fertile plain of the Biqāʿ watered by the Orontes flowing north, and by the Litani south.

Towards the sea Mount Lebanon falls off steeply into a narrow sandy beach which here and there opens up into a flat bay or deeper inlet. In one of them, the Bay of St. George, well protected by a broad promontory, Beirut, the capital, grew up to be one of the most important Middle East trading centres (appr. 400.000 inhabitants), while among the old ports of Tripoli (Tarābulus), Byblos (Jubayl), Sidon (Saida) and Tyre (Sūr), powerful city-states of ancient Phoenicia, only Tripoli (appr. 40.000 inhabitants) and Saida (appr. 20.000 inhabitants) gained

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

LEBANON



Railway — Main road — Boundary — Oil-pipeline

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

a new significance as the terminal points of the pipelines from the petroleum fields of Iraq* and Saudi Arabia.* Yet the people of Lebanon, although by century-old traditions intimately attached to their mountain, have preserved this oversea orientation and from the remotest village have been sending throughout generations a son or a younger brother into all parts of the world. This flow at a yearly rate of 14.000 to 15.000 emigrants has given birth to Lebanese colonies in almost any of the large North American cities, in Mexico, Argentine, Brazil and around the coasts of West Africa. Many come back in their later years, but all send money home which helps buy another plot of land, send a boy to college or start him in business in town.

Nature has favoured Lebanon with a soil which only on the high rocky crests and ridges, about one fifth of the total area, is refractory to any kind of vegetation; and with climatic conditions of a range making possible an extraordinarily rich variety of agricultural production. It is true that also in the lower zones a good half is either thinly covered with pine trees and thorny brushwood or completely denuded. Of the Cedars of Lebanon, which supplied Solomon with the timber for his Temple, only rare, carefully fostered specimens still exist. In the last few years began systematic reforestation by planting seedlings or sowing seed from the air was begun in regions not suited for other kinds of exploitation, but the operation is rather costly, since in order to secure the survival of the young plants two-thirds of the money must be spent on buying up in the near-by villages all the goats and replacing them by sheep or cattle.

A little more than a half of all the other land, about 1000 square miles, is actually cultivated, but it is generally assumed that almost as much could gradually be brought under cultivation once the various improvement and extension projects which have been elaborated, start to progress beyond their present initial stage to which they have hitherto had to be confined partly for financial reasons, partly because of insufficient agricultural schooling on a broader level. Yet even while the planted acreage upon the whole has remained stable the yields have remarkably increased since the end of the war: by some 20 per cent in wheat and barley, the principal grain crops; and by more than 50 per cent in citrus fruit, bananas, grapes, apples, pears and peaches. These fruits together with vegetables, onions and potatoes leave now a yearly steadily growing surplus for export. Cereals continue to be in shortage and must be bought from abroad, mainly from Syria, while the harvest of olives, second in importance among the popular foodstuffs as well as in point of the area occupied by the groves on the terraced mountain sides, is subject to considerable seasonable fluctuations and in poor years must be supplemented by imports. Tobacco growing and silkworm breeding complete the list of the principal agricultural products.

The part played by geographical configuration in the life of the people has of old been in Lebanon far more pronounced than in her Arab sister countries. The rugged rampart of her mountains, penetrable only through easily defensible corridors from the sea as well as from the plain, was by-passed by the Arab conquerors on their advance

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

through Palestine into Syria, and for two or three centuries left beyond the expanding domain of their language and religion. The inhabitants, Aramaean Christians of a mottled variety of sects with a strong nucleus of Maronites*, continued to speak their native Syriac and remained unmolested under the rule of their bishops and notables, joined from time to time by smaller or larger Christian groups from outside who felt unable or unwilling to adapt themselves to the new order. Around the ninth century new-comers of a different kind began to appear. They were Moslems of various shades, and all of them Arabs of pure stock or long since assimilated, in the main political or religious dissenters seeking refuge from persecution or a safe center for the propagation of their doctrine: Shīʿites*, here called Mutāwilah*, in the South and in parts of the Biqāʿ; Sunnites, in particular from among the ramified Tanūkh* confederation, in the South, the Biqāʿ and some central regions; and Druzes* in Mount Hermon, the Anti-Lebanon and in the course of time practically all over Mount Lebanon. It was a peaceful infiltration going on for two to threehundred years with varying intensity. The immigrants gradually populated the hitherto unoccupied habitable land, settling in the way they arrived, by families and clans, without disturbing, or being disturbed by their old-established Christian neighbours. Arabic, however, slowly but steadily superseded, and in the long run displaced, Syriac altogether.

In its system of valleys with their scattered villages and little market towns growing up around a monastery or the seat of a prominent leader, each sect or creed faithfully preserved its spiritual coherence and its patrimony of traditions, practices and loyalties. Thus came into being, without other than the natural boundaries, a number of self-contained cantons such as the Gharb, Matn, Shūf or Kasruwān, focuses of an intense local sentiment rooted in religion as the essence of the solidarity feeling and the basis of nearly all social functions. Yet at the same time a deep, perhaps sub-conscious will of living together, generated by the closeness of the mountain and the common cultural climate soon again counterbalanced the particularistic impulses whenever in the course of history these threatened to upset the equilibrium. Whether governed by Maronite patriarchs, Tanūkhid emirs and petty semi-feudal barons under the overlordship of an Ayyūbid* or Mameluke* sultan(XI th - middle of XVIth cent.); or by Druze princes of the house of Maʿan* (1544-1697) and Shihāb* (1698-1841) under a nominal Turkish suzerainty - through all the vicissitudes and upheavals of these centuries the people of Lebanon maintained their particular order of co-existence.

For the first time this order was seriously shaken in the course of the following two decades of direct Ottoman administration when revolts of the Maronite peasantry against the privileged land-owning gentry, Maronite first, but then also Druze, began to take on religious aspects. In the high-tensioned atmosphere of the tenacious and embittered struggle in which the peasants finally achieved their emancipation, sectarian hostilities took root and turned into a hitherto unknown mutual hatred breaking out, as in 1841 and 1845 in the pillage of monasteries or churches and the burning down of villages, Maronite

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

and Druze alike. The most violent of these eruptions of fanaticism which the inefficient Turkish authorities were unable to control, occured in 1860 and reached a tragic climax in the indiscriminate wholesale destruction of property and the expulsion and murder of Christians all over the Mountain, whence the frency seized the Moslem population in the plains as far as Damascus. Following the intervention of the European Powers order was finally restored by Turkish troops while an international commission elaborated a Special Statute (Règlement Organique, 1864) which established the Mountain, yet not including Beirut, as an individual sanjak with far-going autonomy under an Ottoman governor who had to belong to one of the native Christian denominations, and an elected administrative Council with its own staff of officials, on which the various religious communities were equitably represented.

Within this framework containing already the intrinsic elements of the country's present-day institutional edifice, the scene changed fast. The large estates and with them the feudalistic prerogatives of the secular as well as ecclesiastic seigneurial classes had disappeared. The peasant now owned the soil which he cultivated, and he handled the affairs of his village. The old-inherited loyalty to his former overlords lived on, but with it henceforth went a keen sense of personal independence and equality. He voluntarily submitted to their patronage as long as it kept the forms of a partriarchal leadership resting on experience in matters of public life and the dealings with the government. His standard of living improved and his mental horizon widened thanks to the schools opened by foreign missionaries, mainly French Catholics and Anglo-Saxon Protestants, and, at least at the elementary level, by the native sects. Roads, although still primitive, laid over the principal passes, broke the isolation of the valleys and brought Beirut within easier reach. Beirut, around the 1850'ies insignificant and neglected, was by the turn of the century a thriving city of some 100.000. It held already a place in international business and had become a major point of contact between Arab and western intellectual currents. It offered opportunities for profitable investments in commerce and finance to the wealthy gentry who moved from their properties in the mountain to a more comfortable residence in town; and it provided earnings to the surplus of rural people whom the small family holdings could no longer support. Its two colleges, one of the American Presbyterian Mission (the later American University of Beirut), the other of the French Jesuit Fathers (the later Université Saint Joseph) produced a scholarly élite which became the artisan of the renaissance of Arabic letters and the propagator of the young national movement; and they turned out a broad intellectual middle-class* which consituted the personnel of the new banking and trading establishments, was present in a variety of capacities in the neighbouring Arab provinces, and found its way into the British administrative services in Egypt and the Sudan. Beirut thus grew in size, expanded its sphere of radiation, and absorbed without friction the afflux into its economic and cultural setting. Yet in their social religious and political outlook the new townsfolk remained attached with hardly diminished

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

intensity to the mountain, or rather the Gharb, Matn or Kasruwān. The story of how around the Mountain as its nucleus the present-day Lebanese Republic was coming into being begins with the collapse of the Ottoman Empire and the assumption by France of the Mandate on behalf of the League of Nations to prepare the Syrian and Lebanese peoples for an existence as independent nations. By adding along the coast the areas from Tripoli to Tyre, and in the interior those of Mount Hermon, Baalbak and of the Biqāʿ, a State of Greater Lebanon was framed and declared independent under the control of a French High Commissioner (Aug.-Sept. 1920). For its governance a kind of double-track administration was devised: native, on the one hand, in the form of a constitutional republic with a President, Chamber, Cabinet and government departments staffed by Lebanese officials and French advisers; and on the other hand, their tutelary replica under a French Delegate and his staff of French army officers and civil servants and Lebanese clerks in the subaltern positions. The atmosphere of mutual prejudices, misunderstandings and divergencies of interests arising from this combination found their reflection in the process of trial and error, which filled the inter-war period and the years of the second World War, and was finally conducive to the abolition of the mandatory régime - institution of a Representative Council (1922); promulgation of a Constitution (1925) which subsequently was twice modified (1927, 1929); suspended (1932); partly re-established (1934); again modified (1936) in the course of abortive negotiations over a treaty of alliance that was to replace the Mandate; and again suspended upon the outbreak of hostilities (1939). Unter the pressure of the war-time difficulties the Free French Commander-in-Chief in the Levant proclaimed the sovereignty and independence of the Lebanese Republic, whereupon after a while the constitutional apparatus was once more put into action (1943) with the result that still in the same year the claim for the transfer of the full administrative powers was answered with the arrest of the President of the Republic and the Cabinet. With British and American diplomatic action paving the way the gradual removal of French control over the civil services was conceded (1944) and followed after renewed British intervention by the transfer of the levies under French command, the so-called 'Troupes Spéciales' (1945). After the United Nations' Security Council had been brought into play the last French forces still on Lebanese soil were finally withdrawn (1946).

The great problem which Lebanon had to face in the twenty-five years of her tug-of-war with France was not so much that of securing the recognition of her personality as a nation but much rather one of how to awaken to the idea and concept of a national life the minds of the fifteen or so newly assembled communities who were to constitute the State. Except 70.000 to 80.000 Armenian refugees from Turkey, all were Arabs by language but distinct from one another by their creeds and their heritage of social attitudes, moral codes and modes of thinking, which had been formed in different religious moulds and were inseparable from religion itself. To expect their amalgamation within a calculable stretch of time would have been

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

utopian. It soon became clear that their particularities would have to be allowed a coordinated expression on the political plane and in the actual conduct of the affairs of the State, in accordance with their numerical position. This principle was incorporated in the Constitution and on the basis of the census of 1932, the only one which was held and has served ever since for the elaboration of estimates, a practice developed for the apportionment of the seats in Parliament, the portfolios in the Cabinet, the public offices and any other official function: Maronites - 30.5 per cent; Sunnites - 20.5 per cent; Shīʿites - 18.5 per cent; Greek Orthodox - 10.5 per cent; Druzes and Greek Catholics - 6.5 per cent each; and the rest divided proportionally among the smaller religious minorities. The Electoral Law determines this distribution in detail for each constituency. By common consent it was made a further rule to select the President of the Republic from among the Maronites; the Prime Minister from among the Sunnites; and the President of the Chamber from among the Shīʿites. This system of governance, while it institutionalized sectarian segmentation and transposed parochial politics into domains of national importance, has so far proved its efficiency. It has permitted to convert religious tensions into the less harzardous form of political party strife out of which eventually a real national consciousness could emerge. It is true that with rare exceptions these parties have retained their religious background, but none of them lets arguments of a religious nature ever come to the surface. It is equally true that under their cloak twenty-five or thirty clanships of notables share, or more often dispute, among themselves the power in the state, and in the pursuit of such contest easily mobilize the street under their pary slogans as was done in 1952 when the President of the Republic, Bishara al-Khūrī, was overthrown by a conspiracy of his peers. Yet the factious antagonism is immediately silenced whenever a common front must be shown in order to face separatist movements such as occasionally appear under more or less disguised Syrian patronage among some Moslem groups in the regions of Saida and Tripoli.

It finally is also true that Lebanese contacts with abroad have as a rule been directed towards, or manated from, one or the other individual community and from the outset are, or soon become, tinted by its particular leanings, preferences and aversions. Hence when looking outwards for moral or material guidance and support there has at any time been spontaneous turning to France, Britain, America or one of the Arab centres. These cultural and ideological currents, more often than not inconsistent with one another, did not take long to crystallize foci of pro-and anti-French, British, American, Syrian or Egyptian feelings which just as promply were translated into terms of national policy. They have become a normal feature of Lebanese every-day political life. It needed the sharp international tension created by Gamal ʿAbd al-Nāsir's dynamic attempts at building up Egyptian leadership in the Arab world to heat passions in Lebanon beyond the danger point until they broke out in a civil war (May-October 1958) between the pro-Western and the 'Nāsirite' partisans, which led to the landing in Beirut of American troops and was terminated only after an inter-

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

vention by the United Nations. Since then the combined efforts of all have been directed towards the re-establishment of the traditional equilibrium by endeavouring to find a position of neutrality between the various power blocs.

It was in this socio-political setting that within the last two decades a never before thought-of degree of prosperity could be attained. Lebanon possesses today one of the best equipped Mediterranean harbours, and in the Middle-East the largest international airport, the densest network of modern roads and the greatest number of motor vehicles - 105 per 10.000 inhabitants as compared with 35 in Egypt and Iraq or 30 in Syria. The national income is difficult to evaluate. A noteworthy part of it, and one in which practically the whole population shares, constitute the sums currently sent to their families by the Lebanese living abroad, approximately as many as those at home. Oil, although Lebanon produces none of it, furnishes another, quite substantial part in various forms. One consists in fees paid for the passage rights for the two pipelines crossing the country, that of the Iraq Petroleum Company from Kirkuk to the terminal at Tripoli; the other, of the Trans-Arabian Pipeline from Abqaiq in Saudi Arabia* to the port of Sidon. More substantial benefits, falling into the category of 'invisible exports', arise from the expenditures of the two companies for wages, rent, services, equipment, but also for the purchase of considerable quantities of fresh vegetables and fruit, regularly shipped by a special air service to the Aramco personnel of the Dahran petroleum fields. Still another form, and not the least important, is the flow of liquid capital accumulating in Saudi Arabia, Kuwait*, Bahrain* or Qatar* and seeking safe and profitable investments in orange groves and orchards, but still more in the new apartment buildings, hotels or cinemas and partnerships in business firms of Beirut. The primary source of Lebanon's prosperity, however, is the inventiveness, skill and experience of all its traders, bankers and brokers from the simple money-changer or commision agent operating in a corner of the *sūq*, to the financial and trading aristocracy and its world-spanning transactions. They have turned the little country in a first-rank centre for exchange, gold dealings and arbitrage involving virtually all currencies of the world, and the movement of merchandise which may never touch Lebanese territory.

These capacities, however, have not worked hitherto so much to the advantage of the State as to that of a comparatively limited number of private citizens. The Government has been unable, or perhaps not always earnestly willing, to tap these profits by adequate taxation and as a result has had to leave in abeyance many a project designed to serve the well-being of the masses, which already had been the subject of much study by various missions of foreign experts, especially with regard to agricultural improvements, the development of small-scale industries or the provision of decent housing for the poorer classes and the elimination of the slum quarters in and around Beirut. One undertaking of fundamental importance, however, known as the Litani River Scheme, has been started and is at present in progress owing to loans provided by American and international finances. Its completion is

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

estimated to require about 25 years and a capital investment of a hundred million Dollars. It is calculated to increase the surface of the productive land by about half of its present extent, and to furnish enough electric power to make Lebanon one of the foremost industrial countries in the Middle-East.

LEBANESE PHALANX, *al-Katā'ib* a youth movement in Lebanon, created in the 1930's by Pierre Jumaiyl with the aim of developing and invigorating Lebanese national consciousness and patriotism. It stood for the cultural and political entity of Lebanon and against pan-Arab aspirations directed towards the country's integration with other parts of the Arab world. In an comparatively short time the idea took roots particularly among the Maronite* urban as well as rural population, and the Phalanx branched out into a wide-spread, but closely tied network of local groups and sub-groups. Through lectures, evening classes and practical training courses it tried to implant in its members, young men and women, the spirit of co-operation and the sense of their civic duties. Although keeping outside political party combinations it has from the start been a factor of weight in Lebanese public life mainly through its affiliations with the Maronite clergy and the personal relationships of its leaders as well as in recent years through some members of parliament in sympathy with its programm. In the disturbances which in summer 1958 seriously shook the social and political structure of the Lebanese state to its very foundations, the self-defence batallions of the Phalanx - herein not quite in agreement with the Maronite Patriarch - strongly supported the régime of the President of the Republic, Camille Shama'ūn.

LETTER WRITING About the middle of the VIIIth cent. the Arab court chancelleries began to replace, probably under Persian influence, the plain and brief style hitherto used for official documents by a more refined epistolaly technique. Thus there gradually developed and spread a taste for elaborate and artful composition of public and private correspondence, which after a while degenerated, however, into the use of a flowery and bombastic phraseology, making it often rather difficult to discover the real meaning of the message. Tradition credits ʿAbd al Hamīd al-Kātib* (†750), secretary of the last Umayyad* caliphs, with the invention of this art termed *Inshā'* (building up, constructing). It was soon invested with the prestige of science *('Ilm al-Inshā')* and gave rise to a copious literature of textbooks for the use of the professional clerks, some of which are still in use. Among the numerous authors of such works stand out, besides ʿAbd al-Hamīd al-Kātib, ibn-Qutaybah* (IXth cent.), ibn-al-ʿAmīd* (Xth cent.), ibn-Fadl Allāh* (XIVth cent.) and Hassān al-ʿAttār* (XVIIIth/XIXth cent.). Down to the present day Arabic literary prose, newspaper articles and even the ordinary private and business letters show the traces of this preference for a grandiloquent style.

LIBRARIES, (sing. *maktabah*). From the IXth century on it became a matter of prestige for princes and wealthy private persons all over the

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Arab world to collect religious, scientific and literary works and to make them accessible to scholars and students. Also the larger mosques and theological colleges *(madrasah*)* began to constitute such collections, some of them quite important, which were freely consulted by the intellectual public, so that many authors soon used to deposit there copies of their writings in order to make them more widely known. In a comparatively short time a number of private and public libraries came thus into existence in the greater towns everywhere in the caliphate. Increased by bequests or donations, and by generous patrons endowed with stipends for the men of learning who worked there, some of them were lodged in specially equipped buildings where the books, arranged by subjects, were taken care of by a staff of librarians, copyists and bookbinders.

Some of those libraries were widely renowned and attracted within their scholarly atmosphere the learned of the most varied shades of opinion and literally from every corner of the Arabic-speaking world. Particularly famous was in Baghdad the *Bayt al-Hikmah** (House of Wisdom), founded by the ʿAbbāsid calph al-Maʿmūn in the early IXth century; in Cairo the library of the Fātimid caliphs (founded at the end of Xth. cent.), said to have possessed some 200.000 works, among which over 2000 richly illuminated Korans, and connected with it the collection of the *Dār al-Hikmah** (Abode of Wisdom), a Shīʿite theological academy; and finally the Cordova library, established by the learned Umayyad* al-Hakam II (late Xth cent.), reputed to have contained some 400.000 works. Somewhat smaller collections existed in Basrah and Mosul. No traces of these splendid achievements have remained. While some of the great libraries were destroyed during the Mongol invasions in the XIIIth century, the others fell into decay and their books perished or were dispersed in the four hundred years of the general decline and stagnation of all higher cultural ambition in Arab lands that set in at the end of the Middle-Ages.

The national renaissance of the XIXth century awakened the first efforts to save what could be recovered, and to set about the organization of new libraries on modern lines. In 1869 the Egyptian statesman ʿAlī Pasha Mubārak* laid the foundation of the National Egyptian (formerly Khedival) Library at Cairo which possesses some 300.000 volumes in Arabic and occidental languages; many rare books - manuscripts and old prints - among them some beautiful, large-size mosque Korans; and documents of the early times of Arabic writing, on leather, stone and bark. Much valuable source material covering literary, historical, theological and generally scientific texts of various periods of medieval Egypt is included which still awaits editing and annotating. A special publishing department is now in charge of part of this task. Next in importance ranges the Cairo University Library with some 200.000 volumes. Among the specific Islamic libraries of Cairo two are of considerable interest: one at the ancient theological school of al-Azhar*; the other at the mosque al-Ghūrī. The former listed in 1853 approximately 19.000 books and manuscripts; when its reorganization was undertaken in 1897 only 7700 were

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

counted. Since then it was replenished and has now about 40.000 works on its shelves besides a special study section of some 20.000 works and a number of early papyrus books. The latter contains about 20.000 books on Islamic subjects by Oriental and European authors; and a collection of manuscripts among which are parts of a Kufic Koran presumably of the first Moslem century.
The Syrian National Library in Damascus (Zāhirīyah Library) was started by the Arab Academy* of Syria after the first World War with some 5000 manuscripts and books, most of them taken over from mosques and religious schools; it has gradually grown and acquired a certain significance mainly for the purposes of the Academy, still charged with its administration. Beirut is the seat of the Lebanese National Library and the Libraries of the American University and of the Oriental Institute, of the University of the Jesuit Fathers. Said to comprise some of the most precious ancient manuscripts, but inaccessible to non-Moslems, are the libraries belonging to the Imām of Yemen and the Great Mosques of Makkah and al-Madīnah as well as of Karbalā' and Najaf, the two Shīʿite* sanctuaries in Iraq. These would doubtlessly be worthy of exploration. It may be hoped that among the steadily growing number of Arab Moslems trained in scientific librarianship one or the other will turn his attention to such an attempt.

LIGUE DE LA PATRIE ARABE, League of the Arab Fatherland, a committee of Arab natonalists founded in 1904 in Paris by Najīb ʿAzuri, a Lebanese Christian, with the aim of propagating the idea of an independent Arab kingdom comprising the territories of Lebanon, Syria, Palestine and Iraq. The Hijāz was to form a second sovereign Arab state with the Caliph as ruler. The autonomy of the Lebanon, the independence of Yemen and all foreign concessions and privileges granted by Turkey to foreign governments and individuals were to be respected. ʿAzuri announced this programme in a manifesto and elaborated it in detail in a book under the title 'Le Reveil de la Nation Arabe' (Paris 1905), both written in French. Together with the French journalist E. Jung he began the publication of a monthly review, 'L'Indépendance Arabe', which did not survive, however, the fifteenth issue. The activity of the League found little echo in the Arab countries, but it represented the first attempt to express, though in a foreign language, the idea of an independent Arab state on a national basis.

LIHYĀNITES, ancient Central-Arabian tribe which three or four centuries before our era seems to have attained a comparatively advanced degree of civilization, as can be judged from the statues and reliefs found in their tombs and sanctuaries at Daydān (in northern Hijāz, the present-day village al-ʿUla). A great number of inscriptions accompany these monuments. While their language is a North-Arabian dialect coming close to the classical Arabic, they are written in three types of script related to those that were used by the South-Arabian peoples of the Minaean* and Sabaean* groups. So far only the shorter texts have been fully deciphered. They obviously cover a

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

period of several centuries, with a gap of an unknown stretch of time, but it has not yet been possible to date them with certainty: conjectures regarding the oldest of them vary between the VIth century B.C. and the first century A.D.

The Lihyānites may originally have belonged to those nomadic or semi-nomadic tribes which served the Minaeans and Sabaeans in their caravan trade, presumably sufficiently long to acquire some of the culture of their overlords. Gradually they may have gained independence and formed a kind of kingdom with its centre at Daydān, whose former inhabitants they either subjugated or expelled. Complete darkness envelops the origin and history of those earlier 'Daydānites' who also left their inscriptions in al-ʿUla. Controlling from Daydān an important section of the Incense Road*, the vital artery of the traffic from South-Arabia to the Mediterranean coast and to Syria, the Lihyānites held in their hands the source of the prosperity revealed by the monuments that have come down to us. It has not been elucidated whether they maintained their position against the pressure of their strong neighbours in the North, the Nabataeans*, or whether they became Nabataean vassals like most of the population around them. There is no doubt, however, that close contacts existed and, whatever their nature may have been, produced a continual, two-way current of cultural influence, unmistakably shown by the comparison of certain essential elements of the two civilizations. Recent studies of the inscriptional material have also led to the conclusion that apparently the Lihyānites were the first Arabs to worship a deity by the name of Allāh, a cult which they had probably introduced from Syria.

After the fall of the Nabataean kingdom (early second cent.A.D.) the inscriptions, silent for an indefinite length of time, disclose a second period of expansion. But their idiom as well as their script are now of somewhat different character. In many respects they resemble the so-called Thamūdic inscription found nearby in the caves of Mount Athlith and ascribed to a people of the Thamūd* group. Presumably the Lihyānites had in the meantime been succeeded in the possession of Daydān by some kindred Thamūd clan or tribe.

At the time of Muhammad a tribe bearing the name of Lihyān, which had its pasture grounds in the region of Makkah and belonged to the great Hudhayl* confederacy of tribes, appears among the most tenacious opponents of the young Islamic community. One of their chieftains, Sufyān ibn-Khālid, is mentioned by Arab chroniclers as the leading spirit of a conspiracy aiming at the overthrow of the Prophet. No further information about them, however, is extant which would permit their identification with the early masters of Daydān.

LITERARY CLUB see MUNTADĀ al-ʿARABĪ al-,

LIWĀ', standard, in the Ottoman Empire and in present-day Iraq* and Yemen* an administrative district, subdivided itself into a number of *qadā's**.

LĪWĀN, contraction of the definite article *al* and the noun *īwān* or

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

āiwān (derived from the Persian *ēwān)* term of Arabic architecture. The *ēwān* was the vast and richly decorated, vaulted porch of the royal palaces in Persia at the time of the Sāsānides (IIIrd to VIIth cent.), serving as the King's public audience chamber. A good example of this type of structure, although at present in ruins, has been preserved in the so-called *Īwān Kisra* (Arch of Chosroes) at Ctesiphon near Baghdad. The *īwān* of the splendid palace which was built by the first Sāsānid Shāpūr I (241-272) and fell into the hands of the Arabs after their victory over the last king of this house, Khusraw II Parwīz (590-628), was transformed by the conquerors into a prayer hall. Subsequently the principle of the arched open hall was taken over by Arabic architecture as a permanent, functional feature for the two main types of religious buildings, the congregetional mosque* *(masjid, jāmiʿ)* and the theological academy *(madrasah*)* as well as for the private house. In the construction of the mosque it retained the destination of a prayer hall, its original characteristics somewhat veiled, but they appear clearly in the conventional cruciform plan of the *madrasah*. Here the four sides of a square, uncovered courtyard are constituted by huge, deep porticoes - the *līwāns* - forming the four arms of the cross, each of which is reserved for the use of one of the four *madhab** (the four orthodox Schools of Jurisprudence). In the old-style one-family residence with its living quarters laid out along the sides of an open courtyard, the *līwān* is a broad, high-roofed recess set in the wall facing north and flanked by two drawing-rooms. In this comparatively cool and airy place which as a rule is quite comfortably furnished, the family spends the greater part of the hot summer days.

LUKMAN THE WISE, *Luqmān al Hakīm*, fabulist and philosopher into whose mouth legend and poetry from pre-Islamic times until the late Middle-Ages have put numberless wise sayings, pious allegories and fables with moral tendencies of the kind of those ascribed to Aesop. Lukman's name is the title of the XXXIst *sūrah** of the Koran, in which he figures as a sage whose wisdom was bestowed upon him by God (verse 11-19), who teaches his son the rules of a God-fearing, righteous life. Lukman is depicted variously as a physician, a shepherd or artisan or also a slave, having attained a fabulous age: one cycle of sagas makes him a king of the people of ʿĀd* and the builder of the Dam of Ma'rib* in South Arabia. Lukman's fables begin with the words: 'Lukman the Wise said to his son: Oh my son . . . (follows the story)'.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

M

MAʿADD, according to Arab genealogical legend the son of ʿAdnān*, ancestor of the tribes of north-Arabian origin, and of his wife Muʿāna. Maʿadd is believed to have had a son, Nizār*, and therefore Arabian genealogists and later poets use ʿAdnānites, Maʿaddites or Nizārites promiscuously for the north-Arabian tribes in general. Presumably, however, Maʿadd originally was a comprehensive designation for the Arab people as a whole or at least for some large confederacy or group of tribes in North-Arabia.

MAʿAN banu-, a family of Druze* emirs prominent in the political and cultural life of sixteenth and seventeenth century Lebanon. Feudal lords established of old in the southern mountain regions they were by tradition considered the spokesmen for the local Druze as well as Maronite* communities, but entered recorded history only with Emir Fakhr al-Dīn I (†1544) who as an ally of the Ottoman Sultan Selim I in the war against the Egyptian Mamelukes* obtained the official confirmation of his leadership position until then resting merely on customary law. He lost his life in a controversy with the Turkish Pasha of Damascus, and the ensuing blood feud filled the forty-year reign of his son Kurkmas (1544-1585) with unrest and devastation.
The outstanding figure of the dynasty was Emir Fakhr al-Dīn II (1585-1635) who succeeded his father at the age of sixteen. Aided by his remarkable faculty of winning popularity and voluntary obedience he soon re-established peace and order, and made the mountain roads safe again for the profitable transit from the Lebanese coast into Anatolia. The destroyed olive and mulberry groves were replanted, silk and olive oil, much in demand in Europe, became more than ever before richly flowing sources of wealth. The prosperity of his people led all over Mount Lebanon the Druze and Maronite villages and small market towns to seek his protection, and even the larger cities with a compact Moslem population such as Sidon and Beirut, anxious to share in the flourishing oversea-trade, declared their allegiance. He re-fortified the old mountain strongholds, built up a well-trained army, forced his weaker rivals into submission, and established solid business relations in Europe, especially with the great Italian merchant republics. It is uncertain whether or not at that time he had already in mind to expand his territory into Syria and Palestine and eventually to shake off the Turkish sucerainty, but apparently his growing prestige awakened suspicion of this order in Constantinople. Feeling no longer safe he transferred the government to his eldest son ʿAlī and in 1613 with his four wives, ten children and a large retenue left for Italy. Splendidly received at the court of the Medici, 'Facardin, Prince of Lebanon' now entered into negotiations with the Kings of France and Spain, with the Pope and the Order of Malta, all of whom seem to have shown

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

readiness, in return for certain privileges, to support his Christian-Druze state and, it is said, his plans for the liberation of Jerusalem from the hands of the infidels.

After a five-year stay abroad Fakhr al-Dīn returned to Lebanon and while seemingly leaving his son in authority took the reins firmly in his hands. To strengthen his European friendships he called men of letters, architects, artisans and missionaries into his country, and in preparation of the projected crusade encouraged the immigration of native Christians. They settled in the many mountain villages laid out for them, built their churches and established their monasteries. The Christian majority in modern Lebanon mainly goes back to these settlers. Fakhr al-Dīn within a few years extended his influence northwards as far as Antioch and eastwards deep into Syria - the ruins of one of his fortresses in Palmyra* are still in existence - while in Lebanon his sovereignty was practically unchallenged. Finally he thought the time ripe for carrying his arms into Palestine in open rebellion against the Sultan. The enterprise failed. Attacked by superior Turkish forces and abandoned by the Italian allies his troops were annihilated, his brother and two of his sons fell in battle and he himself was forced to surrender. According to some of his biographers he was accorded full military honours and subsequently given a place of distinction among the sultan's high dignitaries, until court intrigues brought about his disgrace and execution. He died, it is said, a Christian.

After a short interregnum during which the family of the ʿAlam al-Dīn (Alameddin), a Muslim side line of the banu-Maʿan - they, too, later embraced Druzism - were entrusted by the Porte with the governance but expelled by the people, Fakhr al-Dīn's nephew, Emir Mulhim, was elected governor by the Druze notables. Constantinople ratified his election as well as his succession by his son Ahmad al-Dīn but kept the country under close surveillance. They both followed Fakhr al-Dīn's policy of tolerance, repaired the dammages caused by the suppression of his revolt and maintained good neighbourly relations between the two religious communities, but under their reign began the Druze emigration from Lebanon into the thinly populated mountain fringe of the Hawrān plain in Syria, the present-day so-called Jabal al-Durūz (The Druze Mountain). Emir Ahmad al-Dīn who died (1697) without male issue was the last of the banu-Maʿan. They were succeeded by the emirs of the house of Shibāb*.

MAʿBAD abu-ʿABBĀD, Arabic singer (†743) of negro parentage. He first worked as a clerk in al-Madīnah, his home-town, but after the discovery of his talent travelled as a wandering singer all over Arabia and finally was invited to the Umayyad* court at Damascus. There his art gained for him not only fame and fortune, but also the friendship of three successive caliphs. He died on the eve of a gala performance in which he was to appear as the principal artist, and was given a magnificient state funeral with Caliph al-Walīd II (743-44) leading the procession.

MADHHAB, lit. way or passage, figuratively method or system, as a

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

term of Islamic jurisprudence designation of a school of thought with regard to the interpretation and application of the law. Among the several systems which were elaborated only four were definitively recognized in classical jurisprudence. Their founders - Mālik ibnAnas*, Ahmad ibn-Hanbal*, Muhammad ibn-Idrīs al-Shafiʿī* and abu-Hanīfah are considered as 'absolute' *mujtahidūn** i.e. scholars capable of forming a personal opinion on the application of the juridical rules established by the Koran, *hadīth** (Tradition of the Prophet), *qiyās* (analogical reasoning) and *ijmāʿ** (consensus of opinion among canonical scholars), the so-called *usūl al-fiqh** (roots, i.e. sources or bases of jurisprudence). The divergencies, existing between the four systems - Mālikite, Hanbalite, Shāfiʿīte and Hanīfite are based either upon different Traditions or upon different interpretations of the same Traditions, or upon various ways in which the use of *ijmāʿ* and of *qiyās* is admitted. Practically, however, they are of a secondary nature. According to the generally accepted rule in the Arab countries every Moslem is governed by the particular *madhhab* to which he belongs.

MADĪH see PANEGYRIC.

MADRASAH, School Mosque, an educational institution which made its appearance about the middle of the XIth century and combined the functions of a theological seminary, a law school and a mosque. Its purpose was to teach and consolidate the body of officially approved religious and juridical doctrines founded on orthodox Sunnite* Islam, and to train for the office of cadi* (*qādī*, judge), *muftī** (juridical expert) and *khatīb** (preacher), but in general also for the career in the public services. The curriculum was based on canon law *(fiqh)* and theological speculation *(kalām)*, centering on the interpretation *(ʿilm al-tafsīr)* of the Koran and the Tradition of the Prophet *(hadīth*)* and comprised the sciences considered ancillary to theology such as grammar* *(nahw)* lexicology *(lughah)*, rhetoric* *(balāgha)* and literature *(ʿilm al-adab)*. Most *madrasahs* were dedicated to only one of the four recognized *madhhab** (schools of orthodox juridico-theological thought), some of them to two, exceptionally to all four. Instruction was free and so were lodging, food and medical care for the students, whose living quarters as well as a library, the kitchens, baths and often a hospital were attached to the *madrasah*. The lecturers *(sing. mudarris)*, along with their assistants, at the same time administrators of their students' affairs, their spiritual guides and judges, were seated in the courtyard or under the *līwāns** on cushions in the midst of their group *(halqah)* of disciples squatting around them on straw mattings. The method of study consisted mainly in the memorizing of the textbooks and the master's lecture which itself was in most cases a literal reproduction of a predescessor's teaching. Certificates *(ijāzah)*, or rather permission to repeat his words, in particular when they referred to *hadīth*, were issued by each teacher to his students.

The primary objective of the *madrasah* at the time of its creation was to provide an instrument for counteracting the dangerously spreading Shīʿite* propaganda. Nizām al-Mulk, the Persian vizier of the Saljūq

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

sultans Alp Arslān and Malikshāh, founded in Nīshāpūr (between 1065 and 1067) the first of its kind as a state institution, called after him Nizāmīyah, and soon afterwards similar ones all over the Saljūq domain. The Zangid* and Ayyūbid* rulers, adopting the idea, introduced the Nizāmīyah type in their territories, Nūr al-Dīn Zangi (1146-1174) in Syria, Sultan Salāh al-Dīn* (1138-1193) in Palestine and Egypt. Wealthy families followed the example of the princes and donated the funds for the erection and maintenance of the buildings and for stipends to lecturers and students. At the end of the XIIth century there flourished, according to contemporary sources, in Damascus twenty, in Baghdad thirty and in Mosul six *madrasahs*. Arab architecture* developed a particular *madrasah* style presumably by adapting the Iranian cruciform plan of the large private houses and public buildings, and continued throughout centuries without essential changes - square courtyards, open to the sky and flanked by four walls opening each into a wide, high hall *(līwān)*. The mosque, the students' quarters and service rooms, frequently also the mausoleum of the founder were in various manners incorporated.

The *madrasah*, a true product of orthodox scholasticism and alma mater of the extremely conservative *ʿulamā'** caste, remained for many years the center of diffusion of all somewhat higher education, and until not very long ago was a factor of considerable influence upon the formation of public opinion in matters of public and private life. Today it has practically lost all significance as an educational institution. The term *madrasah* today is generally used to denote the schools of the lower levels.

MAGHĀZĪ, (from *ghazw*, to conquer) a term used in Arabic literature for the popular narrations much in favour in the early days of Islam, which glorify the victories of Muhammad and his warriors. The first *maghāzī* depict the encounters between the Moslems and their enemies in the manner of the so-called *Ayyām al-ʿArab* (Days of the Arabs*), like the skirmishes of two hostile tribes, even reporting in detail the customary satirical vituperations of the poets of the two camps. With the gradual consolidation of Islam, however, the religious motif, at first entirely absent, could not fail to be introduced. It appeared under a two-fold aspect: a leading theme - the fight for the glory of God *(fī sabīl Allāh)*; and an central figure - Muhammad, the Prophet of God. Thus evolved a new literary vehicle for emphasizing the spiritual and secular triumph of Islam. The best-known specimens of this later development are the *Kitāb al-Maghāzī* by Mūsa ibn-ʿUqbah* (end of the VIIth cent.), preserved in a collection of the XIIIth century; and a book by al-Wāqidī* (VIIIth/IXth cent.) of the same title. Side by side with the didactical, theologically orientated variety, however, the original, merely entertaining variety continued to flourish, although it too remained dominated for a long time by the edifying purposes. It was carried on and elaborated within the groups of street preachers* *(qussās)* upon whose pious exhortations the interspersed tales of the heroic age of the Prophet and his companions in arms conferred an enlivening note of ready appeal to their audience. In the

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

course of time, while the more worldly-minded inventiveness of the professional story-tellers *(hikawati*)* replaced the sermons of the *qussās* in the favour of the broader public, the legends and moralizing anecdotes of the traditional *maghāzī* gave way to a maze of fairytales of a Holy War against heathen, giants or monsters and fanciful stories of romantic love adventures. By the same process Muhammad and his devoted adherents were gradually succeeded by ʿAlī*, the embodiment of all chivalrous virtues, at the head of his fearless knights as the true hero and protector of the faithful. In this form of popular romances the *maghāzī* have retained their popularity down to this day. Spread through cheap, coloured prints most of them published in Cairo and Algiers they circulate practically all over the Arab world.

MAHDĪ al-, the Guided One, i.e. by God. The term *al-Imām al-Mahdī*, the Divinely Guided Leader, made its appearance at the end of the VIIth century as an epithet bestowed upon al-Hasan*, al-Husayn* and Muhammad al-Hanafīyah*, the sons of the fourth caliph ʿAlī*. It was originally meant as a sort of battle-cry in the struggle for the caliphate after ʿAlī's death used by the ʿAlid* partisans against the Umayyads*, whose vulnerable spot in the eyes of a great deal of the population was their secular conception of this highest office in Islam and their reputation for worldliness and lack of piety. The political motive received a spiritual aspect through the infiltration into popular Islamic beliefs of the Messianic idea through the channels of Christian and Jewish legends and prophecies propagated by the steadily growing number of converts. The wide-spread confidence in the dawn of an era of general happiness with the completion of the first Moslem century (A.H.100 or 718 A.D.) was not a favourable atmosphere for the defenders of the pure dogma to call into question certain sayings of the Prophet *(hadīth*)* alleged to support the expectation of a Deliverer. 'Quarelling and disputation shall exist among men', the Tradition of the Prophet says,' and then . . . shall the *mahdī* come forth . . . He will be descended from me, a man with an open countenance, . . . He will fill the earth with equity and justice, even as it has been filled with tyranny and oppression . . . He shall rule according to the example of your Prophet and shall give strength and stability to Islam . . . There shall be much rain . . . and men's lives shall pass so pleasantly, that they will wish even the dead were alive again . . . The *mahdī* shall reign over the earth seven years, and then die . . .'.

The Shīʿite sects into which the ʿAlid movement developed either made the coming of the *mahdī* a sign of God announcing the return of the last and concealed *imām*, or identified both figures.

The Mahdi belief remained throughout history firmly anchored in the minds of the masses all over the Arab world, and was given various forms of expression according to the region, period and circumstances. At times of political, social or religious unrest there appeared repeatedly religious fanatics or simply impostors pretending to be the *mahdī*, gathering together a crowd of followers rose against the established order. Most of them perished after a short career of local fame, but

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

some of them left a lasting imprint on Arab political development and civilization. Thus was founded the Fātimid* reign in Egypt by the Mahdī ʿUbaydullāh* (909-934) and the dynasty of the Almohades by Tumart ibn-Muhammad* (1078-1130). In more recent times, when large sections of Islamic territory were incorporated into the colonial empires built up by some European states, the Mahdi became invested with the rôle of a liberator from the domination of the "unbelievers". This was the form assumed by the latest Mahdi movement, the revolt of Muhammad ibn-ʿAbdullāh, the 'Mahdi of the Sudan'* in 1881. Down to this day various kinds of prophecies as to the appearance of the *mahdī* and the coming of the Day of Judgement hold a favourite place in the field of popular imagination.

MAHDĪ, al-, abu-ʿABDULLĀH MUHAMMAD, third ʿAbbāsid* caliph (775-85), son of caliph al-Manṣūr* (754-75). He was engaged almost incessantly in warfare with the Byzantine empire, which took his troops deep into Anatolia, first as far as Ankara and a second time to the coast of the Bosphorus, so that Empress Irene was forced to ask for a truce in return for the payment of a tribute. On another occasion, however, her armies penetrated equally deep into Syrian territory, allegedly aided by the Christian tribe of the Tanūkh*, who thereupon were compelled to embrace Islam. Simultaneously al-Mahdī had to crush dangerous revolts of the Khārijite* heretics in Khurāsān (Persia) and of another extremist Iranian sect in Transoxiania. Vaguely connected with these religio-political seditions seem to have been a certain spiritual or philosophic movement based on the Manichaean doctrine, which, gaining ground in Persia and northern Iraq, threatened to spread also among the intellectual circles of the capital. Against these so-called *Ẓindīqs** al-Mahdī proceeded with great severity, and even instituted a special religiuos tribunal headed by a kind of Grand Inquisitor.

Like his predecessor, al-Mahdī directed his efforts at the furtherance of industry and trade, promoting particularly the commercial relations with India by the expansion of the road system and postal services; but unlike him he spent lavishly for the luxuries of a refined court life. Towards the end of his reign caliph al-Mahdī stood in domestic as well as state affairs under the strong influence of his energetic wife Khayzurān*, who was supported by the powerful Barmakid* family. Her efforts were directed to having her younger son Hārūn* designated as heir to the caliphate instead of the elder one, Mūsa. Nevertheless, upon al-Mahdī's death Mūsa ascended the throne under the name of al-Hādī, but was assasinated after hardly one year's reign.

MAHDI OF THE SUDAN, the dervish Muhammad Ahmad ibn-ʿAbdullāh (1844-1885), the politico-religious head of an independent, theocratic régime in the Sudan, which maintained itself for 14 years. He was born in 1844 in Dongola on the Red Nile of a family of boat-builders and carpenters claiming descent from Caliph ʿAlī*, the husband of the Prophet's daughter Fātimah*, and reputed for their piety. The family later settled on the island of Abba in the White Nile

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

and Muhammad Ahmad entered the fraternity of the Sammanīyah dervishes at Khartoum. Expelled for having reproached the sheikh* of the order with a too wordly attitude, he retired to Abba where he led the life of a hermit in a grotto on the bank of the Nile. Soon he gained the reputation of being a saint, and as a wandering dervish travelled throughout the Sudan. Possessed to a high degree of the gift of appealing to the masses he attracted a steadily growing number of adherents among the peasants and the nomad tribes. Called back by the Sammanīyah dervishes he was made the sheikh of one of their houses and continued his preaching with increasing success.

The political and social tension at the point of breaking out in the revolt of ʿArabī Pasha*; the disorganization of the Egyptian administration in the Sudan; the misery, ignorance and superstition of the rural population helpless against the arbitrariness of the corrupt Turco-Egyptian officials - all this combined in supplying a favourable atmosphere for Muhammad Ahmad's message. He preached the return to the original word of the Koran and a life without social distinction, devoted to prayer in common. He announced the coming of an era in which piety, courage and personal merit should be open even to the most humble the highest place in the community. Finally he declared that he had had a vision of the Prophet enjoining him to assume the leadership of the faithful as the *mahdī**, the divinely guided saviour. By the thousands people flocked to him and were bound by an oath to blind obedience. Then, in 1883, the Mahdi Muhammad Ahmad proclaimed the Holy War.

Aided by his friend and disciple ʿAbdullāhi, a tribesman from the southern Sudan, whom he appointed his first lieutenant and successor (*khalīfah*, caliph*) he organized the dervish troops into four army groups and within two years annihilated several expeditionary forces sent against him, occupied the entire Sudan and conquered its capital Khartoum. In these battles the British general in Egyptian services Gordon Pasha was killed and his head put on a spear in front of the Mahdi's tent at Ondurman opposite Khartoum. Slatin Pasha, an Austrian, holding a high position in the Egyptian government, was made prisoner and remained for several years the slave of the *Khalīfah* ʿAbdullāhi. After the fall of Khartoum the Mahdi established a rudimentary administration and even struck coins with his name, but left the military and civil affairs to *Khalīfah*. He continued to wear his patched dervish cloak and retained the spiritual leadership but abandoned his former frugal mode of living. Besides his four legitimate wives he contracted a great number of marriages with daughters of the tribal chieftains to consolidate his political relationship. Attempts to expand his influence beyond the borders of the Sudan remained unsuccessful. The Mahdi died in June 1885 in Ondurman. *Khalīfah* ʿAbdullāhi maintained the rule of the dervishes over the Sudan for more than 14 years. In September 1898 Lord Kitchener recaptured Khartoum after thousands of dervishes had lost their lives in their fanatical onslaught against the modern firearms. At the end of the following year the *Khalīfah* fell in the Battle of Umm Dibrikat which completed the suppression of Mahdism in the Sudan. By Kitchener's

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

orders the Mahdī's tomb was destroyed and his body disinterred. His head which was found perfectly preserved was publicly exposed in Cairo, so as to forestall the belief in his miraculous return.
The Mahdī's eleven sons and ten daughters gave rise to a numerous progeny. The present chief of the family is Sayyed Sir ʿAbd al-Rahmān Pasha al-Mahdī, his posthumous son with Maqbula, daughter of the last independent sultan of the Sudanese province of Darfur. ʿAbd al-Rahmān al-Mahdī enjoys a high prestige all over the Sudan. He resides at Khartoum but spends every year several months on the isle of Abba, the seat of the administration of his large and flourishing estates on the White Nile. The Mahdi family became the nucleus of the Sudanese national party *al-Umma* (The Nation) which, under the leadership of ʿAbd al-Rahmān's Pasha eldest son Sayyed Siddīq al-Mahdī rallied most of the educated Sudanese youth in the struggle for Sudanese independence and sovereignty, finally achieved in 1956. To them the Mahdi Muhammad Ahmad is a national hero who was the first one to give his life for this ideal. The mass of the people still believe in him as a saint, and worship his tomb, splendidly rebuilt by his family, as a holy shrine.

MAHDĪ ʿUBAYDULLĀH, presumably with his real name Saʿīd ibn Husayn (909-934), founder of the Fātimid*dynasty. For several centuries medieval Arab historians were engaged in heated discussions concerning his origin. This polemic was closely connected on the one hand with doctrinal divergencies between Sunnites* and Shīʿites - in particular the branch of the so-called Ismāʿīlites* or Seveners - and on the other hand with the struggle for power between the orthodox (sunnite) ʿAbbāsids* and the heterodox *(shīʿite)* Fātimids. The pro-Fātimid authors, intent upon legitimizing their patron's usurped caliphate maintain that ʿUbaydullāh was the great-grandson of Muhammad, the Concealed, son of Ismāʿīl, their seventh *Imām** and thus descended in direct line from ʿAlī*, husband of the Prophet's daughter Fātimah* - whence the name of Fātimids. According to the writers of the ʿAbbāsid camp his ancestor was a humble Persian oculist, whose son ʿAbdullāh ibn-Maymūn al-Qaddāh* had won fame and influence as the organizer and propagator of the *Ismāʿīlite* sectarians. To this their opponents retort that Maymūn all-Qaddāh was none but the Concealed himself hiding under this disguise from persecution. There is further what has been called the Jewish legend of Ubaydullāh's origin: that he was the son of a Jewish blacksmith, adopted by a member of Maymūn's family; or that Maymūn himself was a Jew; or, finally, that the real ʿUbaydullāh having died in prison was substituted by a Jewish slave. Altogether his descent was traced by at least nine different genealogical forms; down to the present day it has not been elucidated.
The version which may come nearest to historical truth assumes that Saʿīd ibn-Husayn belonged to the family, or at least the close entourage of Muhammad ibn-Husayn al-Habīb, Grand Master of the occult Ismāʿīlite order flourishing by the middle of the IXth century under a variety of spiritual, social and political aspects, and covering practic-

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

ally the whole territory of the caliphate with its network of secret cells. Thus, when the imminent appearance of the Mahdī*, the God-guided Leader, was announced from the sect's headquarter at Salamyah (northern Syria), the *Ismāʿīlite* emissaries worked on fertile soil. One of them, Abu ʿAbdullāh al-Shīʿī*, prozelytizing in Morocco, stirred up the always refractory Berbers to rebellion against the rulers of the country, the house of the Aghlabids, and at the head of the strong Kutāmah mountain tribe captured the capital al-Raqqādah (near Qayrawān, Tunis) and seized the government in the name and on behalf of the Mahdī.

In 909, after the Grand Master Husayn al-Habīb's death, Sāʿid ibn-Husayn under the name of ʿUbaydullāh (Servant of God) came forth as the Mahdī. Disguised as a merchant he set out from Salamyah, passed safely through Palestine and Egypt, but shortly before reaching al-Raqqādah was recognized, thrown into prison and sentenced to death. Rescued by his adherents he assumed the title *Imām** and *Amīr al-Muʾminīn** (Commander of the Faithful), thus giving expression to his claim to the caliphate, and took both the spiritual and, contrary to the expectation of his lieutenants, also the secular power firmly into his hands. Disappointed at the subordinate position to which they found themselves reduced, many of them revolted, proclaiming one from their midst as anti-Mahdi. But after al-Shīʿī, and some of the influential Kutāmah sheikhs as well as the anti-Mahdi were either assassinated or publicly executed (912) ʿUbaydullāh's rule was solidly established and he turned his mind towards the territorial expansion of his authority. He extended his power over the whole region between the Moroccan and Egyptian borders, temporarily occupied Alexandria and the area of Fayyūm, raided the Nile delta and sent his fleet against Malta, Sardinia and Corsica. He died at the age of 63 in his newly built residence al-Mahdīyah south-east of Qayrawān.

His son and successor Muhammad al-Qāʾim (934-46) consolidated the Fātimid régime in the face of incessant seditions of the native tribes. In 969 his great-grandson al-Muʿizz (952-75) wrested the throne of Egypt from the last Ikshīdid* prince.

MAHMIL (derived from *hamala*, to carry), an ornate litter which from the XIIIth cent. - according to some sources from the VIIIth cent. - onwards was sent by several Arab rulers with their pilgrims' caravans to Makkah. The *mahmil* consisted of a square wooden frame with a pyramidal superstructure covered with gold-embroidered green or red silk brocade, and decorated on the top and the four corners with five gilt silver balls. It was carried by a specially tall camel, not to be ridden but led by hand and thereafter no more used for any kind of labour for the remainder of its life. According to some of the older Arab authors the Arab princes by sending this litter wanted to express their title to a place of honour during the ceremonies of the pilgrimage. More probably, however, the *mahmil*, like the *abu-Ẓuhr al-Markab** of the Ruwalah bedouins, goes back to an ancient Semitic cult symbol, possibly in a certain connection with the Ark of the Covenant of the

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Old Testament. In the course of time the practice of sending the Mahmil gradually disappeared.

MAIL, *barīd*. The beginnings of an official postal service in the caliphate allegedly go back to the reign of the first Umayyad* caliph, Muʿāwiyah* (661-680), but certainly was in operation under his second successor, Caliph ʿAbd al-Malik (685-705). Improved by the ʿAbbāsid caliphs al-Mansūr* (754-775) and al-Mahdī (775-785) and especially by Caliph Hārūn al-Rashīd's* capable vizier, the Barmakid* Yahya, it functioned with remarkable efficiency. Numerous postal stations along a network of well-maintained roads - most of it a heritage of the Persian and Byzantine era - covered practically the whole empire and by means of a system of relays of horses, mules and camels, later also of carrier pigeons, of wells and *khāns** secured the communication between the central government and the provincial authorities and was used at the same time for the transport of military equipment. The lists of the different stations, indicating the distances and the prevailing local conditions helped to maintain the regularity and reliability of this traffic and became a valuable source of information on which a great deal of the work of the earlier Arab geographers was based. While originally intended only for internal government purposes the mail was subsequently opened also to the public although the very heavy fees considerably restricted the number of users. The postmaster general *(sāhib al-barīd)*, a high-ranking dignitary, was also in charge of an elaborate intelligence service and provided the caliph with confidential information on all significant events of a political, economic or social order as well as on the activities of the responsible civil and military officers in the empire. The various, practically independent states which came into being with the gradual fragmentation of the caliphate followed the same pattern in organizing their own, individual mail service.

MĀJAH ibn-, abuʿABDULLĀH MUHAMMAD, compiler of the *Sunan* (824-886), one of the six collections of *hadīth** (Tradition of the Prophet) of canonical rank. Almost nothing is known of his life except that he was of Persian origin. Later authors mention also a commentary of the Koran and a chronicle by his pen.

MĀJID ibn-AHMAD, navigator and explorer (XVth cent.) like his father and grandfather and particularly reputed for his nautical experience in the Red Sea, the Persian Gulf and the Indian Ocean, the South China Sea and the East -Indian archipelago. He is said to have accompanied Vasco da Gama to India (1497) and to have assisted him greatly by the very good maps and nautical instruments in his possession. Popular belief in his native Najd credited ibn-Mājid with the invention of the compass, a fact illustrating how highly his contemporaries thought of his seafaring capacities. He left a number of treatises on theoretical and practical navigation, some of them, following the custom of his time, composed in verse.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

MAJNŪN, one possessed - or inspired - by a *jinn* (a spirit), a madman, but according to pagan Arab conception also the seer* *(kāhin)* and the poet (shāʿir).

MAJNŪN LAYLA, surname of the poet Qays ibn-al-Mulawwah, (†ca. 700) famous for his mad love for Layla, (whence *majnūn*, the madman) who, while returning his love, was forced to take a husband of her father's choice. Overwhelmed by this grief, Qays retreated to a solitary life in the desert, where he remained till his death, singing the praise of his beloved girl. Majnūn and Layla, like Jamīl* and Buthaynah, the other famous couple of lovers in Arabic literature, have become the heroes of many legends and folk songs, which still enjoy great popularity.

MAKHZŪM, a clan of the banu-Quraysh*, the Prophet's tribe. Owing to their great wealth the Makhzūm held a dominant position in the political and economic life of pre-Islamic Makkah in keen rivalry to the banu-Umayyad*, the other great Quraysh family. The Makhzūm were the leading spirit of the sharp opposition which Muhammad had to face from his fellow-tribesmen at the outset of his preaching, but became his faithful supporters as soon as they realized the steady and successful growth of his movement. Firmly maintaining their leading position under the Umayyad régime (661-750), they lost their influence with the ascension of the ʿAbbāsids* to the caliphate (IXth cent.), and finally disappeared from public life. Khālid ibn-al-Walīd*, the famous general of the Arab conquest*, was a member of the Makhzūm clan; so was the poet ʿUmar ibn-abi-Rabīʿah* (†719), and three hundred years later in Arab Spain the much admired poet ibn-Zaydūn. Down to this day several Syrian families bear the name of Makhzūm and claim descent from the ancient banu-Makhzūm.

MAKĪN al-, ibn-al-ʿAMĪD, called Elmacin by his Latin translators, historian (XIIIth cent.). He spent the first part of his life in Egypt, his native country, as a scribe in Government services, but later went to Damascus where he devoted himself to historical studies. His reputation rests on a universal history, entitled *al-Majmūʿ al-Mubārak*, which begins with the creation of the world and leads down to his own days. It consists of a long series of numbered biographies, that of Adam bearing the number one. Al-Makīn's work, diffused in numerous Latin manuscripts, became the first Arabic chronicle widely known in the Occident. The fact that the author was one of the few Christian Arabs who dealt with Islamic history probably contributed to his popularity in Europe. His work has been translated into French, English and German.

MAKTAB see KORANIC SCHOOLS.

MAKTABAH see LIBRARIES.

MĀLIK ibn-ANAS, theologian and jurist (715-795), founder of one

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

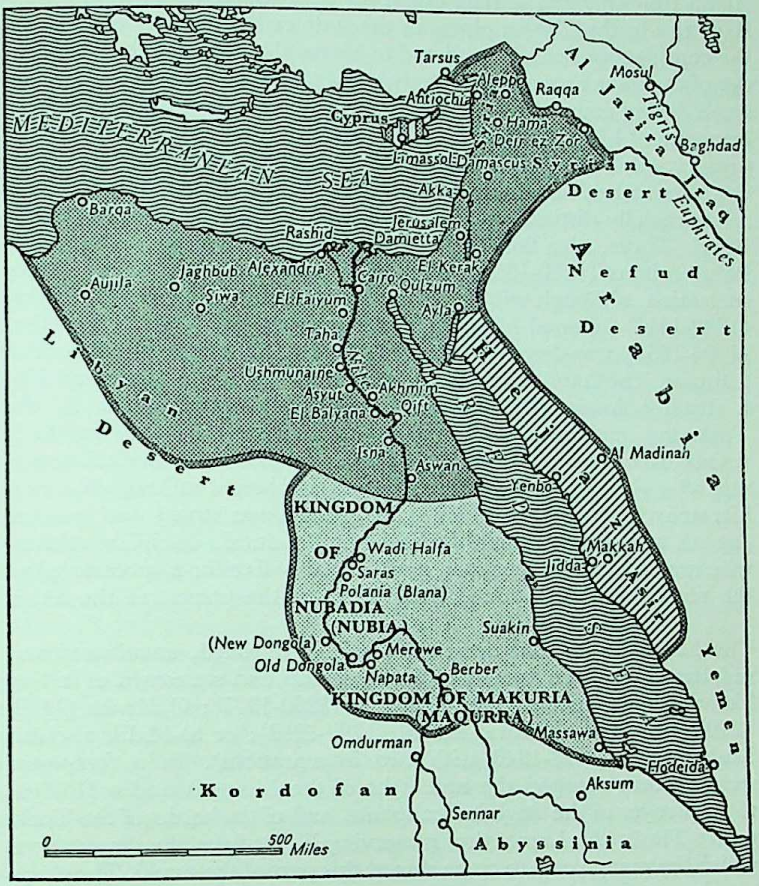
of the four orthodox systems of canon law *(madhhab*)* called after him the Mālikite rite *(Mālakīyah)*, or the Madīnah School from his native town al-Madīnah where he spent all his life. Reputed for his piety and erudition, and known for having grown up in the close environment of the only still living of the Prophet's intimate companions* *(ashāb)*, he was soon regarded as an infallible authority on matters of Islamic law and on the principles which ought to govern its interpretation in accord with the ideas and intentions held by Muhammad. His sympathies for the house of ʿAlī*, the Prophet's son-in-law, and the ʿAlid partisans exposed him for a time to disgrace by Caliph al-Mansūr (754-775) and even to persecution, but he seems to have enjoyed the favour of Caliph Hārūn al-Rashīd (786-809)* whose two sons, the later caliphs al-Amīn (809-813) and al-Maʿmūn (813-833) were among his pupils. In his later years he increasingly withdrew from the world and ended his days in almost complete retirement and contemplation.

Mālik's teaching is embodied in his monumental *Muwatta'* (The Even Path), the earliest systematic treatment of Islamic law in existence, based primarily on the Koran and on some 1700 Traditions *(hadīth*)*. In selecting the latter from the mass of the transmitted material he clearly was guided to a far lesser degree by the transmitters' prestige - the common practice at this time - than by his own critical examination of the authenticity of the text. The *Muwatta'* was supplemented by a second, explanatory work, the *Mudawannah al-Kubrā*. The Mālikite doctrine is characterized by its position with regard to two of the recognized so-called *usūl al-fiqh* (roots or sources of the Law), the *ijmāʿ** (consensus, general agreement) and the *qiyās** (analogy, judging a new situation by comparison with one already provided for in the law). It admits the former only as far as it refers to the opinion of the canonists of al-Madīnah, then the most highly reputed juridico-theological centre; and it restricts the latter by what he called *istislāh* (the greatest good, public expediency, meaning that it had to be set aside when its use would be detrimental to the community). Mālik's sytem found official recognition throughout northern Africa and from there was introduced into Spain under the Umayyad* Emir ʿAbd al Rahmān II (822-852) by one of the master's disciples, a former Berber tribesman, Yahya ibn-Yahya, called the Wise Man of al-Andalūs. It prevails today in Upper Egypt, the whole of North-Africa, in TrucialʿUmān*, Bahrain* and al-Kuwait.*

MAMELUKES, *Mamālīk*, sing. *Mamlūk* (literally meaning slave, in particular a white, in distinction from a black slave, *ʿabd*), the designation of a caste formed by imported slaves serving in the army, at court and in the chancelleries of the public administration, who for the first time in the turbulent situation prevailing in Egypt under the last Ayyūbids* (1169-1250), and again in XVIIIth century Iraq* under the weak Ottoman government succeeded in absorbing all military and political power. Their leaders ruled in Cairo as sultans over Egypt and Syria and in a sequence of two dynasties known as the Bahrī (from *bahr*, sea, designation of the Nile, where they had their

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

THE MAMLUK SULTANATE
IN THE 14th AND 15th CENTURIES



Mamluk Sultanate

Territories under Mamluk Suzerainty

Sharifs of Makkah and Al Madinah (under Mamluk Suzerainty)

Conquered by Mamluks 1424-1426

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

quarters) and the Burjī, (from *burj*, tower, i.e. the Cairo citadel where they had their quarters); and in Baghdad as pashas, independent in all but name.

At no time in Arab annals was it an unusual phenomenon to see a slave rise to the highest places in the state owing to his aptitudes and the conspicuous services rendered to his royal master; or the commander of the slave or mercenary bodyguard of a ruler usurp the throne by some daring coup d'état. It also frequently happened that the upstart transmitted his position to a longer or shorter line of offspring whose descent, ethnic as well as social, had lost all significance. The case of the Mamelukes, however, was different. They continued to keep themselves racially distinct and remained what they originally were — the Bahrī, Turks; the Burjī and Iraqi pashas, Circassians. While the Bahrī sultans (1250-1390) still observed the principle of hereditary succession, although with several interruptions, the Burjī Mamelukes (1382-1517) followed a system of election, and the Mameluke pashas (1704-1831) transferred their office by the adoption of a favourite assistant. The stability and continuance of the régime was secured by a steadily flowing recruitment of young slaves purchased in the Turkestan, and later in the Circassian markets, who were carefully trained according to their qualifications for a soldierly or clerical career, and after their manumission constituted a coherent military and civil hierarchy loyal to their chief as long as he was strong and ruthless enough to command their obedience and maintain discipline. Otherwise mutiny and murder soon made the way free for a successor; but the régime was maintained irrespective of the person at the head.

The Mameluke sultans upon the whole were rough, uncultured and unlettered warlords, but there were generals and statesmen of lasting historic significance such as Baybars* (1260-1277); Qalāwūn (1279-1290); al-Malik al-Ashraf Khalīl (1290-1293); or al-Malik al-Nāsir Muhammad (1293-1340 with two interruptions). In a forty-year struggle they stopped the onslaught of the Mongols under Hūlāgu, the destroyer of the Baghdad caliphate, and of the hordes of the Turks under Tīmūr the Lame, thus preserving Egypt from the devastations which for many years to come ruined this part of the world. They captured one after the other of the crusaders' strongholds and fortified towns and brought the two-hundred year episode of the Frankish principalties in Syria and Palestine to a close. They were luxury-loving munificent builders of mosques*, koranic schools (*madrasah**) baths and monumental drinking fountains (*sabīl*)*; and patronized all branches of applied art in bronze*, glass*, ceramics*, woodwork*, much of which took its way to Europe through the channels of a flourishing trade. The style and techniques evolved by the Arab architects and craftsmen of the Mameluke period remained in favour well into the Ottoman era. The creative spirit, however, was almost completely lacking in the fields of literary or scholarly activities, remarkable certainly by the mass of writing on every possible subject, but with rare exceptions poor in original thought and satisfied with uncritical compilations of older texts.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

The Mameluke sultanate was destroyed by the powerful Ottoman conqueror Selim I in 1517, and Egypt as well as Syria were incorporated into the Turkish Empire. The Mameluke clans and families, however, lived on in the forms of a social and economic oligarchy, a lordly class by itself which kept apart from Arabs and Turks alike, distinct by their language, comportment and way of life. They owned the land and were masters of the peasants, each family in its fortified residence and surrounded by its bands of armed servants, and practically controlled the machinery of government by means of the various prerogatives they could acquire. Throughout threehundred years none of the Turkish governors was strong enough to oppose this all-pervading power, and when it was finally broken by Muhammadʿ Alī* (1805-1849) ruthlessly using treason and brutal force, Egypt was completely impoverished, disorganized and in deep cultural stagnation.

MA'MŪN, al-, abu-al- ʿABBĀS ʿABDULLĀH, seventh ʿAbbāsid* caliph (813-33), second son of caliph Hārūn al-Rashīd* and a Persian harem slave. During the reign of his elder brother, Caliph al-Amīn (809-13), he governed the eastern half of the caliphate, holding residence in Marw (Khurāsān), and fully engaged in subduing a long-drawn rebellion of Tibetan tribes. The popularity he gained in Persia, assisted by his able vizier Fadl ibn-Sahl, revived, and soon stirred up into an open conflict the old, for a short while dormant rivalry of the two brothers; Ma'mūn, deposed and attacked by al-Amīn, sent his two generals Tāhir ibn-al-Husayn and Harthama ibn-Aʿyan against Baghdad. The city, which remained faithful to the caliph was captured, al-Amīn taken prisoner in his palace, and killed by Tāhir's men. He was succeeded on the throne by Ma'mūn.

For six years the new caliph thought it safer to stay away from his capital and the western section of the caliphate, and to remain in the midst of his Persian adherents. An insurrection in al-Kūfah, started by a member of the ʿAlid* family, the old antagonists of the ʿAbbāsids, was crushed by Harthama who after this victory, in turn, was suspected of treason, thrown into prison and cruelly put to death. Thereupon the excited Baghdad populace offered the throne to one of the caliphs' uncle's, al-Mansūr; he declined but order could not be established. In vain Ma'mūn tried to gain popular sympathy by hoisting the green ʿAlid flag over Baghdad, giving his daughter in marriage to one of the ʿAlids, ʿAlī ibn-Mūsa al-Rida, and appointing him successor. The people of Baghdad refused their allegiance to ʿAlī al-Rida, and proclaimed another of Ma'mūn's uncles, Ibrāhīm ibn-Mahdī, anti-caliph. At this time three of Ma'mūn's closest friends died a violent death, all three of them intensely hated in Baghdad: the vizier Fadl ibn-Sahl; his brother Hasan, the caliphs's father in-law; and the heir apparent, ʿAlī-al-Rida. But al-Ma'mūn was able finally to make his entrance in the capital (819).

But more unrest had yet to be confronted. A rebellion of the Khārijite* sect broke out in Khurāsān. It was suppressed by Tāhir al-Husayn, but this military chief, had by then become so strong and influential that he could make Khurāsān a hereditary fief of his family. For

CC-0. Agamnigam Digital Preservation Foundation,Chandigarh.

some ninety years the Tāhirids ruled in their capital Nīshāpūr as a virtually independent dynasty, recognizing the caliphs hardly more than by name as their suzerains, until they in turn were ousted by the Saffārids; Khurāsān, however, was practically lost as a province for the Arab empire. Another seditious movement was stirred up in Aleppo by a former adherent of al-Amīn. It was quenched (825) by one of Tāhir's sons, ʿAbdullāh, a capable general like his father. ʿAbdullāh restored order also in Egypt, where on two successive occasions disturbances had spread both among the Copts* and various Arab factions. The last three years of Ma'mūn's life were taken up by almost incessant warfare against his Byzantine neighbour Emperor Theophilos (829-842) who finally was forced to ask for peace (832). Soon afterwards al-Ma'mūn died at his headquarters on the Syro-Anatolian border near Tarsus. Notwithstanding the serious political and military problems which al-Ma'mūn had to face, by his refined culture, his interest in poetry, philosophy and scientific studies he contributed greatly to the splendid development of the artistic and intellectual life which, radiating from Baghdad, had begun to flourish in all larger cities of the caliphate. He established within the precincts of his residence not only the famous literary and scientific academy, the *Bayt al-Hikmah** (House of Wisdom), but also a richly equipped astronomical observatory and a medical school staffed with the best-known physicians of his day. In the sharp and long-drawn-out dispute between the adherents of the rationalistic Muʿtazilite teaching and the followers of traditional orthodoxy he sided with the former, and went so far as to proclaim their doctrines as the sole valid official dogma of the State, and every divergent opinion as heresy which was to be judged by a special court of inquisition *(mihnah)*. Al-Ma'mūn was succeeded on the throne by Caliph al-Muʿtasim (833-842).

MANĀR al-, the lighthouse or beacon, also the name of a politico-religious periodical of liberal tendency, published at the beginning of this century by Muhammad Rashīd Rida* (1886-1935) in Cairo and subsequently in Tripoli (Syria).

MANĀRAH see MINARET.

MANDEANS, (word derived from Aramaic *yadaʿ*, to know) spelled also Mandaeans and known also as Mandaites or Subbas or Sābians (*sābi'ah* or *sābi'ūn*, sing. *sābi'*, from Aramaic *sābī'*, immerser) or, as they call themselves *Nasoraiē d'Yahya* ('Observants' of St. John). Mistaking the word Nosoraiē for Nazarenes (Christian) a European missionary who discovered the sect in the middle of the XVIIth century introduced them in western literature as 'Christians of St. John the Baptist'. The sect originated in Palestine, probably in the first century A.D. At an unknown date they emigrated into Lower Iraq and after a period of prolonged migrations finally settled in the Tigris marshes around ʿAmārah. There they still live, little influenced by the events outside their own small villages, and hardly noticed by the surrounding population. They still speak their old Aramaic dialect and faithfully

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

adhere to their original creed, a mixture of Jewish, gnostic and pagan beliefs with a ritual which includes the worship of the cross and repeated baptism by full immersion in flowing water. Their holy books are written in a script ressembling the ancient Nabataean* and Palmyrene*. The Koran mentions them as *sābi'ūn* together with the Jews, Christians and Zoroastrians (sūrah II, 59; V, 73; and XXII, 17;) among the People of the Book as those 'who believe in God and in the Last Day' and on whom 'shall no fear come and neither shall they be put to grief'. Koranic commentators, chroniclers and compilers of dictionaries in the Arab Middle-Ages, confused them with the North-Syrian Pseudo-Sabians* and, although the two sects have nothing whatsoever in common, give descriptions of the *sābi'ūn*, which constitute a rather odd mixture of the history and traits of the two groups of people, that had become namesakes.
Some Mandean families have moved to Baghdad where they live in a quarter of their own in accordance with their traditions, customs and practices. They have acquired a special skill, transmitted from father to son in the working of various trinkets of silver, which made them known as the 'Amārah Silversmiths'*.

MANDĪL, derived from the neo-latin word 'mantile', originally meaning a piece of cloth used by men and women to cover their hair. To-day it denotes handkerchief in literary Arabic; and in collloquial language the veil (called in literary Arabic *hijāb*) worn by Moslem women for covering their faces.

MANFALŪTĪ al-, SAYYID MUSTAFĀ LUTFĪ, Egyptian writer (1876-1924), one of the artisans of the modern Arabic prose style. He received his education at the theological academy of *al-Azhar**. Though he did not know any European language, and European literature was accessible to him only in translations, all his writings reflect the conflict between the Oriental and Occidental concepts and ideals, which gave the imprint to his epoch. In numerous essays he dealt with the problems which at the turn of the century were stirring Egypt's religious, literary and political world: the scholastic conservatism and passive formalism of the theologians of *al-Azhar*; the spiritual and moral reform movement led by the great Moslem modernists Jamal al-Dīn al-Afghānī and Muhammad 'Abdu*; the impetuous Egyptian nationalism; the contradictory currents of Western thought - romanticism, rationalism and realism - which, increasingly permeating Arabic intellectual life added to the general mental confusion. Manfalūtī's own oscillating attitude towards these contrasting tendencies resulted in his being attacked with equal vehemence by both conservatists and modernists, but did not diminish his popularity as a writer. His brilliant and witty manner blending the best of classical tradition with the stylistic requirements of the day, was a literary innovation which attracted not only the widest contemporary public but has preserved its appeal down to this day. One of the traits of his character which again and again comes to light in his articles and confers them a more than merely topical interest is his social consciousness. It makes him the fervent

CC-0. Agamnigam Digital Preservation Foundation,Chandigarh

advocate of the defenceless and poor, particularly among the women, and an indefatigable preacher of charity. As a strange contrast hereto appears his inclination to melancholy and pessismism degenerating at times into bitterest cynicism.
Most of his essays, which were published in various newspapers and reviews, appeared later in a collection under the title *al-Nazarāt* (The Views). A second collection *al-ʿAbarāt* (The Tears) contains a number of short stories.

MANSŪR, al-, 'The One Rendered Victorious', i.e. by God, with his full name abu-Jaʿfarʿ Abdullāh ibn-Muhammad, second ʿAbbāsid caliph (754-75). In the struggle of his house for the caliphate against the Umayyads* he distinguished himself on the battlefield under his elder brother, the later caliph al-Saffāh* (750-754), who appointed him his successor. Upon the latter's death he was forced, however, to defend himself against his uncle ʿAbdullāh ibn ʿAlī who contended his title to the throne. After ʿAbdullāh's defeat (754) by abu-Muslim*, one of the main artisans of the dynasty's success, the young caliph's next move was to eliminate his victorious general in whose popularity he saw a menace to his own position. An attempt of abu-Muslim's followers to avenge their leader's death by stirring up a rebellion in the Persian province of Khurāsān was crushed. So were several other revolts of various Persian sectarians; of the Khārijite* sect in the Euphrates region; of the Berbers in North Africa; and of the partisans of caliph ʿAlī's* descendants whose heads, the brothers Muhammad, called the Pure Soul, and Ibrāhīm, were killed, the former in the siege of his headquarters at al-Madīnah, the latter in a battle south of al-Kūfah. The necessity to secure the borders of the empire kept the caliph's troops engaged in almost continuous warfare against the Byzantine emperor, and in expeditions against the Turkish tribes at the foot of the Caucasus and beyond the Oxus River as well as against the Iranian Daylamis south of the Caspian Sea. A number of raids were carried deep into India as far as Kashmir and to the Indus delta.
These warlike events represent, however, only a minor aspect of al-Mansūr's rule. He realized that the governance of his wide-spread territory, peopled by so many heterogeneous races, and moved by a variety of contradictory and centrifugal forces would have to be founded on the principle of an all-powerful, sacrosanct sovereignty which lifted the majesty of the ruler high above the social and political conflicts of his subjects. Fusing the Sāsānid and Byzantine concepts of monarchical power in the mould of an Islamic theocracy the roots of which were bedded by contemporary theology and jurisprudence in the sacred texts and traditions, he surrounded the so reshaped concept of the caliphate with the inaccessibility of an imposing court ceremonial. The splendid capital into which he transformed the old Christian village of Baghdad and which he callled *Dār al-Salām* (The House of Peace), was to provide for the exalted position that brilliant setting which in spite of his personal puritan simplicity he considered essential. Possessed of remarkable organizing talent and energy he reformed public administration and finances, extended the system of roads and

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

postal services *(barīd*)*, furthered production and trade, and thus gave the empire the material framework for the development of Arabic civilization during the following two hundred years of its 'Golden Age'.
Al-Mansūr, who at first had nominated as his successor his cousin ʿIsa ibn-Mūsa, a very capable general, later changed his mind and released his subjects from the oath of allegiance they had already sworn to ʿIsa ibn-Mūsa. He died after returning from a pilgrimage to Makkah and was succeeded by his son al-Mahdī* (775-785).

MAQĀMAH, (pl. *maqāmāt*) usually rendered by 'assemblage', a branch of Arabic literature in rhymed prose, holding by its characteristic form and style a place of its own, not comparable with any occidental type of literature. *Maqāmah*, place (from the verb *qāma*, to stand up) denoted originally the meeting place of a Bedouin tribe; then, at the time of the early Caliphs*, a public assembly where edifying lectures were delivered; and still later, the reports of such and similar discourses or discussions. In the middle of the IXth century the term came to mean the declamatory tirades used by beggars in addressing the crowd. The Xth century writer al-Hamadhānī*, called by his readers *Badīʿ al-Zamān* (the Wonder of the Age), chose *Maqāmāt* as title of a new genre of half-dramatic, half-novellistic narratives, which was to have a continuous success throughout almost a thousand years. It received its classical shape a century after Hamadhānī from the hand of its undisputed master al-Harīrī*.
The *maqāmah* consists of the narration in dialogue form of an episode, told by one of the characters - called ʿĪsa ibn-Hishām by Hamadhānī and Hārith ibn-Hammam by Harīrī. The hero of the story - his name is abu-al Fath al-Iskanderī in Hamadhānī's work and abu-Zayd al-Sarūj in Harīrī's - who displays an unlimited inventiveness in extracting money from the people is the Falstaffian guise of an immoral, disreputable and reckless, but witty and fascinating bohemian; an attractive blend of an unscrupulous vagabond and a humorous, splendidly eloquent philosopher. While each *maqāmah* forms a complete story, the inner assemblage is brought about by means of the same acting characters. The plots are unpretentious, but their many details throw interesting sidelights on the customs, ideas, and morals prevailing among the various classes of the population. An essential feature of the *maqāmah* is brilliancy of style and the use of every rhetoric resource and artifice of the lnguage.
In the course of time the traditional form of the *maqāmah* served for the most varied subjects: scientific or religious treatises and moralizing exhortations as well as crudest obscenities. This literary type infiltrated into Persian and other Oriental literatures and seems to have influenced also, to a certain extent, the authors of the early Spanish and Italian novels.

MAQĀMU IBRĀHĪM, the Place of Abraham, a small structure within the precincts of the Great Mosque at Makkah. It contains a sacred stone on which Abraham is said to have stood when laying the found-

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

ation of the *Kaʿbah** (Koran, sūrah III, 91 and II, 119) and which is believed to have preserved the imprint of the patriarch's foot. The stone is covered with a piece of rich red brocade. Many of the Prophet's companions* are buried in the venerated ground nearby.

MAQDISĪ al-, SHAMS al-DĪN, also called al-Muqaddasī i.e. the native of the holy city, a geographer (born 946), born in Jerusalem of a highly cultured family, who travelled for some twenty years throughout most parts of the caliphate. His studies and observations are embodied in his *Ahsan al-Taqāsīm fī-Maʿrīfati al-ʿAqālīm* (The best Classification for the Knowledge of the Climates), which shows a noteworthy development of the conception of geographic science. Maqdisī also adds a number of maps to his work and in order to lend more colour to his descriptions uses for each region its own particular dialect.

MAQRĪZĪ al-, TAQI al-DĪN, a historian (1364-1442) born in Cairo, where for a time he held the office of cadi* (judge). Later he taught theology, first in Cairo, then in Damascus, but after a time gave up all public functions to devote his time fully to his studies. Although reproached by his contemporaries and later critics for large-scale plagiarism - a common practice in his days - his accurate and conscientious work was acknowledged without contradiction. His two principal works are *al-Mawāʿiz w-al-Iʿtibār fī Dhikr al-Khitat w-al-Āthār* (Sermons and Learning by Examples on an Account of new Settlements and Antiquities), usually quoted as *al-Khitat* considered as a standard work on the geography, history and antiquities of Egypt; and the *Sulūk li-Maʿrifati Duwali al-Mulūk*, a history of the Ayyūbid* and Mameluk* dynasties, part of which was translated into French. (Quatremère, Histoire des Sultans Mamelouks de l'Egypte, Paris 1845). He also wrote a collection of biographies of men outstanding in the history of Egypt, and various monographies, such as a treaty on the weights, measures and currencies in Islamic countries, a greography of the Hadramawt and on a number of other different subjects. An interesting example of Maqrīzī's scrupulous method of collecting his source material is a long catalogue, painstakingly copied from the Fātimid* court archives, listing with detailed descriptions all objects contained in the dynasty's treasures and kept in their palaces. Both the treasures and the archives have perished, but Maqrīzī's copy has proved very valuable for complementing our knowledge on medieval Arab craftsmansship.

MAQSŪRAH, designation of the closed-in space or place or retirement and meditation set apart in many mosques, but not essential for the ritual requirements. The *maqsūrah*, originally reserved for the use of the caliph, is a later innovation variously ascribed to Caliph ʿUmar* (634-644), Muʿāwiyah* (661-680) and Marwān I (683-685).

MARDAITES, also known as Jarājimah, a Christian tribe of unknown origin, living between the VIIth and VIIIth centuries in the Amanus and Taurus region on the Syro-Anatolian border. Supported by the

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Byzantine emperor with money and arms and led by Byzantine officers, the Mardaites became a real danger to the Arab empire during the internal struggles which marked the reign of the Umayyad* caliphs. Joining hands with various groups of malcontents and seditious movements they penetrated, pilfering and raiding deep into Syria and Palestine. The caliphs could check these incursions only by buying them off with substantial payments in gold and this way at times even succeeded in enlisting the warlike mountaineers as mercenaries against the Byzantine neighbours. Finally the Mardaites emigrated into Anatolia or merged with the Christian Maronite* population in Lebanon.

MARHABAN, colloquially *marhaba*, a much used term of greeting, approximately corresponding to 'How do you do', derived from the word *rahb*, large, and meaning to say 'there is a large place for you'. The answer is often *marhabtayn* (the dual form meaning 'twice *marhaban*').

MA'RIB DAM, *Sadd Ma'rib*, a structure of South-Arabian antiquity which constituted an important part of the extensive system of irrigation to which the Minaean*, Sabaean* and Himyarite* empires owed much of their prosperity. The town of Ma'rib was the strongly fortified capital of the so-called second Sabaean kingdom (ab. 650-115 B.C.) and its name lives on in the name of a present-day Yemenite village, situated some 60 miles east of San'ā' in the midst of a group of volcanos, and built of the ancient masonry taken from the near-by field of ruins which cover a rectangular area of approximately 1000 by 2000 yards. The dam was a barrage which directed the waters of the Dhana river (present-day Wadi al-Sadd, more anciently Wadi Saba or Sheba) into the surrounding plain to feed the irrigation channels. At the same time it protected the capital and the country around it from the devastating floods which follow the seasonal rains. A second dam exixsted a little further to the north, serving another valley, presumably the present-day Wadi Abrad.
Descriptions of the dam by Arab authors of the Middle -Ages were based on orally transmitted tales of a rather folkloristic character. But the investigation of the ruins undertaken under great difficulties at the end of the last century by European archeologists and in 1936 by an Egyptian explorer have conveyed a fairly clear picture of its construction. It seems to have been a dug up embankment of earth, about a third of a mile long and approximately 20 yards across its base, the sides inclining towards the water. It was covered with small rough angular stones so skilfully set that they formed a solid and durable layer. Big natural rocks were worked into both ends of the dyke, which communicated with powerful sluice gates of dove-tailed limestone masonry which can still be seen. The portion of the water required for irrigation left the barrage basin through underground channels, the surplus being let off in a cascade. The construction of the dam was probably started around the end of the VIIIth century B.C.; improvements and enlargements were added in the course of time. Medieval Arab chroniclers attributed the work to the mythical kings Luqmān ibn-'Ād or 'Abd

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Shams Saba. Inscriptions found in the ruins mention as builders the Sabaean rulers Yithʿi-amara Bayin and his father, a contemporary of the Assyrian king Sargon II (709-705 B.C.). During its long existence the dyke suffered several ruptures, two of which - one in the middle of the Vth and the other in the middle of the VIth century A.D. - are recorded on huge stone blocks set up in its neighbourhood. Shortly afterwards, at an unknown date, a last break took place followed by the almost complete destruction.

This bursting of the dam (*sayl al-ʿarim*, The Flooding of the Dyke) became the subject of a number of legends dealt with by the later historiographers in manifold romantic versions. One of the most widely spread episodes told in this connection is that of the unscrupulous ruse of King ʿAmr ibn.Āmir Mā'al-Samā'*. Most probably the dam and the city of Ma'rib may have been thrown down by an earthquake or a volcanic eruption, and were no more reconstructed. It must remain, on the other hand, an open question whether the decay of the once flourishing country has really to be ascribed to the breaking of the dam, or rather to the long-drawn political and social unrest which marked the end of the Himyarite rule.

MARONITES, an Arab Christian sect (approximately half a million members) affiliated to the Roman Catholic Church. Two thirds of them live in the Lebanon; several small communities in Syria, Egypt, Palestine and Cyprus; some 100.000, mostly Lebanese immigrants, in the U.S.A. and in Latin America. They follow, except in minor details, the Latin ritual, but use as liturgical languages Aramaic and Arabic, both written in *Karshūni*, the old Syriac characters.

The Maronites themselves trace their name and the origin of their Church to an alleged saint and patriarch of Antioch, John Marūn (Our Lord) or Marī (My Lord), of the VIIth. century. Other versions, however, relegate this saint patriarch to the realm of legend, maintaining that the historic John Marūn was an ascetic of the IVth century around whose tomb situated on the Orontes river between the towns of Homs and Hamāh (Syriah) a monastery was built and named after him St. Marūn, and was destroyed some five or six hundred years later. In the VIIth. century, according to contemporary or immediately subsequent authors (the Greek Patriarch Germanos of Constantinople, St. John of Damascus, the Nestorian Patriarch Timotheus) the monks embraced the doctrine of monothelism, (holding that Christ had but one will, as opposed to dyothelism, the belief in his two wills, a human and a divine) which for about a hundred years had the recognition of the high Byzantine ecclestiastical authorities, but in the middle of the VIIIth. cent. was condemned as a heresy. But the monks, it seems, continued to adhere to it, prozelytized their doctrine successfully in the whole region, and thus formed the nucleus of the Maronite sect, which it is said, was converted only gradually, beginning from the XIIIth. cent. to the orthodox dyothelism. This heretic origin as well as any other deviation from orthodox catholicism is however firmly negated by the Maronite theologians.

At the time of the Arab conquest* of Syria (VIIth. cent.) most of the

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

members, afraid of persecution, began to withdraw from the plain into the neighbouring mountains. Increased by the conversion of the war-like tribes of this region, the sect spread within a few generations all over Mount Lebanon. Some of their numerous monasteries developed into quite important communities with bishops at their heads; in the XIIth or XIIIth century the bishop of Antioch gained recognition as the Patriarch of the Church. By then most of the former tribal sheikhs had turned into a kind of hereditary gentry - some of the old Maronite families are still adding the title sheikh to their name - and shared with bishops and monasteries in the possession of the land in a half-feudal, half-patriarchal rule over the landless peasants. With all the marks of a sovereign prince the Patriarch reigned as virtually independent overlord in his easily defensible territory.

This supremacy was seriously challenged when in the wake of the spiritual and political fermentation of the Arab world at the period of the crusades various religious and ethnical groups sought new homes in the Lebanese mountains. Most of them were absorbed by the Islamic sect of the Druzes*. Thus Druze settlements arose close by the Maronite villages, Druze emirs grew into feudal lords, and Druze estates with a partly Druze, partly Maronite peasantry cut deeper and deeper into the domains of the Maronite nobility and Church. The mass of the people, whether peasants or lower clergy, was, on the whole, but little affected by the ups and downs of this struggle for land and seigneurial privileges. When the Ottoman sultans became the masters in the Arab countries they carefully avoided interfering with the intricate social and political order and with the rivalries of the local leaders. To tilt the balance of power in their favour the Maronites sought support in the Occident. Now the hitherto unsuccessful efforts of the Popes to draw the sect into the Latin orbit came to fruition: by the middle of the XVIth century all Maronite bishops had adhered to the Roman Catholic Church and the union was sealed by the foundation of the Maronite College at the Vatican (1584). This spiritual contact prepared the way for others of a secular nature. Upon Maronite request some hundred years later the King of France extended to the Maronite community his special protection, exercized until then only over the European Catholics in the Levant, and appointed a Maronite as his consular agent in Damascus. Soon afterwards French Catholic orders, whole-heartedly welcomed all over the Maronite territory, began to set up a netwerk of schools. Owing to this policy Maronite material and intellectual evolution throughout the Ottoman period could thus follow its proper social, national and spiritual concepts in the face of strong, antagonistic neighbours, while the landholding clergy and nobility, although themselves divided into several rival camps, were able to maintain their tradition-bound feudal rule. By the middle of the XIXth cent. the peasants began to object here and there to the prerogatives of their lords, and to rally around the more aggressive among the village youth, until the movement took an increasingly radical turn. In 1857 a young leader, Yūsuf Karām, of old peasant stock, inflamed it in the Northern Lebanon into open revolt, established a kind of short-lived peasant republic, partitioned the

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

seigneurial estates, and carried the rebellion into the central and southern mountains. But there the great, landed families were Druzes, and what in the North had been clearly the struggle for emancipation of Maronite peasants against Maronite landlords was now easily made to appear as an outbreak of religious fanaticism with the result that the Druze peasantry stood firmly behind their emirs against the Maronite rebels. The passions thus released rapidly seized the Moslem masses in the plain, spread as far as Damascus and culminated in 1860 in violent anti-Christian riots to which thousands of Maronites and other Damascene Christians fell victim. French military intervention led to the abolition of feudal privileges and the enactment by the Ottoman government of an autonomous 'Statute' for Mount Lebanon which instituted a sort of Maronite-Druze condominium. After the removal from Lebanon of the extremist leader Yūsuf Karām conditions returned gradually to normal. The large estates, still the outstanding feature of land-tenure in the other Arab contries, have definitively disappeared in Maronite territory.

With the end of the Ottoman Empire after the first World War the French-Maronite communion of interests received a new significance. On it France on the one hand built up the administrative and political structure of her Mandate in the Levant, and on the other the Maronites their predominance in Lebanese trade, finances and intellectual activities. In this period of a profound cultural transformation, these contacts accentuated the Maronite abilities of assimilating Occidental - in particular French - ways of thought and mode of life, and their attitude of 'splendid isolation' towards the rest of the Arab world. Notwithstanding the changes that followed in the wake of the second World War both for the French position in the Levant and in the configuration of the economic and political forces in the young Lebanese republic, the Maronites, one third of its population and the most numerous (60%) among the Christian sects, still play in the country's internal affairs and external relations, a part of decisive influence.

Until recently the Maronite 'Patriarch of Antioch and the Orient' was always elected by a synod of bishops and confirmed by the Pope. For the first time in the case of the present patriarch, Monsignor Bulus al-Mawushy, the appointment was made by pontifical decree without previous election.

The patriarchal residence is Bkerke near Beirut in winter, and in summer Dimān, in the mountains. The seven archbishoprics (Aleppo, Beirut, Cyprus, Damascus, Saida, Tyre and Tripoli) and two bishoprics (Baalbak and Batrūn) are divided into some 500 parishes. The bishops, chosen as a rule from the graduates of the Maronite College in Rome, are nominated by the synod; the parish priests are elected by the parishoners after a rather summary examination. Numerous monasteries, some of them very rich, are spread all over the Lebanon, the monks being engaged in teaching and in running the multifarious economic activities of the Church.

MARTHĪYAH see ELEGY.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

MAʿRŪF al-KARKHĪ, mystic (†815) born in Wāsit (Iraq) of Persian origin, probably of Christian or Sabian* descent, he embraced Islam - the *Shīʿah** creed - only in his later years and exercised great influence on the development of the mystical movement of Sufism. His great piety and almost complete renouncement of all earthly goods, seeking as the ultimate aim the fusion of the soul in God, gathered a steadily widening circle of disciples around him, who still during his lifetime spread the reputation of his holiness. He lived and died in Karkh, a suburb of Baghdad, where his tomb is a much visited shrine especially by the sick and in time of drought.

MARY THE COPT, Māriatu al-Qibtīyah, one of the Prophet's wives, a Christian, reputed for her beauty. Their son Ibrāhīm, Muhammad's only male child, died in his infancy.

MĀSAWAYH ibn-, YŪHANNA, or ibn-Masoya, a physician and medical author (777-857) called Mesua by the Latin authors of the Middle-Ages, a Syrian Christian of the Nestorian* sect, who worked as translator of Greek medical manuscripts at the court of Hārūn al-Rashīd (786-809)* in Baghdad. Later he studied medicine himself and became the personal physician to Caliph Maʿmūn (813-833) and his successors, a position he held for some fifty years until his death. He wrote a number of medical works among which the *Daghal al-ʿAyn*, (The Disorder of the Eye) the earliest of the 32 existing medieaval treatises on eve diseases in Arabic.

MAʿSHAR abu-, JAʿFAR ibn-MUHAMMAD, al-BALKHĪ, called Albumasar by his Latin translators, astrologer and astronomer (†886). He was born in Balkh (Persia), spent the greater part of his life in Baghdad and died in Wāsit (Iraq) at the age of a hundred. His writings, numerous manuscripts of which have been preserved, exercised great influence on the development of astrology in Arab Spain, and subsequently translated into Latin also in Europe, especially his *Kitāb al-Mudkhal al-Kabīr* (The Great Book of Introduction). Abu-Maʿshar was the first to connect the phenomenon of the tides with the movements of the moon.

MASHHAD, tomb of a Moslem martyr *(shāhid)*. The two most venerated shrines of this kind are in Iraq; the *Mashhad ʿAlī* near Najaf, the presumed burial place of Caliph ʿAlī*, murdered in 661; and that of his son al-Husayn*, killed 680, in Karbalā'. Both shrines are visited every year by thousands of pilgrims of the Shīʿite* sects.

MASJID see MOSQUE.

MASʿŪD, ibn-, ʿAbdullāh, Companion of the Prophet, the 'sixth of the six' first converts to Islam, and one of the 'illustrious ten' *('asharah mubashsharah)* to whom Muhammad promised Paradise (†ca. 653). He was born in Makkah of very humble origin and of a physical appearance which made him the object of frequent mockery, earning a

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

poor livelihood as a shepherd. It is told that Muhammad in the early days of his preaching met ibn-Masʿūd with his herd of sheep, and asking him for some milk which he was refused; whereafter Muhammad produced in a miraculous way milk from a new-born lamb. Deeply moved, ibn-Masʿūd followed him and became one of his most devoted adherents, notwithstanding the hardship and enmities he had to suffer before Muhammad's general recognition. During the latter's lifetime he served him as his personal attendant, accompanying him in all his battles. Later caliph ʿUmar* appointed him financial administrator in al-Kūfah where his thorough knowledge of the Koran and the details of the Prophet's life gained for him great popularity. Towards the end of his life he came into conflict with caliph ʿUthmān* whom he reproached with having approved arbitrary alterations of the genuine revelation of the Koran. Deposed by the caliph he returned to al-Madīnah, where he died at the age of sixty. Following another version he died in al-Kūfah. Ibn-Masʿūd has been quoted as the transmitter of over 800 sayings and acts of the Prophet *(hadīh*)*.

MASʿŪDĪ al-, ʿALĪ ibn-HUSAYN, one of the best-known Arab geographers and history-writers (†956). He was born in Baghdad of a noble family claiming descent from the Prophet's companion* ʿAbdullāh ibn-Masʿūd. Urged by an irresistable desire to see for himself the countries and peoples he wanted to write about, while still young he set out on extensive travels which took him deep into Asia, perhaps as far as China, and over a great part of the coast of Africa. After his return he lived in Antioch, Damascus and al-Fustāt (the later Cairo), working up the material he had gathered into an encyclopedic history of 30 volumes, which he later condensed into an abridged edition, the *Murūj al Dhahab wa Maʿādin al-Jawhar* (Meadows of Gold and Mines of Jewels. Edited and translated by de Meynard and de Courteille, Paris 1864). The book begins with the Creation and ends with the reign of Caliph al-Mutiʿ (946-974), dealing with the most varied subjects in the fields of geography, ethnography, history, religion, philosophy, politics, natural science, etc. It is arranged by dynasties, rulers and peoples instead of following a chronological order. Though Masʿūdī is sometimes reproached with too frequent digressions and a too liberal use of anecdotal embellishment, the many-sided and detailed data he conveys about the public and private life in the world of his period present a most valuable source of information. Thus he writes about ancient Arabian music and the music of several other Oriental peoples, about windmills which are mentioned by him for the first time, describes an earthquake and deals with the Romans, Indians and Jews and their religious practices. In another work written shortly before his death (*Kitāb-al-Tanbīh w-al Ishrāf*, (Book of Admonition and Recenssion) Masʿūdī summarizes his philosophy of history and gives a synopsis of his previous studies.

MATHAL, proverb, but meaning also the morale of a fable or legend and the theme of a story or novel of an ethical tendency. The adverbial

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

form *mathalān* is a much used term in conversation and means 'for example'.

MATHEMATICS, *Rīyadīyāt*. By the end of the VIIIth century the Arabs began to take over the fruits of Greek and Hindu mathematical thinking. In a surprisingly short time their own original studies elaborated this initial knowledge borrowed from foreign sources, and carried it to a level which secured for them the reputation of unquestioned masters in this field during the whole period of the Middle-Ages. The names that appear there in the early IXth century - al-Khwārizmī*, al-Battānī* al-Karkhī*, abu-al-Wafā'*, al-Nasawī*, ibn-al-Haytham* or al-Tūsī* - can justly claim a place of honour in the history of this science which, according to Arabic conceptions comprised besides arithmatic *(hisāb)* and geometry *(handasah)* also astronomy *('ilm al-nujūm)* and music *(mūsīqī)*. Arabic mathematicians established the basis of algebra *(al-jabr*, from *jabara*, to reunite), analytical geometry, plane and spheric trigonometry. Their most far-reaching contribution was the introduction of the digits, replacing the old method of expressing the numbers either in full words or by means of the letters of the alphabet, and of the use of the zero *(sifr*, emptiness). Owing to these two innovations ordinary arithmetical operations ceased to be the privilege of the skilled and became accessible to the many.
The Arabs themselves designated the 'Arabic' numerals and their use in calculating as *hindī*, and gave two explanations of the origin of the word. According to one it is derived from *handasī* (appertaining to geometry, or by extension to mathematics in general); according to the other from *Hind* (India), because a Hindu scholar allegedly had first explained the system at the court of the 'Abbāsid* Caliph al-Mansūr (end of the VIIIth cent.). Regardless of how the term finally infiltrated into Arabic, the Arabs presumably invented the graphical symbols which bear their name, although they became acquainted with the concept of the numerical system either directly through the Hellenistic school of Alexandria, or through the intermediary of the monks of the Nestorian* monastery at Qinnasrīn (near Aleppo, Syria), a highly reputed home of Alexandrian scholarly tradition. It took however well into the IXth century until the new signs were fully adopted by all Arab mathematicians. About the Xth century they were introduced into Europe through Hispano-Arab manuscripts, particularly Latin translations of al-Khwārizmī's works.

MAWĀLĪ, originally kinsfolk, (sing. *mawlā*, protector, in this meaning used in the Koran) by extension 'clients', i.e. in pre-Islamic Bedouin society, built upon the unit of family or clan, the status of freed slaves who after their manumission had to remain within the protective orbit of their former masters' tribe or clan. With the expansion of Islam and the incorporation in the caliphate of large, non-Arab countries, this institution of clientship, perfectly adapted to the conditions of desert life, was maintained, however, in the new order the victorious Arabians set up in the conquered territories. Theoretically these populations, provided they embraced Islam, acquired by virtue of their

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

conversion full citizen rights. Yet in fact the neo-Moslems had to seek the patronage of one of the Arab tribes which had settled in their area, and thus were placed in a somewhat ill-defined category ranking below the Arabian Moslems. For these groups, which in a short time by far outnumbered the privileged Arabians, the term *mawālī* became current, at the beginning without any derogatory connotation. But discrimination in the system of taxation, introduced under the Umayyad* caliphs, on the one hand, and on the other hand the openly exhibited racial pride of the Arabs of pure blood, soon created steadily growing tensions, the more so since the *mawālī* classes comprised not only the majority of the peasantry and ordinary townsfolk, but also a great number of people whose educational level surpassed not seldom noticeably that of the Arabian overlords. The heterodox sects springing up at the end of the VIIth century, all combining political with religious aspirations, found especially among the Persian and Mesopotamian *mawālī* many who bitterly resented their inferior position and were easily stirred into rebellion by the prospect of shaking off the hated clientship. In the course of the VIIIth and IXth cent. the conflict was carried also into the sphere of letters by *mawālī* intellectuals, the so-called *shuʿūbīyah**, who took up the battle with all the arguments supplied by erudition and skill in dialectics. For a long time public and private life in the caliphate stood under the sign of the *mawālī* struggle for emancipation until gradually new power and interest configurations levelled the differences between the Arabian and non-Arabian stocks.

MĀWARDĪ al-, abu-al-HASAN, jurist, theorist on public administration and moralist (†1058). Having studied in Baghdad and Basrah he was summoned to the court of the caliph as juridical expert. Among his works, which were published only after his death by his disciples, some represent a very valuable source of information on the organization of the civil administration in the caliphate, particularly the *Kitāb al-Ahkām al-Sultānīyah* (Book of the Principles of Government), Other books such as the *Adab al-Qādī* (Handbook of the Judge) or the *Adab al-Dunya wa-al-Dīn* (Handbook on Worldly and Religious Life), which are treatises on morals *(ʿakhlāq)* and ethics *(adab)* and illustrated by proverbs or anecdotes, are still read to-day. Al-Māwardī was also a famous chess player.

MAWLĪD see BIRTHDAY.

MAWLĪD LITERATURE, a type of popular literature treating in alternating pieces of prose and verse legendary events of Muhammad's life, which are recited in the mosques on the Prophet's birthday *(Mawlīd al-Nabī)*, the 12th of the month of *Rabīʿ al-Awwal* and on the days preceding and following it. Such recitations, popularly called simply '*mawlīd*', are also during this time given in the streets of the Moslem quarters in the Arab towns on platforms specially erected for this occasion and decorated with carpets, green branches and pious inscriptions. Though originally only intended for this feast, *mawlīd* reading has

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

come in use also for weddings, receptions given to pilgrims on their safe return from the *hajj* (pilgrimage to the Holy Cities) or any other longer journey, and as thanksgiving for recovery from illness.

MAWSILĪ al-, ʿAMMĀR ibn-ʿALĪ, known as Canamusali in the Latin West, an oculist (XIth cent.) who practised in Iraq and Egypt. In his *Muntakhab fī ʿIlāj. al-ʿAyn* (Selected Treatises on Eye Diseases) he describes his technique of operating cataract with an instrument invented by him for this purpose. This work was based on Greek sources which were complemented by results of the authors practical experience. (German translation by Hirschberg 'Die Arabischen Augenärzte, nach den Quellen bearbeitet', Leipzig 1905). Translated into Hebrew and Latin it was one of the first of its kind to appear in print (end of the XVth cent.) and was used at the medical schools in the Occident until the middle of the XVIIIth cent.

MAWSILĪ al-, IBRĀHĪM and ISHĀQ, father and son, two famous singers and lute-players, composers and musical theorists of Persian origin at the Baghdad court (VIIIth/IXth cent.). Several successive caliphs honoured them with their friendship and bestowed rich presents on them. The admiration of their contemporaries has raised the talent of the two artists to an almost legendary level. Mawsilī the elder was the first Arab musician to use a wand when leading his orchestra of accompanying lute players.

MAYDĀNĪ al-, AHMAD ibn-MUHAMMAD abu-al-FADL, Arabic grammarian and philologist (†1124) of Persian origin. He owes his name in Arabic literature to his *Majmaʿ al-Amthāl* (Collection of Proverbs), translated into Latin (Freytag, Arabum Proverbia, Bonn, 1838-43) and several modern languages. This compilation of proverbs, current sayings and phrases is accompanied by explanations in which Maydanī extensively quotes from ancient poems and narrations which otherwise might have been lost.

MAYSIR see ARROWS.

MAYSŪN, a Bedouin girl of the powerful tribe of the banu-Kalb*, who became the wife of Caliph Muʿāwiyah* (661-80) and the mother of Caliph Yazīd I (680-83). By this marriage Muʿāwiyah gained the support of his wife's influential clan, whose members he entrusted with high positions in the state and army. Maysūn seems not to have found her happiness in the luxury of the court, for she soon returned to the desert, with her son Yazīd, whom she educated as a real Bedouin. If the verses which give so enthusiastic expression to her love of Bedouin life are really composed by herself - which is sometimes questioned - she must have been a poetess of high qualities.

MAZYADITES, or banu-Mazyad, a clan of the banu-Asad* who had their pasture grounds on the west bank of the Tigris between Basrah and Hit. In the general unrest caused by the advance of the Saljūq

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Turks (XIth cent.) the Mazyadites succeeded in gaining a dominant position and for a time were practically the masters of all northern Iraq. They established their fortified residence in Hillah, until then an insignificant village where for almost a century they held splendid court. But weakened by the incessant warfare with the banu-Bubays, their neighbours, and by their entanglement in the feuds of the various Saljūq princes, their power was finally broken by the Baghdad central government. The well-known knight errant and adventurer Dubays ibn-Sadaqa* was an offspring of the banu-Mazyad.

MEDICINE, *tibb*. Among the cultural values which the Arabic speaking world of the Middle-Ages bequeathed to the Occident, those elaborated by its medical scholars represent an outstanding part of this heritage. The Latin translations of al-Rāzī's* 'Liber Continens' *(al-Hāwī)*, ibn-Sīna's* 'Canon' *(al-Qānūn)* or ibn-Rushd's 'Colliget' *(al-Kullīyāt)*, remained in use until the end of the XVIII th century at the medical faculties of Europe. Ibn-al-Baytār's treatise on medical plants, the 'Simplicia', was still reprinted in 1758 for the university of Cremona. The Arabs turned to the concept of medicine as a science away from the age-old belief in the healing art of the magician and exorcist, as soon as their closer contacts with the ancient civilizations of the conquered peoples had taught them to appreciate the achievements of higher learning. Physicians from the academy and hospital of Jundi Shāpūr, mainly Nestorian* Christians and Jews from Persia, acquainted them with Persian and Indian medicine, and Syriac scholars with the medical works of the Greeks, foremost Hyppocrates and Galen. A third source, though considerably tinted with occultism and mysticism, flowed from the Egypto-Hellenestic school of Alexandria.
Arabic thus having furnished its proofs as a suitable vehicle for scientific transmission, there began around the middle of the VIIIth century an astoundingly intensive and rapid assimilative process in the field of medicine as well as in the spheres of the other sciences of the time with the help of learned foreign translators. Most of them were themselves reputed physicians whose interest embraced also logic, music, mathematics and metaphysics. Towards the middle of the IXth century this translation activity, up to then left to individual initiative, was given an official centre in the *Bayt al-Hikmah** (House of Wisdom) in Baghdad founded in 830 by Caliph al-Ma'mūn (813-833). The next step was the elaboration of these translations into summaries, extracts and textbooks for the use of students. The earliest manual on ophtalmology written in Arabic by Hunayn ibn-Ishāq* dates from this period. These works, usually composed in the form of questions and answers, discuss the diseases starting at the head, then dealing with the breast, stomach and bowels and end with the arms and legs.
In the Xth and XIth century the Arabs had already fully emancipated their scientific efforts from this dependency on foreign research. In the first original works which have been preserved the delimitations between medicine and philosophy, mysticism and even astronomy still appear blurred; yet original medical thinking was born, grew and branched out. The objection of public opinion to the dissecting of

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

human bodies proved, as in Europe at the end of the XVIth cent., a handicap which was overcome in part by the dissection of apes. Anatomical treatises of this period reveal a remarkable accuracy in the knowledge of the principal organs and their functioning. Progress in the following two or three hundred years is characterized by the appearance of theoretical encyclopedias, exhaustive manuals for the practitioner and a variety of specializing studies. This vast literature establishes some 130 eye diseases and their medication, describes complicated surgical operations and the instruments invented and used, and indicates the application of some 2500 different medicinal plants or drugs. The literature of this 'Golden Age' of Arabic medicine found its way into the Latin West as early as the XIth century, first through the monks of Monte Cassino (Italy); then through the famous centre of translation which grew up in Toledo a century later, to be followed by others at the great universities in medieval Italy. In Germany, England and France certain methods, especially in the treatment of eye diseases, described by Arab physicians, were practised until the end of the XVIIIth ect. According to the same sources over 800 medical men (sing. *hakīm* or *tabīb)* were counted in Baghdad alone, but besides these all sorts of charlatans and quacks seem to have flourished, for in the same time falls the introduction of rigorous oral and written examinations upon which depended the grant of a diploma *(ijāzah)* authorising the exercise of medical practice. Specialists such as the oculist *(kahhāl)* or the surgeon *(jarrah)* had to prove an advanced training and were awarded a particular certificate. A high public official, the *muhtasib** (inspector of morals), was in charge of supervising the observance of these regulations. A series of other rules imposed upon the physician professional secrecy, the possession of the appropriate instruments, care in the keeping and handing out of poisons, and forbade the provoking of abortions. Only the question of the medical honoraria remained unsettled, judging from the numerous popular anecdotes related in various writings of those days about the stinginess of the patients and the doctors' greed. Pharmacies *(khizānāt al-sharāb* or *sharāb khānāt,* shops or houses of drinks, sc. medicines) too apparently did a lucrative business, permitting the use of the fine costly china pots, pans and pitchers which have come down to us. Towards the end of the XIIth century a decline of Arabic medicine began to set in and although its literary output did not diminish, it was mainly restricted to commentaries or compilations and reproductions of the famous works of the past. Superstitious and magical oddities filtered into medical conception together with a certain taste for lasciviousness in dealing with gynaecological subjects giving rise, particularly in Egypt, to a copious production of books of pseudo-scientific, but essentially erotic character. Another peculiarity which had made its first appearance already at an earlier date, but now increasingly gained ground, was the use of maps representing the diseases as stars arranged in the manner of constellations for diagnostic and therapeutic purposes. The once so brilliant Arabic Medical School died down in the intellectual stagnation from which the Arab world began to awake only towards the middle of the XIXth century.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

At present there exist six medical faculties in the Arab countries: two in Egypt, two in Lebanon, one in Syria and one in Iraq. Two of them, the Medical School of the American University and the Faculty of Medicine of the French University of the Jesuit Fathers, both in Beirut, are foreign institutions. The former with English as the language of teaching has since its foundation in 1869 added a school of pharmacy, of dentistry and of nursing. It confers after a five-year study course the degree of M.D., recognized in the State of New York. In its student body every Arab country is represented and the physicians trained there practise all over the Arab world. The Faculty of Medicine of the French University, established in 1883, has schools of pharmacy, dentistry and midwifery attached. The language of instruction is French, and its diploma of Doctor of Medicine, conferred after a five-year study course, is recognized in France. The Faculty of Medicine of the Cairo University, started on a small scale in 1908, and fully organized in 1925, includes schools of dentistry and dental surgery, of pharmacy and nursery and midwifery. Its degrees are recognized by the General Medical Council in Great Britain. The teaching staff consists of Egyptian and British professors and the language of teaching is English. A few years ago a second medical faculty was added at the University of Alexandria. The first purely Arabic medical school is that of Damascus. In 1900 the Ottoman government opened a Turkish medical school in Beirut, but transferred it to Damascus soon after the beginning of the first World War. Closed at the end of the war, it was reopened and re-organized in 1923 and 1929 by the French mandatory authorities and the teaching staff enlarged by French professors and schools of pharmacy, of dentistry, of midwifery and nursing were added. Now the language is exclusively Arabic. The Syrian University confers the degree of Doctor of Medicine after a six year study course. The Medical School of Baghdad, founded in 1927, is attached to the Royal Hospital and follows partly the curriculum of the Edinburgh University, but has not yet obtained full recognition by the General Medical Council in Britain and does not confer the degree of M.D.

These six medical faculties produce every year from 200 to 250 physicians with a steadily increasing proportion of women graduates, especially in Egypt, Lebanon and Syria. To these must be added the students who receive their training at occidental universities, where many also follow post-graduate courses for higher specialization. However, from the point of view of the number of physicians required the facilities for medical studies at the Arab universities must be considered insufficient. Egypt, for example, would need roughly three times as many medical men as there are now at work, taking as a basis the ratio of one doctor for every two thousand people; but this means the formation of four times the present number of medical students for the next thirty years. Similar situations exist in most of the other Arab countries, particularly in the rural areas, since the majority of the younger doctors prefer the wealthier clientele and the more comfortable life in the towns. Taking the Arab region as a whole, the three different languages and methods of training - Anglo-Saxon, French and Arabic - present another difficulty, seriously felt in the selection and exchange

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

of teachers, the use of textbooks or scientific publications, and the equipment of libraries. But also as far as Arabic itself is concerned, the creation of a nomenclature for the hitherto unknown technical terms has been found indispensable, but seems still to be lacking systematic coordination.

MELKITES, the name of the Arab Christians united with the Roman Catholic Church and following the Byzantine rite. The term is a transformation of *malakīyūn* (colloquially *melkīyīn*, sing. *malakī* or *milkī*), the arabized form of the Syriac *malkāniyē* which itself is a translation of the Greek *basilikoi* 'Imperialist'. It was coined in the Vth century by the heretic Nestorians* to designate scoffingly the communities who remained loyal to the Byzantine State Church. Though in the course of time it lost its depreciative sense it continued to be in use, whereas the Greek Orthodox Christians in the Arab countries called themselves *al-rūmī* (from *romaios*, Romans, in the sense of Byzantines). The Melkite Church counts approximately 160.000 adherents, about half of whom live in Syria and Lebanon, the others dispersed over Jordan, Egypt, the United States, Canada, Mexico and Australia. The beginnings of the sect go back to the XVIIIth century, when under the influence of Jesuit and Capuchin missionaries the Greek-Orthodox Patriarch of Aleppo, Cyrillus V, together with some of his bishops joined the Roman Catholic doctrine. Although the movement spread after his death it was not strong enough to reach a full development of a spiritual life of its own, partly due to counter-actions of the orthodox clergy supported by the Turkish authorities, partly because of internal differences and also occasional dogmatic divergencies of opinion with Rome. It was only towards the middle of the XIXth century that an energetic Patriarch succeeded in strengthening the organization of his Church and in obtaining its official recognition by a firman of the Sultan, which was subsequently respected in the new Arab States created after the collapse of the Ottoman Empire.

The Patriarch is elected by a synod of bishops presided by the papal legate in Syria and confirmed by the Pope. He bears the title 'Patriarch of Alexandria and the whole of Egypt, Antioch and all the Orient, Jerusalem and all Palestine' and resides most of the time in Cairo and Damascus. Aided by the titular bishops of Palmyra, Damiette and Tarsus he exercises direct jurisdiction over the two patriarchates of Jerusalem and Alexandria as well as the arch-bishopric of Damascus, whereas he is represented by a vicar in the small community of the patriarchate of Antioch. The Melkite hierarchy comprises further the archbishop of Beirut, four archbishops in Syria (Aleppo, Busra, Homs and Tyre) and seven bishops in Lebanon, Syria and Jordan. The archbishops and bishops are elected in common by the clergy and notables of the community from among three candidates designated by the Patriarch and consecrated by him. Some of the bishoprics own large estates and dispose of considerable income whereas the lesser clergy, especially in the rural areas live in very modest conditions. Among the schools and monasteries maintained by the Melkite Church the monastery of St. Saviour near Sidon (Lebanon) is particularly known for the thorough care devoted to the study of the traditional liturgical songs.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

METŪWALĪ see MUTĀWILA.

MIDDLE CLASS, within ten years after the Prophet's death the Arabian tribesmen were masters of the region forming today the Middle East, and within a century, of a world empire. They made their creed its religion; their social and moral concepts the foundation of its laws; and their language the vehicle of its civilization. After a surprisingly short period of adaptation the conquerors were able to confer by their own original contribution the characteristic Arabic note upon the cultural achievements which the new era was to bring forth. Meanwhile under their patronage and within the political framework they had set up the native population of the ancient Byzantine and Persian towns* worked out and combined the essential artistic and intellectual elements. A composite of the many races which here since time immemorial had intermingled, this closely knit urban society easily absorbed the Arabian newcomers, whether of Bedouin stock or from the more congenial environment of cities like Makkah, al-Madīnah or Tā'if. Naturally inclined to mobility it now rapidly peopled also the towns which were growing up around the Arab military camps* or were founded by the caliphs and their governors. It blended Moslem and Christian, Jewish and Zoroastrian, Hellenistic and Hindu thoughts, traditions and tastes, confronting one another in its midst and wove them into the new fabric of Arabic culture. Integrated in an old-established system of guilds and corporations, and an economic order based on landed property, peasant serfdom and slave labour this bourgeoisie of an ancient structure but imbued with the fresh vitality of its Arabic ideologies controlled the exchange of goods and ideas in an area from Spain to India and the frontiers of China.

Towards the end of the IXth century the central power of the caliphate began to dissolve into virtually independent, hereditary dominions often hardly extending beyond the precincts of a single city. In this atmosphere of changing loyalties, ambitious court dignitaries, war lords and leaders of sects found the field open for unceasing rivalries and sanguinary feuds, while the mass of the common people withdrew within the mental and emotional horizon of the family and clan. The stabilizing factor of this dangerously unbalanced society was the bourgeois middle class. It did not aspire after a share of the political power - contrary to the medieval bourgeoisie of the West - but submitted to the authority of the day and responded to despotism and intolerance with compromise and tacit acquiescence. It kept the machinery of public administration functioning, maintained the channels open for the flow of trade and products of craftsmanship to the many luxury-loving and lavishly spending courts and built up a regular system of banking and credit. It did not give any positive impulse towards the consolidation of the State; but for three or four centuries it preserved the economic system and cultural life from decay.

This political passivity may have sprung from the deliberate refusal to risk a comparative security, or simply from the fatalistic acceptance of a supposedly God-willed situation. Whatever the motives, it deprived the Arabic bourgeoisie groups of that vision and experience in public

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

life, characterizing those in contemporary Europe, which would have enabled them to appraise and face the great shifting of values, that marked the end of the Middle-Ages. With the discovery of the American continent and the sea route to India the Arab area lost its pivotal position while the cosmopolitan relations of its traders and men of learning sank to a solely eastern level. Its incorporation into the Turkish Empire accentuated the dislocation, since Constantinople, the rising metropolis, naturally tended to attract all commercial, scholarly and artistic ambitions and to monopolize the relations with the Occident. In the Arab provinces the Ottoman régime was supported by an upper class of notables and religious dignitaries, whose loyalty was cemented by land donations and remunerative public functions. Thus came into being an alliance of vested interests opposed to the infiltration of western liberalistic notions feared to disturb the established equilibrium. Self-preservation traced for the ruling groups as the only logical line of conduct the systematic exlusion of occidental influences of whatever kind. The Arab bourgeosie was incapable of reacting against the isolation. In the provincial narrowness its vitality wasted away. The craftsman's skill vanished; the merchant's spirit of enterprise shrank to the standard of district markets; and anachronistic scholasticism encompassed the horizon of the lettered. Broken up into self-centered factions they were looked down upon by the landed lord; abused by the Turkish official whose favours they courted by bribes; and hated by the peasant whose ignorance and misery they exploited. They remained unaware of the modern categories of thought, science and technology evolving in Europe. Not before the beginning of the XIXth century did here and there a door open in the isolating walls when through the activities of an increasing number of foreign religious missions a certain familiarity with occidental languages, mainly French and English, and the acquaintance, although of a limited scope, with the civilizations of the Occident began to take root. The way was thus paved for the educational and administrative reforms introduced in Egypt by the viceroy Muhammad ʿAlī (1805-1849), in Syria by his son Ibrāhīm Pasha, and in Iraq by the progressive Ottoman governor Midhat Pasha. Around this time, too, at first European, then also American commercial, financial and technical concerns began to establish branches in the larger cities, which opened new channels for the infiltration of western concepts and ideas. The implantation of western political institutions and methods of governance under the British occupation of Egypt* (1882-1936) and the inter-war British and French mandatory régime in Jordan*, Lebanon* and Syria*, while enforced and hence encountering considerable resistance, physical as well as psychological, still widened the scope for the action of western social and cultural influences. Curricula modelled after occidental patterns and schools staffed with occidental teachers; the spread through the press, the film and soon also the radio of occidental thought; easier and cheaper travelling to Europe for study and business - all combined in creating and maintaining an atmosphere in which the former static, all-embracing socio-religious complex was gradually crumbling. Once started, this process of what has been termed „westernization" continued with growing acceler-

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

ation. The towns were its principal stage, and it affected the entire contexture of Arab bourgeois society.

One aspect was the favour now generally enjoyed by the more modern and western-like looking machine-made equivalent of the old handicraft product. Those of the craftsmen who were prepared,financially and educationally, to switch to the use of mechanical equipment, and far-sighted enough to follow the trend of the taste, found the way to a new prosperity. The others, unable to stand the competition, had to fall back on second-rate or repair jobs, and saw their earnings irretrievably dwindle. Many were forced by debt out of their independent position and either became journeymen of a more fortunate fellow-artisan or started working for piece wages in their homes. Kinship affiliations and spiritual or emotional affinities still linked them for a while to the bourgeois groups, but as time went on the gap inevitably widened. They have been quick, however, especially the younger generation, to learn the abilities required for the simpler kind of factory work, and constitute the reservoir from which the skilled and semi-skilled labour force is drawn as new industries come into being. Continuously struggling against poverty they readily echo the claims for higher wages and better working conditions, voiced with increasing insistance by this working class in the making, which begins to show the first signs of a developing class-consciousness.

To the shift in the industrial sector corresponded a change in the technique of commerce and finance. It superimposed the formal, depersonalized apparatus of the joint-stock trading and banking concerns, erected by foreign, and soon also by domestic capital upon the easy, from person-to-person manner of doing business, going on all day long in the *sūq**. Cautiously its dealers, shopkeepers and money-lenders fitted themselves into the new situation. They acquainted themselves with the new methods, found out how to use the new credit facilities and began to act as agents and commission brokers between the small-town merchant or corn dealer of the interior and the foreign manufacturer, wholesaler or bank. With their profits they bought a piece of land, a house or two in one of the expanding residential quarters or, in most cases, converted them into gold. They adopted the western forms in clothing, to a lesser extent in housing, furniture or food, and still less, if at all, in their social habits and attitudes, emotional and intellectual allegiances. Rigorously religious, whether Moslem or Christian, regarding with extreme reservedness all types of thinking not in conformity with their cultural orientation, they embody the solidly conservative trends of Arab middle-class ideology. They send, however, their sons, and more and more frequently also their daughters, to the new high-schools, colleges and universities, often at a considerable financial sacrifice, guided partly by prestige considerations, partly by motives within the sphere of business, and trusting in the force of family tradition to ward off undesirable influences.

These second and third generations, trained to think and act in forms often sharply divergent from the virtues and duties, prejudices and aversions to which consciously or unconsciously they are attached by deep-anchored childhood impressions, have not yet discovered what rôle

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

is to be theirs in the re-shaping economic and social order. Year by year the colleges and lycées of Beirut and Damascus, Cairo, Alexandria and Baghdad turn out a few thousand graduates and others who leave the school bench before completing their studies. They all seek their way into public offices, banks and commercial enterprises, into the professions of lawyers, doctors, teachers and journalists, and, lately, into the army. By far not all find the doors open and either return to the family shop or remain unemployed until a protector helps them to a white-collar sinecure in the already over-staffed bureaucracy. They all accepted the idea that the West is ahead of them; they imitate it and at the same time reject it, suspicious of what they vaguely term its colonial or imperialistic aspirations. They demand reforms but not many have yet evolved the faculty of judgment to recognize the underlying causes below surface symptoms. Not very discriminating critics most of them do not spare with wholesale accusations against the régime in power of selfishness, nepotism or corruption without being capable to initiate concerted, truly constructive action. Oscillating between the firmly seated loyalty to family and clan and the respect for their moral standards on the one hand, and on the other, the appeal of extremist doctrines, they fuse the propagandistic slogans of socialism or communism into a militant nationalist ideology turned against the West which is not affronting to traditional ethics. Some of them, convincingly presenting their arguments, rally a certain following under names and programmes, but without the coherence and discipline of political parties. Yet all, by virtue of their education, command the respect of the half or wholly illiterate masses which constitute the broad, inarticulate bottom layer of the social pyramid. The poverty-stricken peasant and urban day-labourer lends them a ready ear when they speak of the inequality contrary to the will of God and to human justice, of his own helpless misery, and the position held in the state by the handful of the policy making landed gentry and the financial and commercial aristocracy who control the wealth of the nation. Their lack of solidarity and organization, however, and in many cases also their reluctance to the use of arms leaves the hands free to a blindly obedient, well-paid police to suppress the disturbances, strikes or street riots which their eloquence, open or underground, calls forth. Yet there were occasions when they also awakened an echo in the army and found in the officers' corps a daring group of leaders. The results were the coups d'état in Syria, led by Colonel Husnī al-Zaʿīm (March 1949) and of Colonel Adib Shishakli (December 1949); in Egypt by General Muhammad Naguib and Colonel Nāsir (July 1952); and in Iraq by General ʿAbd al-Karīm al-Kassim (July 1958). The kind of mental and emotional equipoise these groups of the Arab intellectual middle class will eventually achieve, is bound, if not to determine yet to influence notably the type of social stability their countries will reach and the politico-economic orientation they are to follow.

MIHJAN abu-, ʿABDULLĀH ibn-HABĪB, a poet of the period of transition from paganism to the development of Islam. While at first one of the keenest opponents of Muhammad and said to have killed

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

in a skirmish one of the sons of abu-Bakr*, the Prophet's father-in-law, he subsequently became an equally fervent disciple of the new creed and distinguished himself in many battles on Muhammad's side. Greatly addicted to the pleasures of wine and openly refusing to renounce the forbidden beverage he was put into prison and then exiled by Caliph ʿUmar*. His drinking sons* *(Khamrīyāt)* were praised by later authors as some of the best poems of this kind, but only fragments of them have survived.

MIHRĀB, the prayer niche in the mosque* indicating the direction of Makkah *(qiblah*)* which according to the Islamic ritual must be observed during prayer. At the time of the Prophet a large black stone was used for this purpose, but was replaced soon afterwards by a recess in the middle of the wall facing Makkah which henceforth became an essential feature in the plan of the mosque. Facing the *mihrāb* stands the *imām** leading the prayer and behind him, in parallel rows, the congregation follows his movements. The prayer niche, which may have been an original idea of the builders of the first mosques, or copied from the apsis of the Christian church, became, like the pulpit *(minbar*)*, an object offering possibilities for high artistic expression by the decorative use of fayence tiles, stucco or carved stone and wood.

MILITARY CAMPS, *ʿAskar* (soldier). The continuous advance of the Arab armies in the first years of the conquest* (VIIth cent.) made it necessary to lay out in occupied territories fortified encampments where troops could be garrisoned and reliable points of communications established with al-Madīnah the seat of the caliph*. Most of these military quarters were built away from larger agglomerations to protect the tribesmen from the enervating influence of the comparatively luxurious city life and to keep alive the old Bedouin code of honour's ideals. In this way, it was hoped, the caliphate would be built up on the supremacy of a warrior caste of pure Arabian blood.
A number of these military camps soon developed into flourishing cities such as al-Kūfah, Basrah in Iraq, Shirāz and ʿAskar Mukram in Persia, al-Fustāt (Cairo) in Egypt or Barqah and al-Qayrawān in North-Africa.

MILLAH al-, a word used in the Koran for religion in the sense as professed by Abraham and the prophets, and subsequently in the caliphate and the Arab states of the Middle-Ages to designate certain non-Moslem minorities *(dhimmī*)*, mainly the Christians and Jews, which constituted self-governing communities on the basis of their own canon law and under the control and jurisdiction of their ecclesiastic authorities. This concept with its term (Turk. *millet*) was taken over into the organization of public administration in the Ottoman Empire, and by inclusion of the Sunnite Moslems in the form of a *millet* of their own - the heterodox Moslem sects were assigned a special, somewhat ill-defined position - became the basis of a fundamental institution which remained a principal instrument of governance until well over the middle of the last century.

CC-0. Agamnigam Digital Press Initiative Foundation, Chandigarh.

In the Arab provinces the *millet* pattern comprised the Sunnite population; the old Oriental Churches of the Greek Orthodox, Nestorians*, Jacobites* and Copts*, and the sects which had sprung from them and acknowledged the supremacy of the Pope i.e. the Uniate Churches of the Chaldaeans*, Syriacs*, Melkites* and Catholic Copts; the Roman Catholics of the Latin rite and, since 1850, the Protestants; and the Jews. By virtue of this system the *millets* conducted their affairs through their communal councils *(majālis millīyah)* free from outside intervention, in contact with the central government only through the intermediary of their spiritual heads. Separated from one another by inveterate recollections of one-time doctrinary antagonisms, and enclosed each one in the atmosphere of its religious interests and ethical notions of its set of traditional attitudes and conventional behaviour the smaller of the *millet* associations came to regard their autonomous status as a privilege intended to protect them, as it in fact did, from dissolution amid the stronger heterogenuous environment, as well as from mutual assimilation.

From 1856 onwards a series of imperial decrees hesitatingly and by carefully measured steps abolished this administrative autonomy, eliminated the legal and civic differentiations and introduced the first civil code, the so-called *majallah*. These reforms established the principle of a common secular judiciary for all Ottoman citizens regardlesss of their religious affiliation, and withdrew all matters of civil, criminal and commercial law from the *majālis millīyah*. Litigations involving personal status and family law, however, such as marriage, divorce, alimony, inheritance or pious and philanthropic trusts *(waqf)* continued to be reserved to the jurisdiction vested in the religious courts and dealt with in accordance with the law of their communities: that is to say the various patriarchal courts, the appeals being lodged by the courts of the Uniate Churches with the 'Sacra Rota', the High Court at the Vatican; the rabbinical courts; and the Moslem *sharīʿah* tribunals. This multiplicity survived the Ottoman Empire. In the new Arab states most of the communities revised and codified their body of formal and material canon and customary law which in general goes back to compilations of the XIIIth century and still earlier Byzantine sources. Yet with the exception of Egypt, where recent legislation has abolished confessional jurisdiction (1955) considered incongruous with the concept of the State as developed by the present régime, the other Arab countries, after its adaptation to modern requirement, still find it the most equitable solution of a difficult minority problem.

MINAEANS, the people of Maʿān or Maʿīn, possibly identical with the place called Māʿon or Māʿūn in the Bible and somehow connected with Magan, the Sumerian name for the northern region of the Persian Gulf. At an indeterminate period of Arabian pre-history the Minaeans established a federation of tribes in an area corresponding to the present-day Hadramawt* and south-eastern Yemen* which gradually assumed a state-like form of political organization. On the basis of the lists of 26 names of kings, recovered at the end of the XVIIIth century, it is generally assumed that this Minaean state came into existence in the

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

fourteenth century B.C., but earlier data may still come to ligth. It is certain, in any case, that long before this time the Minaeans or a people of their group had been in continuous and apparently close relations with the other nations of the contemporary middle-eastern world. This is shown by the coins found in the Minaean region, which use symbols of remote Babylonian antiquity, and on the other hand by the South-Arabian words and names occurring in Babylonian texts of the second millenium; by certain affinities of the Minaean alphabet with the script of the Drawidas, the pre-Arian population of India, and by Egyptian reliefs of the XIVth century with pictorial representations of the incense tree and of cattle of the South-Arabian variety clearly distinguishable from the African races.

An ingenuous system of strongholds protected the Minaean realm from raids by the predatory nomdas of Central Arabia and secured the caravan traffic and trade in the two highly valued export products of the country - frankincense* and myrrh. Remnants of the heavy wall constructions of cut stone, some 20 feet high and 12 feet thick, of over 40 fortified outposts can be traced deep into Central and West-Arabia and to the lower Euphrates valley.

The centre of these Minaean colonies or trading stations was Maʿān Musrān (near Petra in Jordan), to-day a town of some 3000 inhabitants. But also the ruins of the royal residence Qarnāw (the present-day Yemenite village Māʿīn near Sanʿā'), in the Wādi Khārit, of the holy town Yathīl with its sancturay supported by huge square pillars of white polished sandstone (the present-day village Barāqish), and of the smaller town Harib are still in existence.

Little is known about the Minaean religious beliefs and practices. The designation of gods mentioned in the inscriptions such as *wadd* (love, beloved, father), *sādin* (truth, truthful, just) *rahmān* (compassionate) are obviously to be interpreted as divine attributes. The same significance is to be seen in the use of the names of certain characteristic animals (bull, horse, snake) or of designations evoking the idea of might and power, like *malik* (king) or *ba'al* (ruler) and about a hundred others meant to express the god's absolute perfection. According to all available evidence the Minaean, or rather the whole South-Arabian world of gods, seems to have centred around an astral trinity: the moon god, chief deity and protector of the state; the sun goddess, his spouse; and the planet Venus, the most prominent of their offsprings, the stars. This triad was venerated under a variety of names and in various forms by the different tribes which thus possessed each one its own particular deities. Images of the gods have not been found, only symbols sculptured or engraved on rocks or walls - a crescent, a disk and an eight-pointed star - and upright crude stones as their 'resting' places. In older times the gods, especially Venus, were offered also human sacrificial victims: young boys to the Morning Star and old men to the Evening Star.

Still scantier information on the political and social structure of the Minaean empire has come to light. It seems, however, fairly certain that it was left untouched when in the course of the IXth and Xth cent. the Sabaeans* gradually took over the rule. Thus the order in state

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

and society as it is known to have existed in the first centuries of the Sabaean era may be assumed to have prevailed already in later Minaean times. Long after the disappearance of the Minaean hegemony in the home country, larger or smaller Minaean colonies dispersed over a wide area continued to flourish. As late as the IInd century B.C. an altar was erected on the Greek island of Delos, according to an inscription found there, in honour of a Minaean deity. Down to this day some groups of Yemenite tribes, one of them still bearing the name banu Maʿān, meet in the 'Grand Council' of Maʿān, an institution mentioned in an ancient South-Arabian inscription.

MINARET, *manārah*, the lofty turret on a mosque* from which the muezzin (caller to prayer) calls the faithful to the five daily prayers. The word is derived from *manār* i.e. a place where fire *(nār)* is lit, serving as a lighthouse, such as existed in the steppes of Persia to guide the way for caravans. Another term is *madhānah*, meaning the place from where the *adhān* (Call to Prayer*) is given. In the first years of Islam the time for prayer was announced from the roof of the mosques, minarets being introduced only at the end of the VIIth century when the ancient cathedral of St. John in Damascus was turned into a mosque and its tower used as a minaret. The ancient mosque of al-ʿAmr in al-Fustāt (Cairo) was the second mosque with a minaret. From then on the minaret became an essential feature of every congregational mosque.

Arabic architecture developed two basic types of minarets: the square one which orginated in Syria perhaps modelled after the rectangular early Syrian church towers and belfries, and remained characteristic for Egypt, Syria, North-Africa and Spain and the round one which may have borrowed the idea of the Babylonian Ziggurat (temple tower) and is used in Iraq, Persia and Turkey. In the course of time a third form was elaborated which combines a square lower and a cylindrical upper part. The minaret offered a fruitful field for the display of varied decorative techniques such as the breaking of the surface into rows of sculptured galleries, balconies or arcades; the coverings of brightly coloured glazed or varnished tiles; geometrical patterns of black, white and red stone slabs; and plastic ornaments produced by combinations of protruding bricks. The contrast between the vertical lines of the minaret and the curves of the domes frequently used in the construction of mosques, offered another opportunity for elaborating interesting architectonic effects.

MINBAR, a word of Ethiopic origin meaning a platform, in a narrower sense the pulpit in a mosque* from which the preacher *(khatīb*)* pronounces his sermon *(khutbah*)* during the Friday prayer. The Prophet, in the first days of his mission, when addressing his followers, is said to have stood on the trunk of a palm tree, but to have replaced it later by an elevated platform accessible by a wooden staircase of three steps. It is further related that Muhammad used the uppermost step; his successor Caliph abu-Bakr* the second; and Caliph ʿUmar* the third or lowest. The high pulpit as it is used to-day was first introduced

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

by ʿAmr ibn- al-ʿĀs*, the conqueror of Egypt, in the mosque he built in al-Fustāt (Cairo) in 624 A.D. The Arab craftsmen found a rich field for the display of their inventiveness and skill in the decoration of the *minbars* some of which are masterpieces of the carvers' and inlayers' art. To the best known works of this type belong the *minbar* in the Mosque of Sultan Hasan (built 1362) in Cairo, and the one originally in the Mosque of Qā'it Bey (reigned 1468-1496) in Cairo, at present in the Victoria- and Albert Museum in London.

MINERALOGY The mineral kingdom held a particular place in Arabic literature and was treated at various epochs from different points of view. The increasing demand for precious stones, created by the general wealth in the IXth century, gave numerous authors the incentive to deal with this subject in so-called 'lapidary books', of which more than fifty are known. Starting from translations of a Greek work ascribed to Aristotle this kind of literature developed fast, and by way of Spain later found its way through Latin versions into the Occident. The earliest manuscript that has been preserved is a treatise entitled 'The Uses of Precious Stones' *(Manāfiʿ al-Ahjār)* by ʿUtārid ibn-Muhammad al-Hāsib (possibly al-Kātib) of the IXth century. Simultaneously a genre of belles-lettres using stones, animals and plants as topics came into fashion and although its main purpose was to entertain, it stimulated the desire for more information in these fields. Another motive for mineralogical studies was supplied by the interest in alchemy*. The many experiments undertaken by the adepts of this art resulted in wider knowledge of the physical, chemical and pharmacological qualities of a great number of mineral substances. In this atmosphere also scholars like al-Bīrūnī (973-1048)* ,who had nothing in common with the fanciful speculation of the alchemists, devoted much effort to the study of stones and metals. It was, however, chiefly the commercial value of rare stones and their alleged magical qualities which kept the interest in mineralogy alive. The last author of repute in this field is al-Tīfāshī (†1253)*.

MIʿRĀJ, ascension, an Islamic term and occurring in the Koran (title of *sūrah XVII)*, meaning Muhammad's legendary journey to the seven heavens one night in the month of *Rabīʿ al-Awwal*, in the twelfth year of his mission. According to tradition the Prophet is related to have been carried from the *Kaʿbah** in Makkah to the site of the temple of Jerusalem; and then from the Wailing Wall, taken up to heaven, guided by the archangel Gabriel, and mounted on the mysterious *Burāq**. A number of pious stories give a detailed description of the stages of his ascension and his encounters with the heavenly dwellers. Most theologians interpret the passage of the Koran, on which these legends are based, as alluding to a vision or inspired dream, while popular belief adheres to the literal meaning of the narration and its miraculous character. Some Orientalists assume Dante to have found in the *miʿrāj* legends his first inspiration to the Divine Comedia.

MISBAHAH see ROSARY.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

MISKĪN, word of old-semitic origin, as a term of Islamic law, a destitute person, a pauper. '*Ya Miskīn*' is a frequently used exclamation of sympathy. The French 'mesquin' and the Italian 'meschino' are derivations of the Arabic word.

MOSLEM BROTHERHOOD, *Ikhwān al-Muslimīn* (Moslem Brethren), a politico-religious society founded in 1929 in Ismailiyah (Egypt) by the former school-teacher and watchmaker Hasan al-Banna, which played a very active part on the Egyptian political stage until its dissolution by the government in October 1955. Its programme - or rather ideology - was based on the thesis that the Koran and Tradition of the Prophet *(hadīth*)* had established for all times the most perfect guidance in every situation of private and public life. If faithfully observed they would restore and safeguard for every Moslem nation individual freedom and security, cultural progress and general well-being, lost through the inconsiderate acceptance of inadequate western doctrines, institutions and way of life. Therefore the precepts of Islam were to replace the constitutional, administrative and economic patterns copied from the West and designed to maintain in the hands of a privileged few the concentration of political governance, landownership and all other form of power and wealth. The Islamic State as conceived by Hasan al-Banna, while allowing for modern research, science and technical advancement, was to keep aloof equally from capitalism and communism, both as incompatible with true Islam as the predominance in public affairs of the reactionary theologians, beneficiaries of the prevailing social injustice, and the subversive ideas increasingly gaining ground amidst students and workers. In the climate of the general economic depression, the growing dissatisfaction with the régime and the nationalistic excitement stirring the whole Arab world the movement took rapidly roots among the conservative, middle-class youth of the towns, whence it soon was carried among the broad peasant masses.

In 1934 Hasan al-Banna moved his headquarters to Cairo, and within a short time commanded a surprisingly efficient organization with himself as the 'Supreme Guide' at the head of an executive body, the 'Supreme Board of Guidance', appointed by him. The country was covered by a close network of 'cells' or 'families', extending ramifications into Syria, Palestine and Iraq and gained strong sympathies in Saudi Arabia. Brotherhood evening schools, medical assistance and sports events but also Brotherhood shops and various small industrial enterprises helped emphasize the cleverly orchestrated propaganda, and covered military training, a well-developed intelligence service and other underground activities of the Brotherhood's so-called 'Secret Arm'. The membership figures communicated by different sources vary for the Brotherhood as a whole from 200.000 to two million; and for its Secret Arm from 400 to ten thousand.

The Brotherhood's relations with the two main party groups, the Wafd* and the Sa'dists (Hizb al-Sa'diūn), alternatingly in power during the war and the years before the officers' coup d'état of 1952, were marked in general by mutual suspicion, and oscillated between

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

apparent alliance and an antagonism, which did not shrink from political murder. During the time of its growth, which was also a period of acute tension between the Wafd and the Crown, the society enjoyed the moral, and probably also material support of Wafdist governments. At the end of the war it is seen on anti-Wafd sides and joining hands with the Saʿdists; but in 1948 a Saʿdist cabinet decreed its dissolution, the confiscation of its properties and funds, and the prosecution of a number of its prominent members. Soon afterwards the prime minister, Mahmud Fahmi al-Nuqrashi Pasha, fell victim to one of the Secret Arm's terrorist acts. Three months later Hasan al-Banna was assassinated in retaliation. In 1951 a Wafd government authorized the re-establishment of the Brotherhood and recognized its new Supreme Guide, Hasan Ismāʿīl al-Hudaiby.

The position held by the Brethren in the turbulent events which preceded the coup d'état in June 1952 and the abolition of the monarchy has not been fully elucidated. Nor did they follow a clear line of conduct in the subsequent contest for power within the 'Revolutionary Command Council', in particular between General Muhammad Naguib and Colonel ʿAbd al-Nāsir. For a time it seemed as if both the new rulers and the leaders of the Brotherhood had decided on an attitude of mutual tolerance, at least until it could be seen who had the firmer hold on the mass of the peasants and workers and the 40.000 students of the universities in Cairo and Alexandria. But it soon became evident that the totalitarian character of the two ideologies made a conflict inevitable. It was opened by the Brotherhood with riotous street demonstrations and strikes in the larger towns and industrial centers of the country, and violent radio and press attacks in Syria, Jordan and Iraq. In January 1954 the government dissolved the society and arrested Hasan al-Hudaiby, the Supreme Guide, and several hundred of his closer followers. In March King Saʿūd, on a visit in Cairo, brought about a reconciliation; the imprisoned members were set free and the Brotherhood could resume its activities, but was to avoid immediate political issues. The negotiations were continued in Riyadh with King Saʿūd's personal participation. But the peace was of short duration. The radical wing of the Brotherhood gained the upper hand and with increased embitterment resumed the struggle which culminated at the end of October in an attempt on al-Nāsir's life by one of the Brethren. The six revolver shots, while missing the enemy, carried a fatal blow to the Moslem Botherhood. But to what extent its principles and aims have retained their appeal remains stilll to be seen, in Egypt as well as in Syria where it had a great number of followers and sympathizers until its dissolution following the union of the two countries in February 1958.

MOSQUE *masjid* (lit. a place for prostration) or *jāmiʿ* (lt. assembly, i.e. of the worshippers). There is in the Arab lands no Moslem village or town quarter however small it may be, without its mosque, usually the gift of a wealthy citizen or, in the great towns, of a prince or a governor. The mosque belongs to the community, it is its spiritual and social center and its upkeep is as a rule assured by a special religious endowment *(waqf)*. There is no ground to assume that any of its

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

essential elements were borrowed from the Christian church. They were determined the day when the Prophet in al-Madīnah laid out in his abode the first common prayer place for his adherents, and have remained unaltered ever since, notwithstanding the variations of style, construction materials and ornamentation which Arabic architecture* subsequently developed. Muhammad's square open court-yard framed by brick walls with an entrance by the north and a mark indicating the direction *(qiblah*)* towards the Kaʿbah* of Makkah, partly protected against the sun by a primitive roofing; and his simple pulpit *(minbar*)* for addressing the assembly served long after his death as the model for the prayer places in the Arab military camps* in the conquered territories. When a town was occupied, its main church was easily adapted by piercing a door in the north wall and introducing the *qiblah* and at its right the *minbar*. As time went on and the camps grew into cities the desire to beautify the place of worship made itself felt. Thus in Ctesiphon the great *īwān (līwān*)* was turned into the covered prayer hall which closed up one side of an open quadrangle: in al-Kūfah the marble columns taken from the residence of the Lakhmid* kings at al-Hīrah* were used to support the roofing.

Thenceforth set in a continuous process of architectonic and decorative elaboration, which found in the mosque, as the Christian world in the church, the most expressive form of artistic creation. Yet, it faithfully preserved everywhere the traditional characteristic features - the square court *(sahn)* with the lofty prayer hall *(līwān)* turned towards Makkah on one side, and porticoes on the three others. Later a tank was added in the middle with running water for the ritual ablutions *(wazū')*. The hall remained bare of images* or pictures, containing only as indispensable a niche *(mihrab*)* on the wall facing Makkah, which marks the *qiblah*, and to its right the *minbar*, occasionally partitioned off by a fence *(maqsūrah)*. The sole piece of furniture is a bookstand *(kursī*)* for the Koran. Mats of reed or straw, rugs or carpets cover the floor, since by an old-established custom shoes or sandals have to be removed before entering the mosque, just as the head has to be covered. Flanking the edifice rises the *minaret* (manārah)* whence the muezzin' invites the people to prayer *(adhān*, Call to Prayer*)*. The mosque was, however, intended not merely as a dignified frame for religious service but also as a place of spiritual education in the precepts of the faith and the Tradition of the Prophet *(hadīth*)*. True to the example set by Muhammad, theological scholars assembled under the arcades and also in the prayer hall their circles of disciples *(halqah)*, welcoming everybody, including strangers, to take part in the discussion. Soon it became customary for pious and wealthy members of the community to donate or bequeath theological books and elaborate copies of the Koran to the mosques some of which still possess quite important libraries* containing occasionally rare manuscripts of considerable value. It is the mosque, too, which at times of political unrest serves as the rallying point for the masses and whence, especially after the Friday-noon-prayer the crowd, harangued by its leaders sets out for street manifestations, which easily assume a note of religous exaltation.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

The oldest of the great monuments of Arabic architecture which have been preserved although repeatedly restored and in parts remodelled, are three mosques dating from the Umayyad* period: in Jerusalem the Qubbat al-Sakhrah (Dome of the Rock, often falsely called Mosque of ʿUmar) and the neighbouring Masjid al-Aqsa (The Most Distant Mosque, i.e. for the pilgrims), both built by Caliph ʿAbd-al-Malik* 685-705); and in Damascus the Great Umayyad Mosque erected under Caliph al-Walīd* (705-715). In all three of them Byzantine master craftsmen obviously were called upon for the mosaic work of the Qubbat al-Sakhrah and Umayyad Mosque, which for the first time introduces Kufic letter ornamentation in a harmonious combination with Byzantine motifs. While the plans and structural and ornamental particularities of the ʿAbbāsid* mosques at Baghdad, Sāmarra or Basrah can only be reconstituted on the basis of ruins and contemporary descriptions, the ancient, but well-preserved Cairo mosques clearly illustrate the successive phases in the evolution of Arabic religious architecture and its search for the expression of quiet and dignified splendour. This development sets in with the still strongly Mesopotamian-influenced Mosque of Ibn-Tulūn* (built 869) and leads to the two outstanding Fātimid* mosques - the much remodelled Mosque of al-Azhar* whose central part however dates from about 870, and the nearly contemporary, so-called Mosque of al-Hākim (996-1020). All three are built of bricks with a brick cupola superimposed on an octogonal tambour over the *mihrab*, using for the first the ogival arch and geometrical and plant ornaments.

Very soon stone takes the place of brick and at the same time new, characteristic ornamental ideas make their appearance, especially the stalactite forms, the decorative effects of the Arabic script, and the arabesque*. The full achievement was attained in the era of the Mameluke* sultans (1254-1517), munificent builders to whom are due the most famous of the Arabic mosques such as these of Sultan Qalawūn (1279-1290) with its arrays of columns, of Sultan al-Hasan (built 1362) marked by the cruciform arrangement of its imposing *līwāns*, the ornate mosques of Sultan Barqūq (1382-1398), of the harmonious ensemble of the mosque, *madrasah** and mausoleum erected by Sultan Qāʿit Bey (1468-1495). With the Ottoman conquest Arabic architecture ceased to follow ways of its own, but its traditions survived in the mosques built in the Arab provinces of the Ottoman Empire either by Turkish architects or by Arabs of Turkish schooling.

There are two mosques which rank foremost in the veneration of every Moslem: The Masjid al-Harām (The Sacred Mosque) in Makkah, and the Masjid al-Nabī (The Prophet's Mosque) in al-Madīnah. Only fifteen Europeans, carefully disguised, have risked, as far as it is known, to enter the Holy Cities forbidden to unbelievers. Two of them have published a graphic, detailed description of the sanctuaries - the Swiss traveller J. L. Burckhardt who visited Makkah in 1814 as Ibrāhīm ibn-ʿAbdullāh (Travels in Arabia, London 1892) and Sir Richard Burton (Personal Narratives of a Pilgrimage to el-Medinah and Meccah, London 1855-6). The third mosque almost as highly venerated is the Qubbat al-Sakhrah in Jerusalem, is freely accessible. To its merits

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

the fifteen-century scholarly writer Jalāl al-Dīn al-Suyūtī* has devoted a whole volume, commonly called the *Jalālīyah* (English translation by J. Reynolds, Oriental Translation Fund, London 1936). The three great holy places of the Shīʿah* creed in Iraq are the sumptuous mosques of al-Najaf, Karbalā' and Kadhimain, equally closed to non-Moslems.

MSHATTA, (meaning winter resort), name of the ruins of an ancient castle in Jordan, some 27 miles west of the Jordan river on the old pilgrim route from Damascus to Makkah. The building, which remained unfinished, was laid out along a large, rectangular court-yard. One side gave access to a wide hall (the so-called Hall of the Princes) originally roofed with domes; the three other sides were flanked by numerous small rooms. This plan suggests a *hīrah**, the semi-permanent camp of Arab princes of the IVth and Vth century, which usually formed a square with one side taken up by the tent of the chief and the three others by those of his suite. The builder of Mshatto, probably intended as a royal pleasure seat for winter and spring, apparently wanted to reproduce the familiar *hīrah* in a monumental structure of stone and brick.

The interesting feature which made Mshatta a much discussed specimen of Oriental art is the large wall surrounding it, or rather the famous frieze at the base of the wall. This is a structure some 150 yards long and 15 yards high, consisting of huge upright blocks which are decorated with sculptured ornaments in an all-over design of unique elaborateness and variety. Motifs and technique show a peculiar blend of Persian, Hellenistic and ancient Mesopotamian elements which in combination with the characteristic type of architecture has no duplicate elsewhere.

Mshatta was discovered in 1872; Sultan ʿAbdul Hamīd offered the frieze as a gift to Kaiser Wilhelm II who turned it over to the Kaiser Friedrich Museum in Berlin. No conclusive result has been reached as to the date of its construction. It is ascribed by some to a Persian king of the IVth cent.; by others to a Lakhmid* or Ghassānid* ruler of the Vth or VIth cent.; by still others to an Umayyad* caliph of the VIIth or VIIIth cent.

MUʿALLAQĀT, sing, *muʿallaqa*, the so-called 'Suspended Poems', a collection of seven Arabian odes (*qasīdah**) by the pre-islamic poets Imru' al-Qays*, Tarafah*, ʿAmr ibn-Kulthūm*, Hārith ibn-Hillizah*, ʿAntara*, Zuhayr ibn-abi-Sulma, and Labīd ibn-Rabiʿah*. The name, variously explained, is of much later date than the poems and even the collection itself, which presumably goes back to Hammād al-Rāwiyah* (VIIIth cent.). According to a frequently quoted version which, however, doubtlessly belongs to the domain of legend, these odes, written down in golden letters, had been hung up on the Kaʿbah* in recognition of their having been judged the most outstanding creations at the poetical contest which in pagan days took place at the annual fair of ʿUkāz, near Makkah, on the occasion of the pilgrimage. (English translation in prose by C. J. Lyall 'Translation of ancient Arabian poetry, chiefly

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Pre-Islamic', London 1885; in verse by Lady Anne Blunt and W. S. Blunt 'The Seven Golden Odes of Pagan Arabia', London 1902; German translation, omitting the *qasīdahs* of Imru' al-Qays and Tarafah, by Th. Nöldeke, 'Fünf Muʿallaqāt übersetzt und erklärt', Vienna, 1899-1901.)

MUʿALLIM, teacher, by extension meaning master, and in general the economically stronger in a business relationship to the economically weaker, such as the supplier of working material in his relation to the home workers.
Al-Muʿallim was the epithet given by the Arabic philosophers to Aristotle.

MUʿĀWIYAH ibn-abi-SUFYĀN, first caliph of the Umayyad* dynasty (661-680). His father abu-Sufyān*, head of the Umayyad clan of the banu-Quraysh*, the Prophet's tribe, was one of the richest and most influential men of the merchant city of Makkah at the time Muhammad started preaching. Though at first strongly opposed to Islam, he followed the new creed after the conquest of Makkah by the Moslems (630 A.D.). The young Muʿāwiyah, distinguished by brilliant intelligence, became one of the Prophet's scribes. He took part in the conquest of Syria and was appointed governor of the new province, a function which he held for some twenty years under the caliphs, ʿUmar* (634-644) and ʿUthmān* (644-656). He proved to be an excellent administrator, esteemed by all classes of the population and adored by his troops. The civil, financial and military organization which he built up made Syria the most flourishing of the newly acquired territories.
It has not been ascertained when Muʿāwiyah first conceived the plan of opposing ʿAlī*, elected caliph after ʿUthmān's assassination, and of himself claiming the caliphate. It may be presumed, that his decision was not merely prompted by personal ambition. Possessed of remarkable political farsightedness he may have realized that the primitive Bedouin country which was Iraq, and whence Caliph ʿAlī drew his support was far less suited as centre for the growing Arab empire than Syria with its cultured population, and its capital Damascus. He refused to pay homage to ʿAlī. The armies of the two rivals met on the plain of Siffīn* on the west bank of the Euphrates (657), but the situation remained unchanged until in 660 Muʿāwiyah was proclaimed caliph by his troops in Jerusalem. Henceforth his general recognition did not meet with further resistence.
Judged in the light of the hitherto prevalent concept of the caliphate, this was a revolutionary step contrary to the ancient idea of patriarchal leadership and to the principle of election. While Muʿāwiyah remained like his predecessors the spiritual leader of the community, *(imām*)* and as part of his religious functions exercised the supreme military command *(Amīr al-Muʾminīn,* Commander of the Faithful), he was no longer the tribal sheikh and theocratic chief of a Bedouin society. He was now the sovereign ruler of a monarchy.
It was then that he displayed his talent in handling delicate problems

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

and in selecting capable and devoted collaborators. By means of a generous pension he persuaded ʿAlī's son and successor al-Hasan* to renounce his claim. The iron hand of Ziyād ibn-Abīh* and the compromising shrewdness of al-Mughīrah ibn-Shuʿbah, his governors of Basrah and al-Kūfah, held down the ʿAlid partisans of Iraq. His general ʿAmr ibn-al-ʿĀs* pacified Egypt.

The thorniest question facing Muʿāwiyah was the age-old antagonism between the North-Arabian tribes and those of the south. They had carried it with them from their homes in the peninsula through all pre-Islamic migrations and it subsisted wherever they settled in the conquered territories. Syria had been occupied mainly by tribes of South-Arabian origin; but Muʿāwiyah's tribe, the banu-Quraysh, were North-Arabians. His throne stood on his ability to override the inborn southern resistance. Exploiting ancient genealogical legends with the help of his court poets he drew the strongest of the South-Arabian groups, the banu-Kalb*, to his side, and sealed the alliance by his marriage with Maysūn*, a Kalbite woman, who became the mother of his son, the later Caliph Yazīd*. Members of her clan were entrusted with important functions in the state. Then he crowned the consolidation of his régime by persuading the influential chieftains to declare their allegiance *(bayʿah*)* to Yazīd, and to recognize him as the future caliph. Thus the hereditary principle in the succession to the caliphate was established.

Muʿāwiyah died at the age of 80 after a twenty-year rule. He lies buried in Damascus at the cemetery of Bāb al-Saghīr. He was one of the most remarkable figures of Arab history. He prepared the mould of a state in which territories stretching from the Taurus Mountains to the Persian Gulf and to the Berber highlands, loosely assembled by the conquest of arms, could be formed into the Arab empire. The system of government which he conceived and built up blended spiritual and secular elements into a specific whole; on this basis developed the characteristic Arabic civilization, a common creation of the heterogeneous native peoples and their Arabian masters. Though the orthodox theologians reproach Muʿāwiyah with his worldly leanings and laicizing tendencies, and the Shīʿites* condemn him as usurper of ʿAlī's and his descendants' divine right to the caliphate, the overwhelming majority of the Arabs are unanimous in praising him as the model sovereign who completely embodied the qualities *(hilm, dahā'*)* essential for the perfect ruler, statesman and diplomatist.

MUBĀRAK, or *mabrūk*, (from *baraka*, to bless), 'Be Blessed' or 'Good Luck', a customary wish extended on such occasions as moving into new quarters, wearing new clothes etc.

MUBĀRAK, ʿALĪ PASHA, an Egyptian statesman, educational organizer and man of letters (second half of the XIXth cent.). Born of a peasant family, he studied in several Egyptian schools and subsequently in France, where he first entered a military academy to change later for a school of engineering. After his return he made a rapid career in the civil service of the Egyptian government and held several

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

times the position of a minister. His reputation rests on his reforms of the Egyptian system of education until then almost completely under the spell of dogmatic convention and medieval scholasticism. With the help of a small group of collaborators all imbued with the concepts of French education, he elaborated and introduced curricula and teaching methods along French lines. For the first time foreign languages, physical, natural and social sciences were taught at Egyptian schools of higher grades. On the other hand ʿAlī Pasha Mubārak is held responsible for certain defects still inherent in the Egyptian system of education and frequently emphasized by Egyptian and foreign educationalists, especially the excessive use of memorization to the detriment of independent thinking; the undue emphasis given to training for government employment and the insufficient attention devoted to the educational needs of the rural population. The foundation of the Khedivial, now Egyptian Library (1869) remains to ʿAlī Pasha Mubarak's lasting credit.

MUBARRAD al-, grammarian and philologist (†898). Born in Basrah, he spent the greater part of his life in Baghdad studying and teaching and was generally acknowledged as one of the leading minds of the so-called Basrah school of grammarians. His rivalry with Thaʿlab abu' lʿAbbās of the Kūfah school is a subject much dealt with by contemporary authors. Al-Mubarrad's most important work is *al-Kāmil fi'l Adab*, a collection of historical anecdotes, maxims and pious sayings, and of quotations from ancient poems all accompanied by his grammatical and philological comments. The *Kāmil* has been edited several times, and particularly the chapter on the Khārijite* sect has proved a valuable source of information for modern research.

MUDĪR, (derived from *adāra*, to administer), a principal or superintendent. Introduced into the administrative language by Muhammad ʿAlī*, Viceroy of Egypt at the beginning of the XIXth century, *mudīr* was used as the title of the governor of a district *(mudirīyah)*. The term is to-day in all Arab countries in common usage to denote the head of a department in public services and private business organizations.

MUEZZIN see CALL to PRAYER

MUFADDAL al-DABBĪ,al-, Arab philologist (†ca. 786). Son of a reputed scholar and growing up within the circle of the famous grammarians of al-Kūfah, he soon became known as an authority on pre-Islamic poetry, and attracted the attention of Caliph al-Mansūr (754-775) who entrusted him with the education of his son, the future Caliph al-Mahdī (775-785). It was for his royal pupil that he compiled his well-known anthology of ancient 128 odes *(qasīdah*)*, called after the author *al-Mufaddalīyāt*, which has become one of our most valuable sources of information on early Arabian poetry. It is particularly interesting by the wide variety of authors and because most of the reproduced pieces are complete, and not fragments as in similar collections of this

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

kind. Al-Mufaddal wrote also a dictionary and treatises on prosody and proverbs; especially his *Kitāb al-Amthāl* (Book of Proverbs) which is still much read to-day. As opposed to many of his contemporaries and in particular to his keen rival Hammād al-Rāwiyah*, he severely condemned the practice much in use at his time of literary theft, and was generally praised for his honesty and conscientiousness in quoting his sources.

MUFADDALĪYĀT, the title by which *al-Mukhtārāt* (The Selected Odes), also called *al-Ikhtiyārāt* (The Selections), an anthology compiled by Mufaddal al-Dabbī*, is generally known. It contains 128 pre-Islamic odes *(qasīdah*)* and has come down to us in two recensions. The full text with Arabic commentary has been translated into English (Lyall, Oxford 1918/20).

MUFĪD al-, abu-ʿABDULLĀH MUHAMMAD, called also *ibn-al-Muʿallim*, *Shīʿite** theologian and polemic writer (Xth/XIth cent.). He was descended from the banu-Quraysh*, the Prophet's tribe, and came from a family of reputed scholars. He spent his whole life in his native town Baghdad and was buried in the sacred city of Kazimayn (near Baghdad). Al-Mufīd made his life's work the defence of the *Shīʿah* creed, attacking all non-Shīʿite doctrines and sects. About 200 of his treatises are preserved as manuscripts in the libraries of the *Shīʿite* mosques and seminaries.

MUFTĪ, an official Moslem expert in Islamic jurisprudence who on request supplies information in cases of doubt as to the application of a particular provision of the law. As a rule his answer - the *fatwā** - is based upon the opinion of recognized authorities quoted from the classical theological literature.

MUGHĪRAH ibn-SHUʿBAH al-, one of Caliph ʿUmar's (634-644) and Caliph Muʿāwiyah's (661-680) outstanding lieutenants (VIIth cent.). He was born in Tā'if (Arabia) where his clan held the hereditary custody of the sanctuary of the goddess al-Lāt. Compromised in a disreputable affair he had to leave his home-town, went to al-Madīnah and offered his services to Muhammad. The Prophet, impressed by his vivid intelligence, entrusted him with the mission to win the people of Tā'if for Islam, a task which al-Mughīrah successfully accomplished. Though his character and morals were by no means above criticism Muhammad on several other occasions found it to the advantage of the young Islamic community to make use of his shrewdness and skill in handling critical situations. Under Caliph ʿUmar*, Mughīrah was appointed governor of Basrah, a place just then of military and political importance, but had to be dismissed because of another scandal in which he was too deeply involved. Yet, finding it difficult to dispense with his extraordinary ability the caliph soon afterwards nominated him governor of al-Kūfah, an equally delicate position. After ʿUmar's death al-Mughīrah resigned but was recalled to the same post by Caliph Muʿāwiyah who saw in him the only one capable of dealing with the re-

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

fractory population of al-Kūfah. Again al-Mughīrah's clever manoevering saved the situation and greatly contributed to the consolidation of the Umayyad* régime. Aged seventy he died of the plague in al-Kūfah.

MUHĀJIRŪN, Emigrants, comprising also exiles and refugees, (from *hajara*, to emigrate), a term used for those of the first converts to Islam who accompanied the Prophet on the exodus from Makkah to al-Madīnah *(hijrah*622 A.D.)*, but including also all other people from Makkah who joined him there later as his prestige began to grow. The *muhājirūn* became an important colony of that city, but being without proper means of existence depended upon the charity of the Madīnese. As the first followers of the new creed, they were promised special rewards in the other world, and also given preferential shares when booty was distributed. Unavoidably a certain tension developed between the *muhājirūn* and the Prophet's adherents amongst the original inhabitants of al-Madīnah, the so-called *ansār** (supporters). This rivalry even survived the fusion of the two groups into the new community of the so-called companions* *(ashāb)*.
In later periods the term *muhājirūn* was applied to any Moslem population forced to emigration en masse: thus to the Turkish Moslems who left Crete for Syria after the cessation of the island (1897) to Greece - the section of Damascus, where many of them finally settled is still known as the quarter of 'Muhajirin' - or more recently, following the Arab-Israeli war, to the Palestinian refugees.

MUHALLAB ibn-abi-SUFFRAH, al-, one of Caliph Muʿāwiyah's* generals (VIIth cent.) who conducted a victorious expedition deep into India and on another occasion penetrated as far as Samarkand. After Muʿāwiyah's death (680) he joined the anti-caliph ʿAbdullāh ibn-al-Zubayr* who appointed him governor of Khurāsān (Persia). On the way to take up his post he was called back to Basrah to subdue a revolt of the Azraqites*, the most radical branch of the widely-spread Khārijite* sect. During ten years of fierce fighting the Azraqites, accomplished masters of guerilla warfare and enjoying the sympathies of great sections of the population, withstood all his efforts. At last, under the high command of al-Hajjāj*, governor of Iraq, by systematically exterminating one band after the other he quenched the upheaval and annihilated the rebels. In the meantime he had abandoned ʿAbdullāh ibn-al-Zubayr and declared his allegiance to the Umayyad* caliph ʿAbd al-Malik* (685-705) who treated him with great honours and confirmed his governorship of Khurāsān.

MUHAMMAD, meaning 'the much praised one', the Prophet *(al-nabī)* and Apostle of God *(rasūl Allāh)*, apart from the spiritual nimbus which surrounds him in the eyes of some 400 million Moslems, a legislator, social reformer and political organizer of world-wide significance. Gifted with an extraordinary leadership talent and imbued with an overwhelming faith in his mission, he left at the end of the twenty-two years of his preaching the tribes and townspeople of two-thirds of

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Arabia in a never before known communion of feeling and thinking inspired with the force of a conviction which carried them to the conquest of a world empire. This empire, founded on the rules of their creed has been dismenmbered, but the doctrines which Arab theology, jurisprudence and philosophy built upon the Koran* *(al-qur'ān)*, Muhammad's revelations, and the *hadīth**, the tradition of his acts and sayings, still are at the basis of the emotional, intellectual and in many respects also political aspects of the Arab world. Religious romanticism has woven a dense fabric of pious legends around every phase of his life, starting before his birth, but the available historically founded information lets the essential events and traits of his activities stand out in sufficiently clear light.

Muhammad sprang from a reputed but poorer line of the banu-Hāshim, a Quraysh* clan whose descent his biographers trace back to Adam. He was born in Makkah, allegedly in the so-called Year of the Elephant* (570 or 571 A.D.) a few months after his father's death and at an early age also lost his mother. His grandfather took care of him but soon afterwards died, whereupon Muhammad came into the house of his uncle abu-Tālib, a caravan merchant, whom he seems to have accompanied on his travels. It is at this period of his life that legend places the episode of his encounter with the Syrian monk Bahīrā*. Through his marriage with the wealthy widow Khadījah* bint-Kuwālid, herself engaged in trading, he gained an independent livelihood. He was already forty when he became conscious of his vocation. He had dreams and visions, came to seek solitude and withdrew to a cave in the hills near Makkah, where he spent the month of Ramadān* in fasting and ascetic practices. In the night from the 23rd to the 24th, so it is told, he saw the archangel Gabriel spreading before him a cloth of silk and ordering him: 'Read!' *(iqra')*. When he hesitated, the Angel choked him with the cloth with such violence that he thought he would die, and twice again repeated the order. Then Muhammad read. It was the 96th sura *(sūrah*)* of the Koran: 'Recite in the name of thy Lord who created Man from clots of blood. - Recite! For thy Lord is the most Beneficient - He has taught Man the use of the pen; - Has taught Man that which he knoweth not - . . .'. And when he awoke he saw Gabriel seated with crossed legs at the horizon and heard his voice again: 'Oh Muhammad, thou art the Apostle of God!'. Thus started the series of revelations continuing until his death in irregular intervals, sometimes in purely auditory form, like the ringing of bells, which he translated into words; sometimes he saw Gabriel and heard him speak, entrusting the message to his memory. At times he felt intensive pain as if suffocating, lost his consciousness and fell to the ground, perspiring freely. The conclusion drawn formerly by some occidental authors from these descriptions in the Arabic biographical texts, that he was epileptic, has since been fully disproved.

Muhammad's first three believers were his wife Khadījah, his cousin ʿAlī*, the son of abu-Tālib, and his freedman Zayd ibn-al-Hārith*. They were soon joined by the two later caliphs abu-Bakr* and ʿUthmān ibn-ʿAffān*, and a few others, but upon the whole progress was slow. The Makkanese tradespeople, conservative guardians of the

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

pagan sanctuary of the Kaʿbah*, an important source of their wealth, had no sympathy with his revolutionary doctrine of one single God and the deprecation of the worship of the idols. He was ridiculed and insulted, treated as one possessed by a jinnee, if not an impostor, and every kind of pressure was brought to bear upon his followers to make them recant. Finally he himself advised them, altogether some hundred men and women, to take refuge in the Christian kingdom of Abyssinia. There they were friendly received and awaited the coming of better times, while he himself remained in Makkah with a small group of his most devoted companions* and continued preaching. In these years occur his night-journey to heaven *(miʿrāj)* on the mysterious *Burāq** and the death of Khadījah and abu-Tālib, his most influential and staunchest protectors. Now the enemities in Makkah grew into open persecution. Had his been the nature of a martyr, Arab history might perhaps have taken another course; but with a leader's intuition he perceived the factors working in his favour and carefully planned how to use them.

He turned his propaganda from Makkah towards al-Madīnah, the traditional rival of Makkah which had no sanctuary to guard, where no economic considerations were involved in the preservation of the pagan rites, and where through relations of old date with Christian and Jewish tribes of the surroundings, monotheistic concepts in one form or another, had already found their way. In al-Madīnah, moreover, long-lasting and embittered internal feuds had created a state of mind which offered the proper psychological climate for a forceful personality to reconcile the war-wearied factions under the flag of a new ideology. Thus when Muhammed preached to an audience of Madīnese citizens, such as he could assemble in and around Makkah at the annual pilgrimage to the Kaʿbah, he was not the excentric and ridiculous mischief-maker, but on the contrary, the reformer and organizer of whom they were just now in need. They spread his word at home where it found immediate echo. By a pact concluded in the valley of al-ʿAqabah* the envoys of the people of al-Madīnah took a solemn oath of allegiance to Muhammad, the Prophet of God. In the following year he sent his adherents, hardly more than 200 to prepare his arrival, and a few months later, in September 622, he held his entry. This migration, the *hijrah**, in the thirteenth year of his vocation and the fiftythird year of his life, marks the beginning of the Muslim era, in the chronological sense and of an epoch in the evolution of Arabic civilization.

By virtue of the pact Muhammad was the religious leader, supreme arbiter and legislator in the name of God. By what he said and did he revealed the Divine will, and his word became Law, both in spiritual and temporal matters. Thus he set out to shape his community into a State. He used persuasion and admonition to appease the rivalries which could not fail to appear within the closer circles of his most faithful followers - the 'Emigrants' *(muhājirūn*)*, his earliest adherents who for his sake had left home and family in Makkah; and the 'Supporters' *(ansār*)* who in al-Madīnah had extended to the new-comers, deprived of all means of subsistence, material and moral help. By

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

sagacity and skill he secured the neutrality, and finally gained the confidence of the 'Hypocrites' (*munafiqūn**), lukewarm converts or passive resisters who resented submission to the new order. By ruse, or the force of arms and occasionally also treachery and cruelty he silenced the conflicts of the factions within the town and the feuds of the tribes around it, who either accepted the rule of Islam such as the pagan banu-Aws and Khazraj*, or, if they refused obedience such as the Jewish banu-Nadīr*, Qurayzah* and Quainuqaᶜ, were expelled or exterminated. In the course of a few years all opposition was overcome and in al-Madīnah Islam was dominant as a creed and a system of governance, of civil and criminal law, social and individual ethics, such as Muhammad, the Apostle of God, proclaimed it in the *sūrahs* revealed to him at al-Madīnah.

Then the Moslems set out for the Holy War against the unbelievers in Makkah, and, inspired by the faith in their God-guided commander and in the reward for death on the battle-field by eternal bliss in Paradise, in the first encounter beat the much superior enemy troops at Badr*, and, having suffered a defeat at Uhud*, repelled them again in the Battle of the Trench*. By a tenacious and exhaustive guerilla warfare they finally imposed upon the proud Makkanese patricians the conclusion of the Truce of al-Hudaybiyah*, by which they obtained the right of performing the pilgrimage in accordance with the ritual of Islam. It was a success which Muhammad knew how to exploit among the neighbouring tribes, and when in the following year the truce was broken he appeared at the gates of Makkah with an imposing number of warriors, enforced capitulation and conversion, destroyed the images of the deities surrounding the Kaᶜbah and by a decisive victory in the Battle of Hunayn* secured the triumph of his teaching. Then he returned to al-Madīnah. Tribe after tribe from everywhere in Arabia, drawn along by the current, sent deputations declaring allegiance to the Prophet of Allah.

A rich bibliographical literature has left descriptions of every facet of Muhammad's every-day life showing his picture in all his grandeur and with all his human weaknesses with a wealth of anecdotal traits in the circle of his friends and companions and in the intimacy of his household and family. With as many circumstantial details have been told the stories of his four daughters he had with Khadījah - Rukayah*, Zaynab*, Umm Kulthūm* and Fātmimah* - and the twelve wives he took after her death, particularly ᶜĀ'ishah*, Hafsah*, Mary* and Zaynab*, hoping, perhaps, that one of them might bear him a son who would survive him. Two years after his triumphant entry into Makkah he made his last pilgrimage, and soon afterwards fell ill and had to entrust his father-in-law abu-Bakr with the task of leading the community in prayer, a function he had always performed himself. Once more he appeared at the service, but returning to his room he died (June 8,632) in the arms of ᶜĀ'ishah, his favourite wife.

MUHAMMAD ᶜABDU, an outstanding figure of Arabic spiritual and intellectual life in the second half of the XIXth century, and gen-

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

erally considered as the founder of the modern reformistic movement in Islam.

He was born in 1849 from peasant stock in Tanta (Egypt), an old center of religious life. Having received his first education from the sheikhs of his native town he left for Cairo and studied at the theological academy of al-Azhar*. There he found himself in a current of mystic asceticism which took completely hold of him, until he met Jamāl al-Dīn al-Afghānī, the fervent wandering preacher of a religious and political rebirth of Islam. Through al-Afghānī he became interested in the leading trends of modern occidental life and began to read everything which was accessible in translation and which would help him to the understanding of western civilization. This period of his life was decisive for the shaping of his ideals in the fields of politics and religion. In the former - a patriotic liberalism which was to stand up against the double domination of his country by European imperialism from without and oriental absolutism from within; in the latter - a spiritual renaissance by which true Islam, purified from the formalism of an antiquated scholastic theology, could be brought into harmony with modern, scientific thought.

Strictly opposed to revolutionary methods and violence he saw the only solution in the planful enlightenment of the masses and the gradual change of their ingrained passivity. He thus started upon an intensive journalistic and lecturing campaign which unavoidably made numerous enemies for him, especially among the conservative and pro-British circles. When after the defeat of ʿArabī Pasha's* nationalistic revolution reactionary currents and increased British influence made themselves felt, he was forced to leave Egypt.

After a brief stay in Beirut Muhammad ʿAbdu went to live for some time in Paris. There he founded together with al-Afghānī an Arabic club and a weekly review called 'Urwah al-Wuthkah' (French sub-title 'Le Lien Indisoluble') which in spite of their short life had considerable effect upon the development of the nationalistic movement in the Arab countries. Having gone back to Beirut he continued his literary activities on behalf of the political emancipation of the Arabo-Islamic countries and of the acceptance of scientific methods of criticism and research in matters of religion. One of his closest collaborators and personal friends was the Syrian sheikh Muhammad Rashīd Rida*, whose review '*Al Manār*' ('The Beacon', appearing in Tripoli, Syria) became the mouthpiece of Muhammad ʿAbdu's ideas and aspirations. In 1898 Muhammad ʿAbdu returned to Egypt and was appointed to the positions of grand Muftī*, which he held until his death in 1905. Several far-reaching reforms in jurisdiction and public education in Egypt can be traced back to Muhammad ʿAbdu's inspirations. He left numerous works on theological subjects, canon law, public education and morals and on questions of general cultural interest, in which he appears as a convinced advocate of a close synthesis of western and eastern civilization. In every phase of his work he is driven by a deep religious sentiment and the fervent conviction of the absolute superiority of Islam over any other religion. In his conception of a pure Islam built upon the original precepts of the Revelation, Muhammad ʿAb-

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

du comes near the puritanism of ibn-Taymīyah* and, also within certain limits, of the Wahhābis*. His influence upon Islamic thought has not lost weight down to this day.

MUHAMMAD ʿALĪ, Viceroy (1805-1849) and founder of the khedival, later royal house of Egypt, reigning until the change in 1952 from monarchy to republic. An Albanian from Kavalla (Macedonia) and risen from the ranks, he commanded an Albanian contingent of the Ottoman army in Egypt at the time of the Napoleonic adventure and quickly gained such prestige that he was appointed military governor (1805). With an iron hand he broke the power of the Mameluke* caste and its slave soldiery, then upon the request of Constantinople dispatched an army conducted by his son Ibrāhīm against the dangerously expanding Wahhābi* sectarians who in a seven-year warfare were driven back into the desert. Between 1820 and 1822 he made the pirate-infested Red Sea safe for traffic, while a second son conquered the northern part of the Sudan and founded Khartoum. His next step was to arm a fleet, partly built in his new dockyards at Alexandria, partly purchased in Europe, which at the outbreak of the Greek revolution joined under Ibrāhīm's command the Turkish navy, occupied Crete, some Peloponesian ports and finally Athens (1824), but was destroyed in the battle of Navarino (1827).

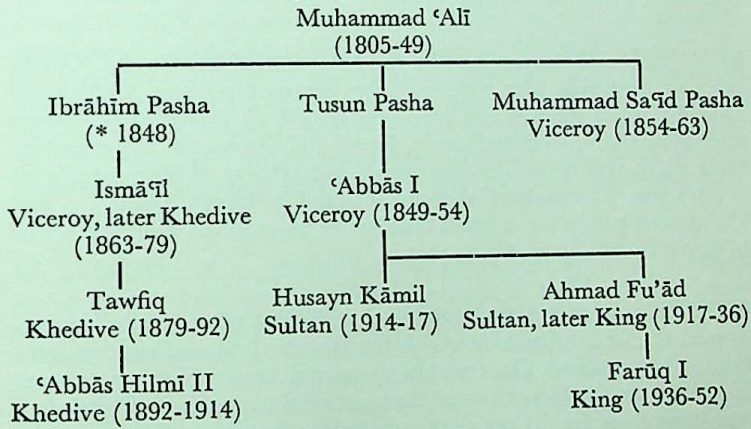
When Muhammad ʿAlī demanded that in compensation for his loss Syria should be added to his governorate he found deaf ears in Constantinople. Thereupon he severed the already loose ties of his allegiance and in the summer 1832 Ibrāhīm overran Palestine, beat two Turkish armies at Homs and Aleppo and penetrated into Anatolia, with the result that his father was appointed governor of the province of Syria and he himself entrusted with its administration. Then Muhammad ʿAlī set out on the conquest of Arabia. Within seven years (1834-1840) he occupied the Najd, Hijāz and Yemen, pushed into Iraq and almost took Baghdad, brought the coastal chieftains on the Persian Gulf under his obedience and secured the alliance of the Sultan of Muscat* and the Sheikh of Bahrain*. By the end of 1839 he was virtually master of Arabia, and, aiming at the political consolidation of his military success entered into negotiations with Persia and France. About the same time Ibrāhīm inflicted a crushing defeat upon the Sultan who tried to re-establish his sovereignty over Syria, and had the road open to Constantinople. At this stage,however, Muhammad ʿAlī came into conflict with more powerful empire builders. In 1840 British pressure forced him to evacuate first Arabia and soon afterwards, following a short bombardment of Beirut, also Syria and Palestine. Thus his dominion was again reduced to Egypt and the northern sections of the Sudan, but in 1841 a firman of the Sultan recognized him and his descendants as hereditary viziers and governors with quasi-royal powers and full administrative autonomy.

Of far greater significance for the development of Egypt and Syria than this unbroken chain of victories which doubtlessly marked both Muhammad ʿAlī and Ibrāhīm as outstanding generals, were the determined efforts to replace, each one in his own ways, the antiquated

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

machinery of the Turkish state organization by a new order on European lines. They modernized the public administration, judicature and taxation; improved the postal services and communications; reformed the school programmes, sent students to Europe, in particular to France, and in general encouraged intellectual and commercial relations with the western world. Muhammad ʿAlī deepened the Nile irrigation canals and built new dams; intensified the cotton cultivation; introduced the growing of sugar-cane; and created new industries. The first, and for quite some time only Egyptian newspaper *Al-Waqāiʿ al-Misrīyah*, made its appearance (1828)under Muhammad ʿAlī, although under strict government control. Both of them took special care of strengthening the army, imposed compulsory military service and forced labour for the construction of fortifications. Yet, whereas Ibrāhīm rather shortsightedly tried to base his régime exclusively upon the minority of the great landed families and ultimately lost all the popularity which his triumphal advance into Anatolia had gained for him, his father's policy of distributing small plots of land among the landless peasantry - while not omitting to allot large tracts among his friends and the members of his family - secured the support of the masses for his rule and the reign of his immediate descendants. He died at the age of eighty, but during the last two years of his life Ibrāhīm exercized the regency. Ibrāhīm himself died a few months before his father and the throne of Egypt fell to his nephew ʿAbbās I.

The Dynasty of Muhammed ʿAlī



MUHAMMAD ibn-al-QĀSIM, one of the generals of the Arab conquest* (VIIIth cent.). He was a native of Tā'if (Arabia) and related to both Caliph al-Walīd I* and the all-powerful governor of Iraq al-Hajjāj*. Sent at the head of an expeditionary force to conquer India he marched from success to success, taking the vast countries of Makrān and Baluchistan west of the Indus, occupying the Indus delta and capturing the rich city of al-Nīrūn (present-day Haiderabad). From there he pushed upstream into the Panjāb as far as the holy city of Multān a venerated Buddha sanctuary. By these exploits the caliphate reached

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

its furthest eastern borders on the Indus and on the foot of the Himalaya. Muhammad ibn-al-Qāsim's military talent could not cope, however, with the political intrigues of the Indian rajas and the Damascus courtiers. Fatally involved in their network and betrayed by his friends, he met a tragic death: he is said to have been sewn into a raw cow-hide and exposed to the sun until he died, in the country which was the scene of his trimph.

MUHARRAM, literally 'that which is forbidden, or 'which is sacred', name of the first month of the Moslem year. By a very ancient tradition of pagan desert life all Arab tribes observed the month of Muharram, together with the two preceding months *Dhū al Qaʿdah** and *Dhū al-Hijjah**, as a period of sacred truce where all fighting whatever its causes had to cease. In the Arab countries of to-day the first of *Muharram* is a state holiday, marked by official receptions, the closing of government offices and schools but without the popular merry-making which in the Occident accompanies the beginning of the New Year. It is the customary term for commencing or renewing a lease or similar contracts. The Shīʿites* celebrate the first ten days of *Muharram* by a mourning ritual which culminates in a Passion Play* on the tenth of the month *(ʿĀshūrā'** in commemoration of the death of al-Husayn*, their highly venerated saint. But also many Sunnite* Moslems observe a voluntary fast on this day, following it seems, the example given by the Prophet before he instituted the month of Ramadān* as a month of fasting.

MUHIBBĪ, a Damascus family of scholars flourishing in the XVIth/XVIIth centuries. The first one who earned fame was Muhibb al-Dīn al-Fadl, a man of law who also taught all branches of literary science in Cairo, Constantinople, Homs and Damascus. His grandson Fadl Allāh was a well-known orator and scholar of literature. Fadl Allāh's son, Muhammad al-Amīn lectured in Beirut, Damascus and Cairo, and published a great number of biographies and collections of proverbs.

MUHRIM, Islamic term denoting the Makkah pilgrim who has performed the initial ritual by which the sanctified state *(ihrām*, lit. prohibiting) is attained. Once within the sacred area, which starts some 16 miles from the Holy City, he dons a special garb (also called *ihrām*), and keeps it on for the ten days required for the accomplishment of the ceremonies. This is a seamless and buttonless garment consisting of two white cotton wrappers; one *(ridā')* falling from the right shoulder to the hips, leaving the left shoulder free, and knotted at the right side; the other one *(izār)* from the hips down to the knees and tucked in at the waist. Sandals, but no shoes or boots are allowed. The *muhrim* must not shave or trim his hair nor pare his nails; he must abstain from sexual intercourse, avoid the use of perfumes, jewelry or other ornaments; and he must not kill an animal or cut a living plant. On the tenth day, after the concluding Feast of the Sacrifice *(ʿĪd al-Adhā*)*

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

the *ihrām* is taken off, the mortifications are ended and the pilgrim henceforth carries the title *Hājī* (also *Hājj*), prefixed to his name.
Arab authors transmitted two different traditions explaining the origin of the pilgrim's particular attire. According to one it was the way Abraham was dressed when rebuilding the *Kaʿbah** after the Flood. According to the other, the practice goes back to pagan days and to a rule established by the guardians of the *Kaʿbah* and its idols that whoever approached the sanctuary had to leave his clothes as a gift to the gods. As a consequence, it is related, the worshippers appeared either very scantily dressed or completely naked - apparently a later rationalization of the ancient Semitic observance of accomplishing certain religious acts in the state of nudity.

MUHTASIB, a municipal officer in the ʿAbbāsid* caliphate, in Arab Spain and in Egypt* during the Fātimid*, Ayyūbid* and Mameluke* régime, in charge of the market and public morals police. He was appointed by the ruler, but his functions began only after his official introduction to the community by the *khātib** during the Friday prayer in the mosque. The *muhtasib* watched over the decency of manners in public life, and over honesty and correct business conduct. It was his duty to control the observance of the *Ramadān** fasting; of the prohibition of alcoholic drinks, gambling and prostitution. He supervised the discipline in the schools, the cleanliness of the streets and the regulation of traffic as well as the correctness of the weights and measures used in the market and was responsible for the suppression of fraud. Having no legal or juridical initiative he was guided by the so-called *hisbah* law, i.e. an official codification of the rules of conduct in public life, a kind of handbook of behaviour in every-day contacts, approved and supported by custom and tradition, and covering the cases which fell under the jurisdiction neither of the regular judge (cadi*) nor of the officers of the civil administration. Several books of *hisbah* law, probably compiled by *muhtasibs* for the use of their subordonates, have been preserved.

MUJTAHID, (pl. *mujtahidūn*) lit. industrious, as a current term of jurisprudence 'One versed in canon law', and in a still narrower sense a jurist of recognized competency whose judgement in matters of legislation is invested with authoritative force *(ijtihād*)*. With the development in the VIIIth and IXth cent. of Arabic jurisprudence such authority was accorded only to a very restricted group of canonists, the so-called *mujathidūn*, according to the Sunnite* conception the founders of the four orthodox Schools of Islamic jurisprudence *(madhhab*)* - abu-Hanīfah*, Mālik ibn-Anas*, Ahmad ibn-Hanbal* and al-Shāfiʿī*. Their immediate disciples were not 'absolute' *mujtahidūn* and could not express an independent judgement but only an opinion in the framework, and along the lines, of the master's *madhhab*. The later jurists were not considered as *mujtahidūn* but simply as muftis* (legal experts). There appeared, however, at all times jurists who claimed the standing of *mujtahidūn*, among them men of such universal reputation as al-Ghazzālī*, ibn-Taimīyah*, al-Suyūtī* and more recently

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Muhammad ʿAbdu*. According to the Shīʿah* doctrine *ijtihād* may be still exercized by a body of eminent canonists who, however, base themselves as a rule on a small selection of juridical works and collections of *fatwās** (formal answer to a question of Islamic law) of the classical period.

MUKARRAM ibn-, JAMĀL al-DĪN, philologist and authority on literature, history and poetry (†1311). He was born in Egypt and worked in several government offices in Cairo. His reputation is based on his dictionary *Lisān al-ʿArab* (The Arab Tongue) still in use to-day. He left numerous other works the greater part of which have not yet been published.

MUKHADRAMŪN, a term of Arabic literature denoting the poets who lived during the period of transition from paganism to Islam.

MUKHĀRIQ, a singer at the court of Hārūn al-Rashīd* (IXth cent.). He was the slave of a reputed singing girl of al-Madīnah and sold by his mother to the famous musician Ibrahim āl-Mawsilī*, who was so impressed by the boy's beautiful voice that he gave him a thorough professional training. Eventually Mukhāriq was offered as a present to the caliph, who freed him and bestowed great honours on him. Many anecdotes have been transmitted, illustrating the enthusiasm aroused among court society and the masses whenever Mukhāriq produced his art in public.

MUKHTĀR ibn-abi-, ʿUBAYD al-THAQAFĪ, sectarian leader (†687), born in Tā'if (Hijāz) of a family belonging to the close circle around Caliph ʿAlī*. From his early youth inspired by keen ambition and gifted with considerable political and rhetoric talent, he found ample opportunity for displaying his activity in the struggle for the caliphate between the ʿAlid party and the Umayyad* clan which was then deeply stirring the Moslem world. He began his career by joining one of the most embittered enemies of the Umayyads, the anti-caliph ʿAbdullāh ibn al-Zubayr*, who sent him as his chief lieutenant to al Kūfah, the centre of ʿAlid partisans. Here Mukhtār gained general popularity. Not finding a wide enough scope for his aims he broke with al-Zubayr and placed himself at the head of two movements, one spiritual, the other social, which, although they were without inner relation, he succeeded in combining for his purpose. His allies in the religious domain were the groups who venerated ʿAlī's son Muhammad ibn-al-Hanafīyah* as the *Mahdī**, the God-guided Messiah, and *Imām** or only legitimate head of the Moslem community. Al-Mukhtār, espousing their cause, claimed for himself the mission to defend the *Mahdī's* right in the name of God, and thus gained the military support of many of ʿAlī's former generals. On the other hand he made himself the spokesman of the so-called *Mawālī** the mass of the native artisans and small tradesmen who notwithstanding their conversion to Islam had greatly to suffer from oppression by the ruling Arab upper class. When al-Mukhtār promised them full social and economic equality

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

they turned enthusiastically to him and to the religious idea for which he stood.
For a short time al-Mukhtār extended his power over the greater part of Iraq, and pushed ibn-al-Zubayr's troops back to the south around Basrah. But his success did not last long. Twice beaten in battle by ibn-al-Zubayr's brother Musʿab* he had to retreat to al-Kūfah and after a four months siege was killed there with most of his adherents. It is an open question whether Mukhtār was sincerely convinced of the religious mission which he assumed, or whether he was merely an adventurer who knew how to make use of the spiritual and social unrest of his days. In any case, the fusion of the two currents which he operated in his limited field at al-Kūfah proves his foresightedness or at least leadership intuition notwithstanding his failure: it was on this basis that the great Shīʿah schism was to grow up in the years to come.

MUNĀFIQŪN, commonly translated by 'hypocrites' (literally meaning the undecided, hesitant), Islamic theological term denoting those among the inhabitants of al-Madīnah who during the Prophet's stay in that city had declared their adherence to Islam, but could not be relied upon as truely faithful under all circumstances. Headed by ʿAbdullāh ibn-ʿUbay*, one of the leaders of the city, who was jealous of the Prophet's growing influence, this group represented a rather dangerous element within the new community, since they were liable to change sides at any critical moment. *Sūrah* LXIII is entitled 'The Hypocrites' and particularly condemns the behaviour of this group of people.
The word *munāfiq* is used to-day as an expression of contempt in political party struggle.

MUNDHIR ibn-al-, abu-BAKR al-BAYTĀR, author of a well-known treatise on horse and horse-diseases (†1340). The book is known under the abridged title *al-Nāsirī* after the Mameluke* Sultan al-Nāsir al-Qalāwūn, at whose court in Cairo ibn-al-Mundhir held the office of grand stable master, and to whom it was dedicated. The Nāsirī is a valuable source of information on the history of Arab horse-breeding (Translated into French by M. Perron 'Le Nacérie: la perfection des deux arts ou traité complet d'hippologie et d'hippiatrie arabe', Paris 1852-1860).

MU'NIS al-MUZAFFAR, the Victorious, outstanding political general of the period marking the decline of the ʿAbbāsid* power (IXth/Xth cent.). Of unknown origin he began his career as an eunuch at the court of Baghdad, where he won the favour of the heir to the throne, the later Caliph al-Muʿtadid (902-908). Having taken part on his side in the campaign against the revolutionary Zanj* slaves he was appointed chief of police. After a short interval of disgrace and exile he was recalled to Baghdad, and by his energetic action in the struggle between the new Caliph al-Muqtadir (908-32) and his cousin and rival, the poet and one-day anti-Caliph ibn-al-Muʿtazz*, secured the throne for al-Muqtadir and for himself the position of a commander of the

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

caliph's bodyguard. Entrusted with the defence of Egypt against the pressure of Fātimid* expansion he inflicted a heavy defeat (921) on the Mahdi ʿUbaydullāh's* son abu-al-Qāsim, and soon afterwards repelled the equally dangerous attacks launched by the Qarmatian* sectaries against Baghdad. With an army fully devoted to its victorious leader he easily gained control first of the conduct of all military affairs of the state, then of its civil administration. Ruthlessly pushing aside all opposition he developed his position to a virtual dictatorship and in order to legitimize it made the Caliph bestow on him the specially created title *Amīr al-Umarā'* (Commander of Commanders).
Caliph al-Muqtadir's authority was already too shaken for undisguised measures against this cumulation of power. But an attempt at the generalissimo's life - discovered in time - and the latter's equivocal attitude in a military revolt led by the Caliph's half-brother Muhammad al-Qāhir indicate his underhand, although resultless resistance which at last culminated in the open rupture between dictator and sovereign. Clad in the Prophet's white cloak (*burdah**) and with the Prophet's sword* in his hand al-Muqtadir faced his one-time favourite in alliance with his own son Ahmad in a short, hopeless battle in which he sought and found his death.
Mu'nis' efforts at placing Ahmad on the throne failed. For one more year he maintained his dictatorship under the new Caliph Muhammad al-Qāhir; but implicated, together with the vizier and famous calligrapher ibn-Muqlah* in a conspiracy which came too soon to light, he was at the age of ninety deposed, sentenced to death and executed. However, both the function and the title of *amīr al-umarā'*, which he had created were to become a lasting institution of the ʿAbbāsid caliphate, whose holders henceforth made and unmade caliphs at will.

MUNTADĀ al-ADABI, al-, The Literary Club, a politico-literary society founded in 1909 in Constantinople by Arab men of letters, students and politicians, both Moslem and Christian. Its purpose was to foster the intellectual life among the Arabs and to promote and further the contacts between the cultural centers in the Arab provinces of the Ottoman Empire. The society branched out vigorously and attracted a great number of members. Without displaying a political activity of its own, by its very nature it contributed greatly to establish relations between the various secret and semi-secret nationalist organizations and groups which at that time sprang up everywhere in the Arab world. It disappeared in 1915 with the suppression of all Arab nationalistic acitivity by the Turkish authorities during the war. Its president ʿAbd al-Karīm al-Khalīl was executed in Beirut on a charge of high treason.

MUQAFFAʿ ibn-al-, MUHAMMAD ʿABDULLĀH, an author and translator († ca. 760) of Persian descent, an adherent of the Zoroastrian creed who later embraced Islam. Thanks to his thorough knowledge of both Persian and Arabic, and his easy and elegant style he held a high office in the chancellery at the Baghdad court under Caliph al-Mansūr (754-775). Subsequently suspected of secretly continuing the

CC-0. Panjab University Digital Preservation Foundation, Chandigarh.

practice of his former religion he was sentenced to death and burned at the stake. According to another version his crime was lese-majesty committed by ridiculing the caliph in an official document.
Ibn-al-Muqaffa' won his reputation in Arabic literature by his translation of the famous collection of fables *Kalīlah wa Dimnah** still valued as a classic example of polished style, and used as a text-book in all-Arab schools. He left several other works, chiefly on ethics *(akhlāq)* and morals *(adab*)*, in which he included numerous proverbs, maxims and short tales of edifying character, most of them translated from Persian.

MUQATTAM al-, a range of hills extending east of Cairo and overshadowing the Cairo citadel built by Sultan Saladin (Salāh al-Dīn* 1138-1193). Caves left by the quarries which furnish an excellent limestone used as building material already at Pharaonic times, lead deep into the rock and served in the Middle-Ages as dwellings to generations of hermits and were selected by numerous pious men as their burial places. There is buried also the great canonist al-Shāfiʿī* (767-820), whose tomb is still a much visited shrine. On this site Sultan Saladin erected a beautiful *madrasah** called after him al-Salāhīyah. The Fātimid Caliph al-Hākim (996-1021) built on the Muqattam hills an observatory the equipment of which seems to have been one of the best existing at that period.
Al-Muqattam was the title of a widely circulated newspaper (founded 1889 by Fāris Nimr Pasha), originally considered a mouth-piece of British-orientated political interest, later concentrating on economic and financial questions. Upon the advent of the régime of Colonel Nāsir to power the paper ceased to appear.

MUQLAH ibn-, abu- 'ALĪ MUHAMMAD, a master-calligrapher (886-940). who started as a tax-collector in a Persian province and succeeded in gaining the highest positions at the court of Baghdad. He was several times vizier* under different caliphs but each time fell into disgrace by his incurable inclination to intrigue. He was repeatedly put into prison, and on one occasion could free himself only by paying a ransom of a million dirhams. Throughout all these vicissitudes ibn-Muqlah never ceased practising his art and at least, when sentenced to having his right arm chopped off is said to have continued with his left hand and even with the stump of his right one. No specimen of ibn-Muqlah's pen has been preserved.

MUQTANĀ BAHĀ'L DĪN, a theologian and missionary of the Druze* sect (Xth cent.) who down to this day is held in high esteem by his coreligionists. He was born in Egypt of a Christian family but after his conversion to Islam devoted himself to Moslem theology, and was appointed cadi* *(judge)* in Alexandria by the Fātimid* Caliph al-Hākim. He became a fervent adherent of the newly founded Druze sect and from then on concerned himself entirely with the propagation of the new creed. He is the author of most of the known religious treatises of the Druzes.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

MURJI'ITES, *Murjīyah* (probably derived from the verb *arja'a*, to defer, to postpone) followers of one of the earliest Moslem sects, which originated at the time of the first Umayyad* caliphs (VIIth cent.). Their fundamental principle was that man's faith and innermost conviction were not to be measured by his conduct and actions and that as long as he believed in God, all other human beings had to 'defer' judging his religious rightmindedness and must leave the ultimate judgement to God alone. Consequently, so this doctrine maintained, a Moslem, however heavy his sins, could not be excommunicated. This spiritual tolerance had far-reaching political consequences at a time when it frequently happened that various pretenders to the caliphate refused obedience to the caliph in office under the pretext that by his alleged offences against the religious law he had excluded himself from the ranks of the Faithful. In all these cases the Murji'ites kept up their allegiance or at least remained passive onlookers. Diametrically opposed to the *murjīyah* conception was the fanatic puritanism of their contemporaries, the Khārijites*, in whose eyes even minor transgressions of religious injunctions had to result in the immediate and irrevocable exclusion from the community of Islam. The Murji'ite sect which split into numerous sub-divisions disappeared, but its liberal ideas live on in the doctrine of abu-Hanīfah* (VIIIth cent.) and the juridical school which he founded.

MŪSA ibn-NUSAYR, an Arab general, conqueror of Spain (VIIth/VIIIth cent.). His father, one of the Christian prisoners captured by the Arabs during the conquest of Syria and Iraq, eventually became an intimate friend of Caliph Muʿāwiyah (661-680)*. Mūsa himself held a high office in Basrah under Caliph ʿAbd al-Malik (685-705)*. Suspected of the embezzlement of public funds he took refuge with the caliph's brother in Egypt, ʿAbd al-ʿAzīz, who not only helped him out of his difficulties, but also obtained his appointment (699) as governor of Ifrīqiyah (present-day Lybia and Tunis). This was the beginning of Mūsa's splendid military career.

Starting in 710 from al-Qayrawān under the reign of Caliph al-Walīd (705-715), Mūsa subjugated in one year the Berber tribes on the North-African coast, pushed as far as the Atlantic Ocean and incorporated Morocco in the empire of the caliphs. With the Berbers Islam won some of its most zealous adherents, and the Arab army a warlike and strong soldiery. Mūsa returned to Cairo leaving his lieutenant Tāriq*, a freed Berber captive, in command of his troops. On his own initiative Tāriq set out for an invasion of Spain with a small force of raiders and in a sweeping success rapidly arrived at the doors of Toledo. Mūsa, perhaps anxious about the fate of this expedition, perhaps moved by jealousy of his subordinate's sensational advance, ordered him to stop and followed with the bulk of his troops. He severely punished Tāriq for his offence against discipline, but together with him continued the war; in less than a year he reached the Pyrenees and occupied almost all Spain. Placing his son ʿAbd al-ʿAzīz at the head of the newly acquired province, he returned in slow marches along the African coast and held an epoch-making entry into Damascus (715) with a train

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

of captive nobles and princes and a booty, never seen before by the enthusiastic masses. Subsequently, however, he fell into disgrace, lost his fortune and died as beggar in exile. This Spanish campaign and the figure of its hero supplied the themes for many legends and popular tales. Woven into the works of later historians, they form a colourful fabric of truth and fiction about the splendour of Mūsa's triumph, his later humilation and miserable end in an Arabian desert village.

MŪSA ibn-SHĀKIR, SONS OF, banu-Mūsa, three brothers, Muhammad, Ahmad and Hasan (IXth cent.), scholars, scientific translators and lavish patrons of translators at the ʿAbbāsid* court in Baghdad. Their father having accumulated great wealth, allegedly as a highway robber in Khurāsān (Persia), came with them, while they were still very young, to Baghdad and, interested in astronomy and mathematics, had his sons trained in these subjects by the most reputed savants. Later the three brothers carried on their own research work in close collaboration with each other, and spent a considerable part of their fortune for the benefit of science. They were especially interested in mechanics and wrote the earliest Arabic book on this subject which has been preserved. It contains numerous descriptions of various kinds of practical constructions and of mechanical toys then much in favour. They built a private observatory in their Baghdad residence and maintained agents abroad for the acquisition of Greek manuscripts on mathematics and astronomy. These they themselves translated into Arabic or had them translated by their own staff. Together with other scholars they worked at the *Bayt al-Hikmah** (House of Wisdom), the official translating institute at Baghdad, where Hunayn ibn-Ishāq*, physician and translator of great repute was their most distinguished collaborator. They did, however, not enjoy the particular sympathy of their colleagues who objected to their jealousy and haughty bearing.
The three Sons of Mūsa ibn-Shākir wrote a number of works on geometrical subjects one of which, translated into Latin under the title 'Liber Trium Fratrum' (Book of the three Brothers) was much read in medieval Europe.

MUSʿAB ibn-al-ZUBAYR, a faithful supporter of his brother ʿAbdullāh ibn-al-Zubayr*, the rival of the Umayyad* caliph ʿAbd al-Malik* (685-705). Musʿab is depicted by his biographers as the ideal knight - handsome and chivalrous, of indomnitable courage, hard against his enemies, generous and loyal to his friends. The two most brilliant women of his time were his wives: ʿĀ'ishah bint Talhah* and Sitt Sekīnah* (Sukaynah). As his brother's representative in southern Iraq Musʿab surppressed the dangerous rebellion of Mukhtār*, one of his brother's former lieutenants who had established a kind of religious dictatorship in al-Kūfah. On this occasion several thousands of Mukhtār's followers were executed. The same fate befell everybody in Basrah suspected of secretly sympathizing with Caliph ʿAbd al-Malik. The general terror provided a favourable atmosphere for the caliph's agents who, liberal with gifts and promises, induced

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

his best troops to desert him. When at last ʿAbd al-Malik in person openly attacked, Musʿab realized the inevitable issue; but he refused his enemy's offer of reconciliation and preferred death in battle to betraying his brother (691).

MUSAHER, a knocker-up, who during the fasting month of *Ramadān** goes around from street to street in the Moslem quarters of every Arab town an hour before sunrise to awaken the people for their meal *(sahūr)* before the day's fast begins. Beating a drum he sings a few old traditional songs in praise of God and the Prophet, continues with thanks for the gifts of money and food which he anticipates as his remuneration, and concludes with some funny stories to cheer up the benefactors which it was his duty to stir up from sleep. The *musaher* is popularily called *abu-Tablah* (Father of the Drum).

MUSCAT and ʿUMĀN, an independent sultanate under British protection on the southern and eastern coast of the Arabian Peninsula. According to the frontier regulation in 1905 by the International Court of Arbitration at the Hague, which on this occasion also affirmed the sovereign status of the sultan, it extends eastwards from the Aden* Protectorate, with inclusion of the fertile region of Dhufār in the extreme West, over the coastal lowland on the Arabian Sea and the Gulf of ʿUmān, comprising the tip of Cape Musandam, an enclosure within the territory of Trucial 'Umān*, to the opening of the Persian Gulf. Towards the interior, where the mountain ranges of al-Hajar gradually merge into a vast high plateau and then into the desert of the Rabʿ al-Khāli, the borders are fluid.

The Sultanate, which covers an area of abōut 80.000 squ. miles with a population of some 500.000 souls, is divided into four districts of Jaʿlān, ʿUmān proper, Dhahirah and al-Bātinah. The capital Muscat (appr. 10.000 inhabitants), one of the hottest places on earth, has as yet given little room to modern conditions of life behind its three-hundred-year-old walls and Portuguese fortresses perched on the black rock. Its former commercial importance has gradually been taken over by the adjacent, better equipped port of Matrah, the main shipping center for the Bātinah date crops and starting point for the inland caravan trade. Besides these two cities only Suhār (appr. 6000 inhbts.) and Sūr (appro. 8000 inhabts.) are of some significance as regional markets and harbours for the age-old *dhaw**-traffic (native, one-mast sailing vessels) with India, Yemen* and Zanzibar and along the Persian Gulf Coast.

Small mat-built, semi-rural towns are spread along the north-western shores. They owe their existence to the rich fishing grounds of these waters, yielding in winter an abundant catch of sardines, and in summer of sharks eaten fresh as well as sun-dried. Even cattle and the reputed ʿUmān dromedaries are foddered on dried fish, which constitutes the principal object of commerce with the interior. Most of the towns, like the villages farther inland, are points of junction in an ancient, but efficient system of subterranean irrigation canals *(falūj)*, making possible the growing of pomegranates and limes for export and

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

a certain measure of cereal production hardly sufficient, however, for the requirements of the country, especially in years of drought.

With the exception of the mixture of races and creeds, which the few larger towns have attracted around their nucleus of Persian, Indian and Ethiopian merchants, the inhabitants are Arabs and mainly adherents of the Ibādite* sect. Notwithstanding the substantial infusion of Negro blood - a souvenir of the slave trade which flourished well into the present century - the ancient Arabian tribal organization with its hereditary blood ties and feuds is the basis of private and social life. Their alleged descent from either Qahtān* or Adnān*, the legendary ancestors of the supposed two branches of the Arab race, the *ʿarab al-ʿāribah** and the *ʿarab al-mustaʿribah**, is still a very pertinent motive for perpetuating the ingrained antagonism between the two principal tribal groups of Hināwi and Ghāfiri and their 200 or so clans. Their *imāms** and sheikhs*, each one in his territory virtually hold the power in the country, carefully balanced by the patriarchal leadership of the sultan. His actual authority, however, is not very effective beyond his residence Muscat and the 190-mile long-coastal strip of al-Batinah, inhabited by approximately one-fifth of the population and the only district connected by a motor road with the seat of the central administration.

The country which constitutes the Sultanate of Muscat and ʿUmān emerged comparatively late into reliably recorded history. The Shihu tribe on Cape Musandam, small-bodied, primitive and obviously degenerated cavedwellers, are held to be a residue of the aboriginal so-called Mediterranean race, subsequently submerged under the waves of the invading Semites. By the middle of the third millenium the country of 'Magan' - probably comprising Hadramawt*, ʿUmān, TrucialʿUmān and Bahrain* - seems to have maintained regular trade relations with its neighbours in the North, Sumer and Babylon, judging from the Sumerian clay tablets which speak of the sheep, goats and dates, and of the copper and precious building materials supplied by the people of Magan. Then there is a complete blank until 536 B.C., the year in which ʿUmān is known to have been conquered by the Persians under Cyrus the Great. No mention of ʿUmān is found for another thousand years, except one in the first century of our era by a Roman author of the 'fine pearls of ʿUmān' - meaning probably, however, Bahrain or al-Kuwait*. According to Arab chroniclers of the Middle-Ages, the powerful banu-Azd* broke the foreign domination and made themselves masters of the entire coast of the present-day Sultanate, while Adzi sailors - both peaceful merchants and pirates - monopolized the sea-borne trade as far eastwards as China, bringing wealth to their homeland. Chinese money seems to have freely circulated in ʿUmān until well into the early times of Islam. Chosroes I Nushirwan (541-579) set up again Persian rule over the South-Arabian coast from Hadramawt up to Bahrain, thus greatly facilitating the infiltration of Christianity through wandering monks teaching the doctrine of the Nestorian* Church of Persia. When Persia succumbed to the blows of the Moslem conquerors (635-650), ʿUmān became a part of the empire of the Caliphs and of the realm of Islam.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

In 751 a chieftain of the Hināwi tribes, Julandah ibn-Masʿūd introduced the teaching of the Ibādīyah* sect, a Khārijite* branch, and was elected Imām. In vain Caliph Hārūn al-Rashīd* (786-809) attempted to re-establish Sunnite* orthodoxy and the sovereignty of the caliphate. Until the end of the XVIIIth century ʿUmān was ruled by a succession of Ibādite imāms, elected from among the tribes of the Azd, Hināwi, Kindah* or Yaʿāribah, and governing from different places in the interior. In some of the mountain regions their theocratic régime was interrupted from 1154 to 1429 by a line of lay rulers *(malik)* from the banu-Nahwān, unable, however, to gain recognition in the plains. In 1256 the coastal areas were invaded for the third time by a Persian expeditionary force. Henceforth the imāms recognized the jurisdiction of the Persian-Mongol Khans of Hormuz (Bandar Abbas) by more or less regular payment of tribute until the early XVIth century. This vassalage did not prevent the ʿUmān sailors from continuing their prosperous trade with Hormuz and the Indian harbours; nor Muscat from growing into a populous wealthy market for Arabian horses, dates, pearls and various kinds of spices for which the captains of the Venitian galleys were always ready to pay highly remunerative prices. The beginning of the XVIth century was marked by ʿUmān's entry in the orbit of European maritime enterprise and conflicting colonial interests. In 1506 Alfonso de Albuquerque appeared with a Portuguese fleet of 14 vessels in the Persian Gulf. He took Sūr and Quryat south of Muscat, finally Muscat itself and Suhār. In Muscat he established a naval base and a trading post; and having secured in 1519 possession of Hormuz by a treaty with Ismāʿīl Shah of Persia (1497-1524) wrested most of ʿUmān's profitable sea-borne trade from Arab hands. Revolts of the tribesmen resenting the rapacity of the intruders were easily suppressed, and their chiefs were made to plegde allegiance to the King of Portugal. From Hormuz and Muscat as their main strongholds the Portuguese held supreme control in the waters of the Persian Gulf, but not without having soon to defend it against a serious rival.

By 1529, for the first time in history, an Ottoman fleet had entered the Gulf. Some twenty years afterwards the Turks raided Muscat, and another thirty years later seized it. They were dislodged, but when in 1622 Hormuz and a good deal of the Portuguese ships were lost to a combined Persian and English force - the beginning of British supremacy in Arabian and Persian waters - the military and commercial position of the Portuguese started to decline. Based on Muscat and Suhar they were three more decades strong enough to protect their still important sea trade, and to inflict through occasional pirate-raids considerable damage on the English traders of the East India Company and the convoyed merchant vessels of the Dutch East India Company, which by now were claiming their share of the former Portuguese business monopoly. But more and more frequently the ʿUmān seamen could venture again on their voyages and gradually close most of their ports to the hated foreign masters. Aided by the Turks, the Persians, and, allegedly also by the English, they joined hands with the inland tribes in incursions into the Portuguese enclaves. In 1643 a Yaʿrubah chieftain conquered Suhār, and five years later forced the Portuguese

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

garrisons to evacuate Quryat, Sūr and Matrah. Two years afterwards, in 1650, his successor, captured also the town and fortress of Muscat thus closing the episode of Portuguese rule in ʿUmān.

Under a sequence of energetic Yaʿrubid imāms, elected in the traditional way by the tribes of the interior and residing in their midst, ʿUmān now acquired by conquest Bahrain from Persia, and some East African possessions, including Zanzibar, from the Portuguese heritage. The year 1737 brought a seven-year interlude of occupation by the Persians. They were driven out again by Ahmad ibn-Saʿīd of the clan Āl-Bū Saʿīd who, a former camel driver, had risen to the position of a governor of Suhar. In 1793, one of his descendants, Sultan ibn-Ahmad, revolted against the imām, occupied the fortified points along the coast, established his residence at Muscat and assumed the title of Sayyid Sultan. Although he exercized only little if any authority over the Ibādite tribes in the inaccessible mountains of the interior, his new State became the nucleus of the present Sultanate of Muscat and ʿUmān, and he himself the founder of the Āl-Bū Saʿīd dynasty which is still ruling today. During the following hundred years or so no imām was elected except one, but he was soon afterwards overthrown. Sultan ibn-Ahmad established his rule also in Zanzibar and even temporarily in Bandar Abbas on the Persian coast, and made Muscat and Suhar the primary transit ports between Africa, Arabia, Persia and India, serving alike legitimate trade, slave traffic and piracy. In 1798, the year of the Napoleonic menace to the British Empire builders and, by the spread of ideas born in the French revolution, to the Sultan himself, the first British-ʿUmān treaty was concluded whereby the sultan undertook to close his territory to all French agents. Two years later he agreed to avail himself of the advice of a British political representative; his personal physician was the first one to hold this function. Sayyid Sultan died in 1804, assassinated. The same fate was suffered soon after by his nephew and successor, Badr. They were followed by Sayyid Saʿīd ibn-Sultan who, although spending the greater part of his long reign (1807-1856) in Zanzibar, led the Sultanate through one of its most prosperous periods. He consolidated the friendship with Great Britain (1839), concluded commercial agreements with the United States (1839) and France (1844) - both still regarded as in force - and a custom convention with Great Britain (1846). With British help he repelled the fanatical Wahhābites*; escaped an aggression by Muhammad ʿAlī's Egyptian army: and suppressed several rebellions of the hostile ʿUmān mountain tribes. As a token of his gratitude he made shortly before his death a gift of the Kuria-Muria Islands, situated near the coast and mainly of value for the Guano deposits, to the Crown of Great Britain. Less satisfactory were England's experiences with regard to the suppression of the slave trade, in spite of the three treaties (1822, 1838/9 and 1845) on this subject. Under the very eyes of the Sultan, the slave market in Zanzibar, Muscat and Sūr continued to thrive. The Umāni *dhaw*-owners and captains had their *dhaws* registered by the French colonial authorities in Madagascar and subsequently by the French consul in Aden, and sailed under French papers and under the protection of the French flag.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Sayyid Sultan was succeeded by his elder son Thuwaini in Muscat and ʿUmān and by the younger Mājid in Zanzibar which subsequently (1890) became an English Protectorate. Dynastic quarrels culminating in the assassination of Thuwaini by his son (1866) and sectarian troubles between the Hināwi and Ghāfiri tribes filled most of the years of the reign of Sultan Turki (1871-1888), who signed the fourth British-ʿUmān agreement for the suppression of the traffic in slaves (1873), yet without producing much change in the situation. He also concluded a commercial agreement with Holland (1877) and invited the United States to appoint a consul in Muscat (1880).

At the turn of the century the currents of European colonial expansion - French Russian and German - were felt again in the zone of the Persian Gulf, which by then Great Britain had come to regard as an area of her own exclusive supremacy. The result was the conclusion with Turki's successor, Sultan Faysal (1888-1913), of a Treaty of Friendship, Commerce and Navigation, and a second one binding the Sultan not to cede, sell or mortgage any part of his territory save to Great Britain (1891). Thus the British Government by securing a first option for the exploitation of the small coalfields of Sūr, prevented the establishment of a French coaling station, and then persuaded the Sultan to forbid his subjects the use of the French flag. The occasion was supplied by a rebellion of the Hināwi tribes who, furnished with arms smuggled in by dhows under French colours, had invaded the capital Muscat. Subsequently an Anglo-French agreement (1904) recognized the Sultanate of Muscat and ʿUmān together with the entire Gulf area as a sphere of British influence. By the arbitration of the Hague Court (1905) in the long-contested so-called 'Dhows Case' only those ʿUmāni shipowners henecforth retained the French flag who had received it prior to 1892, unless they were 'French Protégés' already before 1863.

When Sultan Faysal's successor, Sultan Taimur (1913-1943) ascended the throne, the Ibādites of ʿUmān selected again an imām, Sheikh ʿIsa ibn-Sālih al-Hārithī, who declared himself independent. British intervention saved Muscat from capture by the Ibādite tribesmen and after seven years of unrest brought about the conclusion of the so-called agreement of al-Sib (1920) signed by the British consul on behalf of the sultan and by the imām in the name of 'the people of ʿUmān', whose vague terms, however left the essential point of the controversy - the extent of the sultan's sovereign rights in the ʿUmān territory - unsettled.

A new Treaty of Friendship, Commerce and Navigation was signed in 1939 by Sultan Sir Sayyid Saʿīd ibn-Taimur who had succeeded his father in 1932. It is the basis of the present relationship between Great Britain and the Sultan, to whom it accords a distinguished position among the other rulers on the Persian Gulf inasmuch as British interests are represented not by a political officer but by a consul. In 1933 the sultan - but not also the Ibādite imām - renounced the direct exploitation of oil fields in his country. Subsequently (1937) a concession was granted to the Petroleum Development ʿUmān Ltd., an affiliation of the Iraq Petroleum Company, whose operations so far have re-

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

mained on a small scale. In the forties', however, the presence of oil was investigated, apparently with promising result, in the Buraimi* oasis on the border of the Rabʿ al-Khāli desert, whose possession had in the past repeatedly been contested between the Sultanate, Saudi Arabia* and some of the Trucial ʿUmān sheikhdoms. Now the conflict broke out in much sharper forms, but was submitted to an international Court of Arbitration. Yet in the meantime (1955) the sultan's soldiers, led, it was said, by British officers, occupied a number of strategic points in ʿUmān which controlled the access to the oasis. Thereupon Sheikh ʿIsa's successor, Imām Ghalib ibn-ʿAlī, declared the sultan's title to Buraimi - and the oil resources in its soil - null and void, claimed for the people of ʿUmān full sovereignty in their territory including Buraimi, and from his stronghold Nazwa called his Ibādite tribesmen to arms (August 1957). The movement, temporarily suppressed with the help of the British air force, broke out again in winter 1958, obviously under the impression of the adherence of Yemen to the United Arab Republic and, according to the bulletins issued by the imām's representative in Cairo, to defend the right of the people to self-determination in the face of 'Western imperialism'.

MUSLIM ibn-ʿAQĪL, cousin of the Shīʿite* martyr saint al-Husayn*, Caliph ʿAlī's* son, and his devoted but not very efficient supporter. When after Caliph Muʿāwiyah's* death (680) al-Husayn decided to come forth as pretender to the caliphate, Muslim went to al-Kūfah, a center of 'Alid partisans, to recruite an armed force. Too confident in the declarations of loyalty of the fickle populace, he encouraged his master to set out for al-Kūfah, take the command and attack his rival, Caliph Yazīd. The caliphs's governor ʿUbaydullāh ibn-Ziyād* quickly discovered the plot and easily crushed it. Muslim, deserted by everybody, was taken prisoner and executed. Al-Husayn, accompanied by a small number of followers was caught on his way to al-Kūfah and killed.

MUSLIM ibn-al-HAJJĀJ, compiler of one of the six canonical collections of *hadīth** (Tradition of the sayings and acts of the Prophet) called *al-Sahīh* (The Genuine), (819-874). Little is known about his life except that he was born in Nīshāpūr (Persia), and that he travelled all over the Arab countries in order to collect, as near as possible to the source, authoritative information concerning the sayings and acts of the Prophet, handed down only by oral transmission. Particularly careful to register the different versions of the same text he is said to have collected several hundred thousand *hadīth* out of which he selected only a few thousand for his compilation. After his death his disciples arranged the material in books and chapters. Muslim's *Sahīh* and al Bukhārī's* work of the same title - the so-called *Sahīhān*, the Two Genuine Ones - are the two most generally used of the six so-called Genuine Collections of *Hadīth (Sihāhu al-Sittah**).

MUSLIM abu-, al-KHURĀSĀNĪ, a military and spiritual leader (VIIIth cent.) and one of the principal agents in the politico-religious

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

movement which resulted in the overthrow of the Umayyad* dynasty and the accession to power of their hereditary enemies, the ʿAbbāsids*. Neither his origin - presumably Persian - nor his real name - abu-Muslim is an adopted name - are known for certain. While still a youth he became connected with the Rāwandīyah* sect and a fervent partisan of the ʿAbbāsid cause, displaying in its service an extraordinary gift of appealing to the imagination of the masses, coupled with a not less remarkable ability to organize and command obedience. In Khurāsān (central Persia), a traditional focus of opposition against the Umayyads, he began in 746 to prepare open warfare. In recruiting his troops he seems to have been not very particular and to have accepted Zoroastrians, all kinds of extremist sectarians and even apostates from Islam. The main body of his followers came from among the *Mawālī**, various native groups of new converts deeply resenting the inferior social and economic status imposed upon them by the proud, ruling Arabian clans, on whose support the Umayyad régime was strongly relying. He also enlisted some of the Arab forces of South-Arabian stock, garrisoned in Persia, by exploiting the hereditary feuds which divided the tribes from the north and those from the south into two hostile camps. This medley of races and creeds, driven by the most varied and often contradictory interests became in his hands a body of soldiers who from the first to the last followed blindly his orders. It did not take long for his troops to see in him a kind of infallible messianic leader chosen to incarnate the Divine Spirit on earth and to fulfil the will of God. From the midst of the army the belief in this mystical character of his mission soon spread all over the country. Whether he held it himself or simply allowed it to spread has remained an open question.

Within two years abu-Muslim with his lieutenants, fighting under the black flag of the ʿAbbāsids, conquered for his self-chosen sovereigns important sections of Persia and Iraq (Marw 747; Nīshāpūr 748; al-Kūfah 749). Their success was mainly his work. But his power over the minds of the people especially in Khurāsān where he held an almost independent position made him a too dangerous servant: he was killed by order of the second ʿAbbāsid, Caliph al-Mansūr (754-775). The halo of his divine nature, however, did not fade with his death and was borrowed on different occasions by political adventurers claiming to embody the Master's soul and to be entrusted with the continuation of his unfinished mission. Abu-Muslim became the hero of a great number of legends, many of which have been preserved in Persian and Turkish manuscripts. A modern version of his life and the rôle he played in Arab history appeared in the form of a novel under the title 'Abu-Muslim al-Khurāsāni' by George Zaydan* (Cairo 1933).

MUSLIM ibn-ʿUQBAH, a faithful lieutenant of Caliph Muʿāwiyah* (661-680) and his successor Yazīd I* (680-683), the son of ʿUqbah ibn-Nāfiʿ*, the conqueror of North-Africa. Although blind of one eye he distinguished himself while still a youth by his courage, military talent and loyalty to the Umayyad* cause. Muʿāwiyah, then still governor of Syria, entrusted him with high functions in the financial ad-

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

ministration of Palestine. One of the most influential dignitaries of the empire, and an intimate of the caliph, Muslim ibn-ʿUqbah nevertheless retained throughout his life his Bedouin roughness, shunning the refined court atmosphere. When after Muʿāwiyah's death the strong conservative groups of Makkah and al-Madīnah refused to recognize the caliphs's son Yazīd* because they were opposed to his worldly and unorthodox conception of the caliphate, Muslim, aged and sick, undertook to subdue their resistance. Borne on a litter he led his troops against al-Madīnah, inflicted at al-Harrah, a volcanic plain north-east of al-Madīnah (683), a crushing defeat on the rebels and captured the city. Then he turned against Makkah, but succumbed on the way to his illness. Muslim died a poor man. In him the Umayyads lost one of their most unselfish and devoted supporters.

MUSLIM ibn-WALĪD, poet (VIIIth/IXth cent.). Born in al-Kūfah the son of a weaver, he left his native town for Baghdad where his talent won him the favour of Caliph Hārūn al-Rashīd* (786-809. He composed panegyrics, elegies and satires, but became particularly famed for his erotic and convivial poems. Muslim ibn-Walīd's name in Arabic literature is connected with the beginning of a new trend which attemps to break with pedantic reproduction of the archaic themes and diction of the classic ode *(qasīdah*)*. Leading a group of 'avant-garde' poets who abandoned the standard type of Bedouin poetry in favour of new concepts and forms, better suited to the flourishing urban life of their time, he exercized considerable influence on the literary development of the following period.

MUSTAFĀ KĀMIL, one of the first protagonists of Egyptian nationalism (1874-1908). He aimed at the abolition of the British occupation and the untrammeled cultural development of the Egyptian nation, free from foreign interference, in accordance with the principles of Islam and within the framework of the Ottoman Empire and tried to win sympathies for his ideal in the Occident while still a student at the School of Law in Toulouse. After his return he endeavoured to awaken the patriotism of the people at large through mass meetings organized in Cairo and the greater provincial towns, and to appeal to the intellectual circles through his paper *al-Liwa* (The Banner) which for a time in an English and French edition circulated also in Europe. In order to implant national consciousness in the masses he advocated the spread all over the country of popular schools and evening courses for the adult and established himself the first national school in Egypt. The political instrument of this movement was the party he founded, the *Hizb al-Watani** which still flourished long after his death.

MUSTASHAR, counsellor, an Arabic word passed into Turkish as a title in the hierarchy of the Public Services in the Ottoman Empire. To-day in the Arab countries the designation of the expert advisers made available by an international organization (UNO, UNESCO, etc.) to governments upon their request.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

MUTAMMIM ibn-NUWAYRAH, poet (VIIth cent.) of the tribe of the banu-Tamīm*, known by his elegiac talent, whose power of stirring the human heart to sadness is believed to have never been surpassed by any other poet. Particularly famous became the elegies on the death of his brother Mālik, one of the Tamīm chieftains, who was killed in battle. Mutammim is said to have cried so deeply over his brother's death that he lost his eyesight. Abandoning home and family, he gave himself up to a life of restless wandering. 'No dead was mourned more than Mālik by Mutammim', became a common saying.

MUTANABBĪ, al-, 'Pretender to Prophecy', nickname of the poet abu-al-Tayyib Ahmad ibn-Husayn (915-965). He was born in al-Kūfah, the son of a water-carrier from a family of Yemenite origin. In his youth he left his home-town and went to Damascus to study, but like many others before him spent much of his time in the Syrian desert with Bedouin tribes who enjoyed the reputation of being masters of the purest and most perfect Arabic. There his poetical talent, aided by an astounding memory, found the right soil for rich development. His intense ambition nourished by the conviction of Arab racial superiority urged him to seek by all possible means that power and influence which he felt was due to him. This was probably the motive for his joining one of the frequent radical politico-religious movements of that period, and for claiming a prophetic mission, a venture which landed him in prison. To this episode he owed his sobriquet 'Pseudo-Prophet'. After a few more years as a poorly paid wandering panegyrist he succeeded in attracting the attention of prince Sayf al-Dawlah of Aleppo, a liberal patron of poets and scholars. This illustrious member of the Hamdānid* dynasty welcomed him to the circle of brilliant men at his residence (948). There Mutanabbī remained nine years and reached the zenith of his poetical career. He gained numerous sincere admirers, but his pride provoked so much envy and animosity that he finally lost Sayf al-Dawlah's sympathy and was obliged to leave his court.

After a short stay with the governor of Damascus he accepted an invitation to al-Fustāt (present-day Cairo) by al-Kāfūr*, who from a slave and eunuch had risen to be the ruler of Egypt. Without personal fortune, and dependent upon the generosity of his protector, the poet remained there for two years flattering an upstart whom in reality he despised. Unable to endure any longer the vulgarity of his master he published a sharp lampoon against him and secretly left the country. He went to Baghdad with the intention of joining the vizier Muhallabi, but the intrigues of the courtiers made his stay impossible. He went on to Persia, and though he found a splendid reception at every one of the many courts there, he longed to return to his native country. On his way homewards he was killed by pilfering Bedouins. A number of his unpublished manuscripts were destroyed on this occasion.

One generation after his death, when the jealousies of envious detractors and the glorification of interested flatteres had died down, al-Mutanabbī was generally recognized by his compatriots as one of the greatest Arab poets. The fervour of his poetical inspiration and the flight of his diction are praised down to this day. Although public taste forced him

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

to use the antiquated form of the classic ode *(qasīlah*)*, he expressed under this conventional covering the philosophical, ethical and political ideas of a strong individuality. Through the bombast written to order for second-rate patrons, as well as through the epic warsongs inspired by true admiration of Sayf al-Dawlah's chivalry there pierces the skepticism of his disillusioned conception of a world kept in fetters by stupidity and superstition, from which there is no escape but death. Al-Mutanabbī found a worthy critic in his contemporary, the anthologist al-Tha'ālibī*, who in his collection *al-Yatīmat al-Dahr* gives an extensive analysis of the poet's work, and an unbiased appreciation of the characteristics of his art.

Al-Mutannabī still counts all over the Arabic-speaking world among the most read and quoted authors. The solemn celebration in 1926 of his thousandth anniversary (according to the chronology of the Hegira*) brought forth an impressive harvest of contributions by Arab and occidental scholars on the various aspects of his life, personality and work.

MUʿTASIM al-, BI'LLĀH abu-ISHĀQ MUHAMMAD, eight ʿAbbāsid* caliph (833-842), brother of his predecessor al-Ma'mūn* (813-33), son of Hārūn al-Rashīd* and a Turkish harem slave, was before his accession to the throne governor of Egypt. His reign began with a difficult expedition against the immigrated Indian tribe of the Zott* who, in well-organized brigand bands infested the region between Baghdad and Basrah. After a desparate two-year struggle they were subdued and deported into Cilicia. Next came a military enterprise against an extremist Persian sect, the last of the followers of the warrior-poet abu-Muslim*, who, spreading bloodshed and destruction, overrun the entire province of Ādharbayjān southwest of the Caspian Sea. Subsidized by the Byzantine government, then in incessant warfare with the Arabs, they had withstood all efforts to suppress them. In a campaign which lasted three years one of Muʿtasim's most capable generals, the Persian Haydar ibn-Kāʿus al-Afshīn, broke their resistance (837). Yet Emperor Theophilos, in violation of the truce concluded with Caliph al-Ma'mūn penetrated deep into northern Syria and Mesopotamia. Afshīn defeated the Byzantine army, but his attempt to push as far as Constantinople failed and did not result in any permanent conquest. Then he subdued a revolt led by one of the caliph's own nephews, but was suspected by the caliph of disloyalty, put into prison under the pretext of apostasy, and starved to death. Another seditious movement was stirred up in Palestine by abu-Harb al-Mubarka', allegedly an Umayyad* descendant, and also successfully quenched.

Unlike his brother al-Ma'mūn, caliph Muʿtasim had little taste for intellectual and cultural refinement; it was hardly his personal merit if art and letters continued to flourish at Baghdad. His narrow-minded intolerance of any sort of thought not strictly conforming to the Muʿtazilite state doctrine, and the preference which he ostentatiously manifested for his rough Berber Turkish bodyguard at last estranged from him not only the court but also the mass of the population. Leaving his son as governor in Baghdad he preferred for his own residence

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

the safety of his fortress-palace at Sāmarra, which upon his orders one of his Turkish captains constructed on an artificially created island on the east bank of the Tigris, some sixty miles distant from the capital. Mu'tasim was succeeded by his son al-Wāthiq Bi'llāh (842-847).

MUTAWAKKIL al-, tenth 'Abbāsid* caliph (847-61), son of caliph Mu'tasim (833-42) by a Persian slave-girl, and brother of caliph al-Wāthiq (842-47). He owed the throne entirely to the commander of the Turkish mercenary guardsmen, who, having extorted from the weak al-Wāthiq the title of Sultan with nominally viceroyal, but practically unlimited prerogatives, had at first enthroned, but a few months later dethroned al-Wāthiq's son in favour of Mutawakkil.

The re-establishment of the sovereign authority was the new caliph's principal aim. Having succeeded in removing the most overbearing of his Turkish lieutenants he sought, as a means to counteract the ascendancy of the military, the support of the ultra-conservative theological circles and of their influence on the masses. To emphasize the spiritual character of his office, and impress popular imagination with its sanctity, he assumed the title 'God's Shadow on Earth' *(zill Allāh 'ala al-ard)*. A decidedly reactionary legislation calculated to appeal to the bigotry of the populace, and elaborated by religious doctors of the strictest orthodoxy, declared as heretic the allegedly free-thinking *Mu'tazilite* doctrine, which Caliph al-Ma'mūn* (813-833) had proclaimed as the official school of thought, and forbade discussions on all dogmatic questions. The members of schismatic Moslem sects were exposed to sharp persecution, and the Christian and Jewish communities subjected to degrading and vexatious discriminations. Too much was at stake, however, to risk an open attempt at breaking the power of the turbulent but war-proved soldiery and their unruly but capable leaders. Dangerous disturbances were shaking the empire in Armenia, Ādharbayjān (southwest of the Caspian Sea), Syria and among the population between the Nile valley and the Red Sea, while a Byzantine expeditionary force had landed at Damiette. It was only due to the generalship of the Turkish commander-in-chief, Bugha al-Sharābi, that order could be restored in the provinces and the attack on Egypt repelled. Soon afterwards Bugha carried the war into Byzantine territory across the Taurus, hitherto loyally defended against Arab invasions by the hardy mountaineer tribes. Shortly before, Empress Theodora, in a mood of zealotry, had decreed their persecution for adherence to the Paulician heresy and her order had been executed with sanguinary cruelty. Exploiting their despair, Bugha offered the Paulician chiefs his alliance, and with their help inflicted a heavy defeat on Theodora's son Emperor Michel III.

Consolidated by this series of victories the influence of the generals was strong enough to frustrate the caliphs' efforts to achieve his emancipation. In the last years of his reign Mutawakkil tried to gain more freedom of action by transferring his court to Damascus, but was soon obliged to return to his residence at Sāmarra. He was assassinated by one of his generals conspiring with his elder son al-Muntasir to whom

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

he had preferred the younger al-Muʿtazz as heir to the throne. With Mutawakkil's death the decline of the ʿAbbāsid caliphate was sealed. Al-Muntasir died of poison after a reign of six-months. His cousin al-Mustaʿīn (862-66) was dethroned and killed to make room for al-Muʿtazz (866-69), also assassinated. Al-Muhtadī Bi'llāh (869-70), who succeeded him, fell in battle against rebellious troops.

MUTĀWILAH, sing. *mutawālī*, in popular language *metuāli*, meaning 'those who venerate ʿAlī', the name given in Lebanon to the population of the Twelver* branch *(ithnā ʿasharīyah)* of the Shīʿah* creed. They are estimated at somewhat over 200.000 souls, or about one seventh of the total number of inhabitants and predominate in the coastal districts of Saida (Sidon) and Sūr (Tyre); in the Jabal ʿĀmil, the southern part of Mount Lebanon; and in the Biqā' (Hollow Syria, the plain separating the two mountain systems of Lebanon and Anti-Lebanon). They are presumed to be descended from some Yemenite clans which in the great shifting of tribes during the wars of the Arab conquest* had migrated into Iraq whence at the time of the Umayyad* caliphate, having adhered to the ʿAlid* opposition, they were moved to be resettled in their present quarters. In the troubled era of the XVIIIth century, marked by incessant internal conflicts among the ruling Druze* nobility, the leading Mutāwilah families, great, quasi-feudal landed lords, secured in their territories a practically autonomous position, still reflected by their present-day prestige they enjoy in the country's social and public life. On the ground of the Lebanese constitution the Mutāwilah form a recognized minority with seats in the Chamber of Deputies in proportion to their number - a silent agreement reserves to one of them the office of President of the Chamber - and represented in the Cabinet by one or two ministers. The mass of the people live in great poverty as peasants, fishermen and migratory day labourers who make up one of the main sources swelling the slum population of Beirut and the other larger towns. There has been emerging, however, especially since the foundation by the Mutāwilah community of a college of its own, the Kullīyat al-ʿĀmiliyah in Beirut, a vigorous intellectual middle class which plays an increasingly noticeable part in the cultural life of the country.

MUʿTAZZ ibn-al-, ʿABDULLĀH, ʿAbbāsid* prince, son of Caliph al Muʿtazz (862-866), and distinguished poet (861-908). He is the true type of the highly cultured and learned 'bel-esprit' of the refined and brilliant court life of his epoch, which his poems reflect with as much taste as originality. Abstaining by conviction from politics he was against his will implicated in a conspiracy and proclaimed caliph, but after a one day reign under the title al-Murtada was deposed and murdered. Among his numerous works are particularly known an epic poem extolling his cousin, Caliph al-Muʿtadid (892-902) and, depicting in vivid colours the conflicting political currents of his time; a collection of Drinking Songs*; and a treatise on the principles of poetry entitled *Kitāb al-Badiʿ* (The Book of Wonders). Only a few of his writings have been preserved.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

N

NABATAEANS, *al-Anbāt*, an ancient Arabian people who at an unknown period migrated from the Arabian peninsula northwards, and in the VIth century B.C. settled in the region of the present-day Kingdom of Jordan with their principal center at Petra (Nabātū, present-day Wādi Mūsa, Valley of Moses). For the first five centuries of their history the Nabataeans remained shepherds, caravan leaders and desert traders without political aspirations. They maintained commercial relations with Assyrians, Medes, Persians, Egyptians and Macedonians, keeping aside from the great political and military conflicts which shook their contemporary world, satisfied to buy well-being and protection by paying tributes to their more warlike neighbours. Controlling an essential section of the ancient Incense Road* which connected South-Arabia with the Mediterranean Sea and the Euphrates valley the Nabataeans understood how to keep up, in peace or in war, their rôle as neutral business people and accumulated considerable wealth. Apart from Petra a number of other settlements with storerooms for goods, water and food were erected in places which were made safe from brigands and raiding tribes.

In the IInd century B.C. this traditionally peaceful attitude began to change. A succession of ambitious rulers, taking advantage of the struggle for supremacy between the Ptolemies of Egypt and the Seleucids of Syria, step by step extended the Nabataean Kingdom to the shores of the Red Sea, penetrated into northern Hijāz and the Nile delta, and conquered half of Palestine and the greater part of Syria. It was the governor of the Nabataean king Hārīthah IV (Aretas) to whom the words of St. Paul refer: . . . 'he kept the city of Damascus with a garrison desirous to apprehend me, and through a window in a basket I was let down by the wall and escaped his hands . . .'

This new phase in Nabataean history inevitably moved the kingdom into the economic, cultural and political orbit of the Roman Empire. Roman merchants established themselves in Petra which grew into a remarkable residence. Its half-urban, half-desert society became familiar with Greco-Roman thought, art and mode of living. Its ancient Arabian deities, Dhū al-Shara (Dūshara, Dusares) and al-Lāt, venerated in the form of unhewn stone blocks, took the features of Dionysus-Bacchus and Aphrodite-Urania; and a spiritualized symbolic cult replaced the age-old, crude idol worship. Gradually a peculiar fusion of Arab, Assyrian, Hellenistic and Egyptian elements was taking place, and finally crystallized in that characteristic Nabataean civilization which has survived in the ruins of the palaces, temples and tombs hewn into the rocks of Petra, and in the statues and monuments in the smaller Nabataean towns in the Syrian Jabal al-Durūz. The close connection with Roman interests which elevated the Nabataeans to the ranks of the cultured nations of antiquity, culminated in their complete ab-

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

sorption by the Roman Empire. In 106 A.D. Emperor Trajan occupied Petra and the Nabataean kingdom became the Provincia Arabia. For about a century the Nabataean country continued to flourish under the Roman eagle. Then a change in the trade routes brought about its decline, and Petra lay sunk in oblivion until the discovery of its ruins at the beginning of the XIXth century.

A few inscriptions on the Petra rocks are the only Nabataean monuments in writing which have come down to us. Like all other Arab peoples around them they used the Aramaic language and script in their foreign correspondence and for all records of importance. In their hands the Aramaic characters took on a specific form which subsequently developed into the North Arabic script*.

Some of the large cisterns constructed by the Nabataeans are still in use to-day. They are solidly set up of stone, and roofed with basalt slabs, which are covered with earth and provide the best possible conditions for keeping the stored rainwater fresh during the hot season, bearing witness to the technical skill and inventiveness of their builders.

NĀBIGHAH al-DHUBYĀNĪ al-, (from *nabagha*, to burst forth viz. the poet's talent) a renowned Bedouin poet (VIth cent.). His real name was Zyād ibn-Muʿāwiyah, but it was under his nickname that he became popular. Seeking a wider field for his poetical talent he left his tribe, the banu-Dhubyān*, for the court of the Lakhmid* kings at al-Hīrah where Nuʿmān III ibn-Mundhir honoured him with generous friendship. One day, however, Nābighah is said to have surprised his royal patron's beautiful wife unveiled, and fascinated, composed a flaming poem in praise of her charms. A rival court poet to whom he read it repeated it to Nuʿmān whereupon Nābighah, afraid of the king's jealousy fled to the king of Ghassān*, ʿAmr ibn-Hārith, the hereditary enemy of the Lakhmids. He was splendidly received. The odes which he composed in honour of his host, and the elegies in which he later mourned the king's death have become famous. None the less he always felt homesick for al-Hīrah and did not rest until Nuʿmān was reconciled and permitted him to return. After Nuʿmān's death Nābighah went back to his tribe and to desert life.

NADHĪR al-, the Warner or the Admonisher. Epithet given to the prophets, particularly to Noah, the warner before the flood, and to Muhammad. (Koran *sūrah* LXVII, 26; LI, 50, 51).

NADĪM al-, MUHAMMAD ibn-ISHĀQ, also called al Warrāq (The Stationer), author (†995) of the famous bibliographical work *al-Fihrist* (published 988). Very little is known about his life except that he was a bookseller like his father in his native town Baghdad, and distinguished by tolerance and broad-mindedness.

NADĪR banu-, one of the three Jewish tribes who after the conquest of Judaea by the Romans (1st cent. A.D.) had migrated from Palestine and settled around al-Madīnah as clients of the banu-Aws, the ruling tribe of this region. Reputed cattle breeders and traders they acquired

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

considerable wealth and held an influential position in the commercial life of the town. After Muhammad's entry into al-Madīnah (622) their rather reserved attitude towards the young Moslem community was felt to be not without danger. Negotiations which should induce them to leave amicably with all their belongings not having led to a result, the banu-Nadīr, attacked in their quarters, had to surrender and were forced into exile (625). Some of them settled in the oasis of Khaybar* near al-Madīnah, others migrated into Syria.

NAHW see GRAMMAR

NĀ'IB, substitute, accredited deputy. The Caliph was considered to be the *Nā'ib* of Muhammad. Under the Mameluke* sultans (1254-1517) *Nā'ib al-Saltanah* was the title of the governors of the larger administrative provinces and of the high military commanders, and is still used in this sense in the sultanates and sheikhdoms of the Aden Protectorate*. Otherwise *nā'ib* to-day means deputy or member of Parliament, The derived form *Nāwab*, which in India during the reign of the Moguls was also used as a title of high administrative officials, led in the XVIIIth century in Europe to the formation of the French 'Nabab' and the English 'Nabob', meaning those British settlers in India who returned home with great wealth.

NAJJĀDAH al-, freely translated, those who lend their assistance; a Moslem political youth organization in Lebanon, founded in the 1930's. Its objective is to keep alive the ideal of Arab unity and to instil into the young men of all classes the sense of discipline and the consciousness of their patriotic obligations as members of the Arab community. Like their Maronite* counterparts, the Lebanese Phalanx*, the *Najjādah* engage in quite extensive welfare activities, adult education, vocational training.

NAQĀ'ID, term denoting a poetical controversy, in particular the collection of satirical poems exchanged between the three rival poets al-Farazdaq* and Jarīr* and al-Akhtal* (VIIIth century). The lack of decency which characterizes these poetical libels does not diminish their literary value.

NAQĪB al-ASHRĀF, Marshall of the Nobility, an honorary function in existence in the larger Arab Moslem communities since the time of the ʿAbbāsid* caliphs. The *Naqīb al-Ashrāf* is elected from among the descendents of al-Hasan*, the Prophet's grandson, (*ashrāf* sing. *sharīf**, noble), enjoying a social prestige comparable to that of the aristocracy in European countries. It is his duty to keep the genealogical registers of these noble families, to see that their conduct of life is in accordance with their position; and in general to uphold their reputation in the eyes of the people. At the time of the Ottoman Empire the influence of the *Naqīb al-Ashrāf* frequently surpassed or at least equalled that of the highest government officials in his territory. Today the title is not much more than a conventional distinction hereditary in some families, without any practical significance.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

NAQŪS, a kind of wooden gong consisting of a long board suspended on a stand, and beaten with a wooden hammer. The Christians in the Arab countries used it instead of bells for their churches and monasteries.

NASĀ'Ī, al-, abu-ʿABD al-RAHMĀN, (830-915) one of the compilors of the six so-called 'Genuine Ones' *(Sihāhu al-Sittah)* of the numerous collections of *hadīth** (traditions referring to the sayings and customs of the Prophet). Only a few biographical data have come down to us. He seems to have died a violent death in Damascus or Ramlah (Palestine), falling a victim to his too openly manifested opposition to the régime of the Umayyads* and his sympathy for their rivals of the house of ʿAlī*. His tomb is shown in Makkah.
His compilation, the *Sunan al-Nasā'ī* (Collection of Traditions of Nasā'ī) or *al-Mujtaba* (The Selected One) also called *Sunan al-Sughrā* (The smaller Sunan) is an extract from an originally much larger collection, the so-called *Sunan al-Kubrā* (The larger Sunan). Nasā'ī specialized on *hadīth* dealing with acts of devotion to God *(ʿibādāt)*.

NASAWĪ al-, ʿALĪ ibn-AHMAD, an Arabic mathematician († ca. 1040),) born in Nasa (Khurāsān, Persia) who taught in Baghdad. He is known for his studies on fractions and extractions of roots. In his work *al-Muqniʿ fī al-Hisāb al-Hindi* (The Convincer on Hindu Calculation) he followed his great predecessor al-Khwārizmī* (IXth cent.) the promotor of the Hindu numerical system based on the use of the zero and the digits. His teaching brought him into sharp opposition to the conservative school of his contemporary al-Kharkī*, who persisted in the traditional way of writing out the numbers in full words or expressing them by means of the letters of the alphabet.

NASHWĀN ibn-SAʿĪD, called al-Himyarī, historian and poet (†1177) descended from an ancient royal family of Yemen. He owes his renown to his *Qasīdah al-Himyarīyah* (Himyarite Ode) and to the commentary by which he accompanied it. The work is less noteworthy for its literary value than for the author's fervent love for his native land which it expresses, and for his endeavour to save the old sagas of his people from oblivion. Notwithstanding the mixture of legend and fact the book gives quite valuable insight into the life of Arabian antiquity. So does Nashwān's second work, the *Shams al-ʿUlūm* (Sun of Sciences), a dictionary dealing mainly with subjects concerning ancient Yemen. The *Qasīdah al-Himyarīyah* was translated into German (Alfred v. Kremer 'Die Himyarische Kasidah' (Leipzig 1865) and into English ('The Lay of the Himyarites' by W. F. Prideaux (Sehore 1879).

NASĪB, the conventional prelude to the Arabic ode *(qasīdah*)*. Its theme is ivariably a love episode between the poet and a Bedouin girl. The *nasīb* is the only form of love poetry in ancient Arabian literature.

NASR ibn-SAYYĀR, one of the generals (663-748) who distinguished

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

themselves in the Arab wars of expansion into Central Asia. In his younger years he took part in the expeditions against the kingdom of Farghānah (Western Turkestan), and was appointed commander of the troops in the district of Balkh. These conquests, however, were not followed up by a lasting pacification, and many of the local princes who had declared their allegiance to the caliph fell off again. In order to reestablish and consolidate Arab sovereignty Caliph Hishām made the 74-year-old Nasr ibn-Sayyār governor of Khurāsān, giving him full freedom of action. Nasr led his troops across Transoxiania and penetrated as far as Samarkand and further on to Tashkend. By compromise and diplomacy when possible, and force when necessary, he bound the many principalities of this vast territory into an administrative and fiscal organization. His main problem lay in the resistance against military discipline of his own people and in their inability to subordinate to a greater common cause the hereditary feuds setting the tribes of the north against those of the south, which followed them from the heart of Arabia into Central Asia. They turned his highest officers against one another and often against himself. The political intrigues at the court of Damascus increased his difficulties.

In this atmosphere of inner discord abu-Muslim*, embittered enemy of the Umayyads* and partisan of their rivals, the ʿAbbāsids*, kindled in Nasr ibn-Sayyār's territory the flame of revolution which soon spread all over the eastern provinces. Nasr at the age of 85, carried on a litter and losing his son in these fights, was forced to recede step by step. Finally he succumbed to the hardship of the flight, but his life's work survived him: Transoxiania remained firmly incorporated in the caliphate. Nasr was also a gifted poet who used to garnish his reports to the caliph with verses intended to emphasize his critical situation, and often harangued his soldiers with inspiring poems. Some of his poetry has been translated into English.

NATIONAL BLOC, *Kitlah al-Waṭanīyah*, commonly referred to as 'The Bloc' (from the French term '*Bloc National*'), a coalition of the various nationalistic parties in Syria, founded in 1925 with the purpose of concentrating the patriotic efforts in the struggle for the abolition of the French Mandate. It was the strongest group in the Constituent Assembly of 1928, and in spite of the difficulties put in its way by the mandatory authorities, obtained over a quarter of the seats in the parliamentary elections of 1930. In the general excitement over the prorogation by the French High Commissioner of the Parliament in 1934 its popularity grew rapidly, so that from its midst had to be drawn four of the six members of the commission which in 1936 was to negotiate in Paris the conclusion of a treaty intended to replace the régime of the Mandate. The signing of the treaty draft, which according to Syrian expectations made the end of the Mandate a matter of the near future, carried the Bloc to the height of its success. Following the elections of November 1936 its leaders took over all key positions in the state: Hāshim al-Atassi as President of the Republic, Fāris al-Khūrī as President of the Chamber and Jamīl Bey Mardam as Prime Minister.

Soon, however, events on the political stage took a course which the

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

young government machinery was not able to control. Carried away by the elation over its victory the Bloc, now in power, manifested towards the ethnical minorities and their claim for a certain measure of autonomy a rigidity which did not take long to provoke serious disturbances among the ʿAlawites* and Druzes*, and in the district of the Jazīrah in northern Syria. Another blow to its prestige was the loss of the Sanjak of Alexandretta, in the eyes of Arab nationalists an integral part of the Arab patrimony, annexed by Turkey with the agreement of France as the mandatory Power and notwithstanding Syria's repeated protests. When, finally, the French Parliament refused to ratify the treaty, even at the cost of subsequently conceded far-going military, political and financial privileges the general disappointment led to wide-spread unrest, to the secession of the more radical member groups and the resignation of the cabinet (February 1939). Its successor, still constituted by the Bloc, had to resign after four weeks in office. Soon afterwards, the President of the Republic, Hāshim al-Atassi, also resigned, and the Bloc seemed to have faded out. After a two-year eclipse following the outbreak of the war and the suspension of the Constitution it came again to life when the Free French under pressure of the hostilities, issued the proclamation - cautiously worded and reluctantly carried into effect - of Syria's independence and restored the Constitution (Sept. 1941). United under the leadership of Shukrī al-Quwatlī, it emerged with an overwhelming majority from the parlamentary elections (July 1943) and took over the government with Shukrī al-Quwatlī as President of the Republic.

For the following five years the Bloc was in office, while the frictions with the French Army Command over the transfer of full control culminated in the shelling of Damascus (June 1945), until the last limitations of the country's independence were removed and the last foreign troops left Syrian territory. With the attainment of this goal, however, the coalition lost its principal raison d'être, and more and more among its left-wing members fell off, combining to form different opposition parties, with the result that in the new Chamber of 1947 its position was considerably weaker. Its leader still presided over the cabinet, but Shurkrī al-Quwatlī owed his re-election as President of the Republic (Apr. 1948) only to the esteem he personally enjoyed. One year later Colonel Husnī al-Zaʿīm's coup d'état (March 1949) put an end to the last Bloc government of Khālid al ʿAzm, head of the Istiqlalist* party. The arrest of Shukrī al-Quwatlī and most other prominent political leaders brought about the Bloc's final disintegration.

NAWBAKHT, a Baghdad family (VIIth to Xth cent.) which produced several generations of theologians, statesmen, astronomers and translators, some of them of great repute. The Nawbakht derived their origin from a Persian mythical hero. The founder of the family was the first astrologer known in Arab lands, and enjoyed great esteem at the court of Caliph al-Mansūr. His grandson al-Fadl ibn-Nawbakht (†815), librarian of Caliph Hārūn al-Rashīd*, secured for himself a distinguished place among the Arabic astrologers, and translated several astronomical works from Persian into Arabic.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

NĀZIR al-MAZĀLIM, freely translated 'Redresser of Wrongs', *(zulm*, a tyranical, unlawful act), title of a special judge in the caliphate, competent for complaint against unjust or violent actions committed by government officers; for claims against excessive taxation; and complaints against unfair treatment of minor clerks by their superiors. The office of the *Nāzir al-Mazālim*, instituted by the first Umayyad* caliphs, was counted among the highest in the state and frequently held by the vizier* himself.

NEO-ISMĀʿĪLITES see SEVENERS.

NERD, a game of draughts popular in all Arab countries, corresponding approximately to the Occidental Tric-Trac or Backgammon. Probably of Indian origin, it was known to the Arabs at an early date, since it is mentioned already by pre-Islamic poets.

NESTORIANS, or East Syrians (Surayi) since the first World War by English authors commonly referred to as Assyrians, a Christian sect which, in the Middle Ages constituted the most widespread of the Oriental Churches, and produced a scholarly élite holding, between the eighth and eleventh centuries, a rank of undisputed prominance in Arabic intellectual life. Today it numbers hardly over 80.000 members dispersed in primitive villages in the mountains of northern Iraq, on the Kabur River in North Syria, and in the Russo-Persian frontier regions.

Their name is derived from the Antiochene presbyter Nestorius who was consecrated Patriarch of Constantinople in 428, but in the long-drawn controversy about the Nature of Christ characterizing this period of ecclesiastical history, came into conflict with the orthodox dogma, and at the Council of Ephesus in 431, was deposed, anathemized as heretic, and sent into exile.

Thereupon most of his followers - the first 'Nestorians' - moved to Edessa (present-day Urfa in Turkey), a seat of highly reputed, but always somewhat refractory theological teaching, where their doctrine found ready acceptance. This Edessa school was bound by a venerable tradition to the equally distinguished group of theologians at the nearby Nisibis in Persia (the present-day Turkish Nisibin), by whose authority the Nestorian dogma was introduced in the national Church of Persia, established after the separation of the Persian Christians from the Patriarchate of Constantinople (at the Synod of Ctesiphon in 420).

Both towns had developed besides this spiritual guidance a kind of national leadership among the Syriac-speaking peasantry of old Syro-Chaldaean and Aramaic stock, and had thus become the focus of a growing resistance against the oppresive Byzantine authorities, the Greek landed lords and taxfarmers. In this atmosphere of social and economic unrest, nourished by the Persian policy to encourage all dissident movements on the territory of the Byzantine rival, Nestorianism radiated from Edessa and Nisibis over the northern parts of Syria and Mesopotamia, similar to the spread in the south of the Jacobite* schism. Here like there the theological subtleties, certainly not intelli-

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

gible to the masses, were presumably less decisive than the resentment, based on differences of race, culture and language, against Greek supremacy. It was, indeed, one of the first steps of both Nestorian and Jacobite Churches to discard Greek in favour of their native Syriac dialects for their liturgy and theological writings.

Within a century the Nestorian creed, supported by a well established ecclesiastical organization, disposed of a network of monasteries, clerical schools and wandering missionaries carrying it into the pagan Arab tribes southwards as far as Yemen and Hadramawt, and the East over India, the Mongol and Turkish peoples of Central Asia into China. Wherever in the Far East Christianity gained ground, it was Nestorian. At the time of the Arab conquest* the Nestorian Patriarch exercized jurisdiction over 27 metropolitans and 230 bishops; under the ʿAbbāsid* caliphs he resided at the court of Baghdad as the officially recognized supreme head or 'Catholicos' of all the Christians in the East', regardless of sectarian denominations.

At an early date the Nestorian scholars, anxious to build up a theology and philosophy of their own, distinct from the Byzantine school of thought, turned to translating into Syriac the basic material selected from the writings of the great Greek authorities, especially of Aristotle and the Neoplatonists. It was copied, compiled and diffused by generations of anonymous monks, commented upon and elaborated by independent thinkers and the groups of students gathering around them. From Aristotelian logic and methaphysics, seen mainly through Neoplatonic interpretation their interest soon extended over Hellenistic medicine, chemistry and physics. A long chain of major and lesser names, starting in the middle of the fifth century with Ibas, bishop of Edessa, and his pupil, Barsumas, bishop of Nisibis, leads to Gregorius Bar Hebraeus (Abu al-Faraj) in the XIIIth century, considered the most universal mind among the Nestorian philosophico-theological authors. This scholarly activity originally only intended for, and restricted to the sphere of the Syriac-speaking community received a new significance with the awakening in the Arab world, about the middle of the VIIIth century, of the spirit of study and speculation. The Syriac versions and commentaries of the Greek texts, translated into Arabic by the same learned Nestorian circles became the vehicle for making available to the Arab student Hellenistic literature and the sciences. Patronized by enlightened caliphs such as, al-Mansūr, Hārūn al-Rashīd*, or al-Maʿmūn this work of translating and expounding, at first the fruit of private initiative, was given in 832 a richly endowed home in the famous *Bayt al-Hikmah** (House of Wisdom) at Baghdad. Working in intimate contact with their Moslem-Arab fellow-scholars men like Yūhanna ibn-Māsawayh*, Hunayn ibn-Ishāq*, his son Ishāq and his nephew Hubaysh, abu Bishr Matta ibn-Yūnus, or the members of the Bakhtīshūʿ* family hold a lasting place among the numerous other Nestorian artisans of the enfolding Arabic civilization. Simultaneously, but confined to a rather narrow field by the rigidity of the sectarian dogma the strictly theological and religious literature continued to flow in a steady, though not very deep-going stream.

This highly cultured Nestorian society flourished for some four hundred

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

years. By the end of the XIIth century it began to decline; with the collapse of the ʿAbbāsid* caliphate and the destruction of Baghdad in 1258 by Hūlāgu Khān it vanished for ever. The material and spiritual decadence of the Church as a whole, which had set in simultaneously progressed in the measure ast he mass conversions to Islam among the expanding Mongol and Turkish peoples deprived it of nearly all its adherents in Central and Eastern Asia. Still more detrimental proved the internal dissensions and rivalries in the Syrian and Mesopotamian homeland, in the wake of which most of the high ecclesiastics renounced the doctrines considered heretic by Roman Catholic dogma, recognized the supremacy of the Pope, and finally constituted the Uniate Chaldaean* Church with a Chaldaean Patriarch at its head. From this secession Nestorianism was unable to recover. Henceforth it remained reduced to the communities of Aramaic mountaineer clans in the Iraqi and Persian highlands, whose ancestors, peasants from the plains, had fled from the Mongol invasions in the XIIIth and XIVth centuries and settled here, village by village led by its headman and priest. The Catholicos himself retreated first to Mosul, and some time afterward to the nearby monastery in the village of Kot-Shanes on the slopes of the Kurdish mountains. His function, hitherto conferred by election through a synod of bishops, became now hereditary and has been transmitted for the last five hundred years in the same family from uncle to nephew, a mere boy having thus been repeadetly placed at the head of the Church.

Practically cut off from the outside world this rough and warlike race subsisted in its remote wilderness, partly on Persian, partly on Turkish territory, destitute of the most primitive requirements of civilized life, and constantly fighting for its very existence against the fanatical Kurdish tribes around it. Interest in this forgotten Christian minority awakened in the West, especially in Anglican religious circles, for the first time in the middle of the last century, when several thousand Nestorians were killed in a particularly vehement outbreak of sectarian hatred under the eyes of the indifferent Turkish authorities. As a result the Catholicos was invited to place himself under British protection, and the sect enjoyed henceforth the benevolent attention of the British consular agents in the Levant.

It was but a short period of relative safety, followed, with Turkey's entry into the first World War by one of the renewed persecutions and pathetic wanderings. The Catholicos was sentenced to death because of alleged high treason in favour of the Allies, and the Nestorians on Turkish territory were disarmed and handed over defenceless to their hereditary Kurdish enemies. Abandoning all their belongings some twentyfive thousand men, women and children could escape behind the Russian lines where they were welcomed as experienced guerilla fighters. At the end of the war some migrated into Persia, others into North Syria, but the majority returned to Iraq, hoping to find there the new homes and some sort of self administration which they understood to have been promised as their share in the spoils of the victory. The young Catholicos with his mother was given hospitality in England and sent to college; the others had to be temporarily housed by the

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

British mandatory administration in hastily set up villages in the Mosul district. The able-bodied men enlisted as auxiliary troups, so-called 'levies', chiefly used in the suppression of the almost continuous nationalist risings - a step which at that period of high-pitched Arab patriotism could not fail to mark them in the eyes of Iraqi public opinion as traitors and enemies of the country. The question of their ultimate settlement and legal status, thus rendered increasingly pressing was referred to the League of Nations, which appeared, however, unable to find a solution.

With the termination of the British mandate in 1932 their situation became highly critical. The disbandment of the levies deprived them of their sole source of income, and the withdrawal of the British forces of their only support in the face of a hostile population. After a number of clashes their villages were attacked, plundered and burnt down, and nearly a thousand people massacred (July 1933) by Kurdish and Bedouin bands. In the course of the following years some 10.000 Iraqi Nestorians were settled under the auspices of the League of Nations in the fertile, but swampy and malaria-infested area of the Kabur River in northern Syria, and projects for draining the swamps and providing room for the settlement of others were studied; they remained unfinished because of the outbreak of the second World War.

Throughout all vicissitudes the Nestorians have tenaciously kept to their traditional social order and their religious institutions. They still speak their ancient Aramaic dialect but also the language of their countries - Turkish, Arabic or Persian. Each clan and village has its hereditary headman or *malik* (king), and elects its priest called *rabbī* (my lord) or *rabbī kāshār* (my dear lord). The office of bishop or *abūna* (our father) is hereditary and, being celibaterian, transmitted like that of the catholicos from uncle to nephew. The bishop must have abstained from meat since the day of his birth and also his mother must have done so while pregnant and nursing.

Since the XIVth century the catholicos has assumed the name of Mar Shimūn (Saint Simon) with an ordinal number. After his return from England the present catholicos took residence in Ctesiphon (near Baghdad), but exiled from Iraq following the events of 1933 first settled in Cyprus whence he later emigrated to the United States of America. His relation with his community has lost all practical significance.

NIMROD, Numrūd. This biblical figure of the 'mighty hunter', referred to also in the Koran *(sūrah* II, 260), has become the subject of many Arabic legends which absorbed also varied Jewish, Persian and Greek mythical elements. Several Numrūd stories have found a place in the popular Arabic romances, such as the Romance of ʿAntar*, and enjoy much favour down to this day. Numrūd appears as the proud lord of the world who refuses to recognize any other power above him, not even that of God. To challenge God in His own realm he tied four monstrous birds to his throne, so that by means of four lances with pieces of meat attached to their points and held over the birds' heads, he might be carried heavenwards. Precipitated to earth he attempted again to reach heaven by constructing the Tower of Babel. Another

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

legendary cycle connects him with Abraham and tells of the persecution he made the patriarch endure because of his preaching the worship and fear of God. Other tales again reflect the Oedipus theme and show Numrūd unknowingly killing his father and marrying his mother. For four centuries he is said to have exercised his rule over the world, until God sent swarms of gnats which annihilated most os his followers. One of those gnats penetrated into his brain through a nostril or ear and finally caused his death. Thus he who thought himself greater than God was punished by the tiniest of God's creatures.

NIZĀMĪYAH, one of the earliest and most reputed theological colleges in the caliphate, founded in Baghdad (1065-7). by the vizier Hasan ibn-ʿAlī Nizām al-Mulk (Guardian of the State) whose name it commemorates. Besides the study of the Koran, Tradition of the Prophet *(hadīth*)* and canon law its curriculum comprised grammar, rhetoric and classical poetry as the main branches of learning. The lecturers and their assistants were appointed by the state, and scholarships provided for poor, but talented students. The *Nizāmīyah*, which counted among its teachers some of the most brilliant minds of the Arab Middle-Ages, developed a tradition surpassing the field of studies and imbuing its pupils with the spirit of a distinctive cultural formation of its own. It flourished as late as the end of the XIVth cent., when it was absorbed by the *Mustansirīyah* (the academy founded by Caliph al-Mustansir in 1234). Nizām al-Mulk established a second, similar institution in Persia, the *Nizamīyah* of Nīshāpūr, which also attained a high scientific reputation, without, however, equalling its Baghdad namesake.

NIZĀR, the son of Maʿadd* and grand-son of Adnān*, the legendary ancestor of the tribes of North-Arabian lineage.

NIZĀR ibn-al-MUSTANSIR, first-born son of the Fātimid caliph al-Mustansir (1035-1094) and presumptive heir to the throne. Already during his father's lifetime he became the center of a kind of reform movement within the Ismāʿīlite* sect, the state religion of Fātimid Egypt, introduced by some Ismāʿīlite missionaries from Persia where it apparently had started. It seems to have rapidly gained ground, so that upon al-Mustansir's death (1094) his all-powerful vizier al-Afdal*, afraid of Nizār's popularity, had him removed from the capital and his younger brother ʿAlī, called al-Mustaʿli, proclaimed caliph in his stead. Nizār fled to Alexandria, where he was recognized as caliph, but after a short resistance was taken prisoner by al-Afdal, taken to Cairo and either was killed or, according to another version, escaped with most of his adherents to Persia. There, however, the Nizārites or Neo-Ismāʿīlites *(al-Daʿwah al-Jadīdah*, The New Creed) formed a sect of their own and rapidly acquired considerable strength and influence. In the Occident it became known under the name of Assassins*.

NUBĀTAH ibn-, ʿABD al-RAHĪM al-FĀRIQĪ, court preacher (†984)

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

of Prince Sayf al-Dawlah al-Hamdānī* in Aleppo (944-967) reputed for the eloquence, conciseness and perfectly rhymed prose* *(saj')* of his sermons *(khutbah*)*, particularly those directed against the Byzantines, with whom Sayf al-Dawlah was involved in incessant warfare. Ibn-Nubātah's talent refloursihed in his son and grandson. A collection of the sermons of the three generations of preachers was compiled in the XIIIth century and has been repeatedly published.

NUSAYRIS, also called ʿAlawi (worshippers of ʿAlī*), a small extremist Shīʿah* sect (appr. 300.000 souls) in North Syria, which in the seclusion of their mountain villages have retained most of their medieval way of life and traditions. Their home is the Jabal al-Nusayrīah or Ansarīyah, a section of Mount Lebanon, but they stretch also eastwards into the plain of Hamāh, Homs and Aleppo, and northwards beyond Antioch over the Anatolian border. While the designation of ʿAlawi is of more recent date, their original name of Nusayri *(nusayrīyah)* recalls the alleged founder or perhaps propagator of their doctrine, the Shīʿite theologian Muhammad ibn-Nusayr (†873). Another explanation, which is current among the surrounding orthodox Sunnites* but apparently belongs into the domain of popular ethymology, connects it with *nasrānī* (Nazarenes, Christians), adducing that the Nusayri not only observe Christmas and Easter as great feasts but also favour typically Christian first names such as Matthew (Matta), John (Yūhanna) or Catherine (Kātitīna). Their creed is in fact an amalgamation of quite heterogeneous elements, based on an ancient astral cult which in the first centuries of the Christian era absorbed certain Christian spiritual concepts, although considerably distorted, and then, without having passed through the phase of orthodox Islam, was moulded into some of its heterodox, mystic forms by Ismāʿīlite* missionaries. The artisan of the specific Nusayri theology apparently was one Husayn ibn-Hamdān al-Khasībī (Xth. cent.), whose tomb near Aleppo is a much venerated Nusayri shrine known as Shaykh Baqraq. This system centers around a holy trinity, immortal and unique - ʿAlī, the Supreme Being, Light engendered by light; and his emanations, the Prophet Muhammad and Salmān al-Fārisī* - the threefold expression of Divinity: essence *(maʿnā)*, manifestation (*ism*, name) and way to man's self-cognition (*bāb*, door), Man's purpose in earthly life is to gain acceptance into the sphere of the stars by passing through a cycle of seven re-incarnations.

The Nusayri society is grouped into clans or confederations of clans such as the Kalbīyah, Khayatīn, Haddatīn or Matawīrah, presumably off-springs of South-Arabian tribes, parts of which had moved northwards perhaps already in pre-Islamic times, perhaps in the course of the Arab conquest*, and mixed with the native Aramaeans. They implanted their language, but not without preserving certain Aramaic traces still distinguishable in idiomatic particularities and in the names of villages, rivers or mountains. The Nusayri history is a long record of warfare with neighbours and persecutions as renegades or pagans, which, notwithstanding internal quarrels and even a split over dogmatic divergencies, were conducive to a strong community feeling and

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

consciousness of homogeneity. The mass of the people consist of poor peasants and shepherds, socially and economically dependent on a few semi-feudal, land-owning families. From among this upper class, too, begins to emerge a still not very numerous intellectual youth mainly seeking to turn to use its higher education in a government service career. Under the Turkish régime these notables were allowed a far-reaching administrative and financial control, subsequently reflected in the leading executive functions assigned to them when after the collapse of the Ottoman Empire the French mandatory government in 1922 constituted the Nusayri territory as a separate 'State of the ʿAlawi' (appr. 2500 squ. miles, 370.000 inhabitants of whom 60% Nusayri, 22% Greek Orthodox, 17% Sunnites) with the small coastal town of Lataqia (Lādhiqīyah) as capital. The fate of this miniature body politic mirrors the phases of the following three-cornered conflict opposing the unitarian ideologies of the Syrian nationalists, the particularistic tendencies of the Nusayri compact minority, and the policy of France defending her dangerously weakening position as Mandatory Power. After an eight-year troubled existence the State of the ʿAlawi had to be reduced to the less pretentious status of a 'Government of Latakia' (1930). Then it was annexed to Syria (1936) as a province *(muhāfazat)* under a Syrian governor, represented in the Syrian Chamber by 16 deputies (ten ʿAlawi and six for the other religious communities). It was given again almost complete autonomy (1939) under a French Delegate, but once more attached to Syria (1942) by the Free French régime, although endowed with special exemptions and subject to French supervision. The incorporation became complete only with the extinction of the French Mandate, the recognition of the sovereignty of the Syrian Republic (1945) and the subsequent transfer to the Syrian government of all powers and functions which still had remained in French hands (1946).

The emotional unrest resulting for the Nusayri people from this political unstability awoke to new life the dormant militant mysticism inherent in Ismāʿīlite beliefs. It found its embodiment in the somewhat tragi-comic figure of the prophet-martyr Sulaymān, surnamed *al-Murshid* (the Guide), a poor simple shepherd, according to his faithful - a clever, unscrupulous brigand and impostor, say others - who suddenly felt himself an incarnation of the Divine Spirit and called upon the community to follow his leadership. A great many did, and soon Sulaymān Murshid was able not only to collect a comparatively rich fund of pious gifts but also to recruit and arm - with the help of French agents, it was asserted - a growing number of adherents ready to fight under his guidance against the Syrian enemies of a God-willed Nusayri kingdom. In 1937 he was one of the ten ʿAlawi deputies in the Syrian Chamber, violently claiming - encouraged by the French, as it was thought in Syria - his people's right to self-determination. Stubbornly he kept up his fanatical religio-revolutionary opposition and armed resistance against the Syrian government also after it had become evident that the post-war political constellation had no more room for ʿAlawi independence or even autonomy. After the withdrawal of the French garrisons Sulaymān Murshid was captured by a Syrian force,

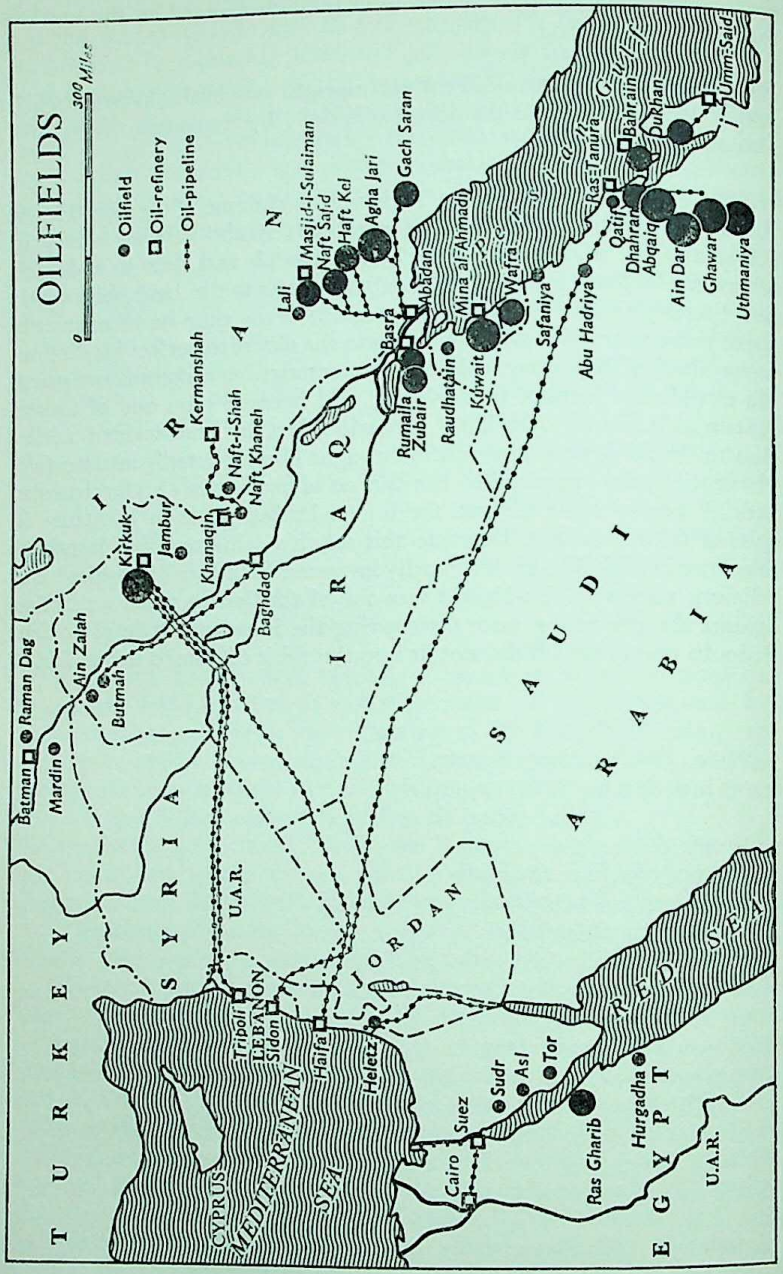
CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

sentenced for high treason (1946) and publicly hanged on the market Square in Damascus.

NUSB, (pl. *Ansāb*), an unhewn and upright monolith ('pierre levée') which was venerated as the abode of a deity by the pagan Arabs, and also as sacrificial altars.

NUWĀS abu-, 'Father of the Hairlock', nickname of the poet Hasan ibn Hāni' (+ca. 810). Born of a modest Arabo-Persian family in Khūzistān, he studied grammar first in Basrah and then in al-Kūfah where his brilliant intelligence gave him access to the best philosophic and literary circles. Following the custom of the time he subsequently spent some years with Bedouin tribes in the desert to perfect his diction, as required of those who aspired to be recognized as accomplished poets. He established himself in Baghdad, and became soon one of Caliph Hārūn al-Rashīd's (786-809)* favourites, but his unrestrained addiction to drinking and debauchery brought him repeatedly into trouble. His erotic lyrics - inspired by the charms of both sexes - his farcical and satiric* poems have secured for him a lasting place in literature in spite of their crudities. Down to this day his drinking* and hunting* songs are in high favour, but hardly less remarkable are his elegies* and religious poems*. Abu-Nuwās was one of the first to voice a reaction against the prevailing taste for copying the ideas and style of ancient Bedouin poetry which did not fit into the spirit of refined urban life.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.



CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

O

ODE see QASĪDAH.

OIL see BAHRAIN, EGYPT, al-KUWAIT, MUSCAT AND ʿUMĀN, QATAR, SAUDI ARABIA, TRUCIAL ʿUMĀN, YEMEN and map Oilfields.

OMEN, *fāl* (a good omen), *tiyārah* (a bad omen). The interpretation of the most trifling incidents as auguring a good or bad future event or issue of an intended undertaking is a deep rooted Arab popular predilection irrespective of creed. Pre-Islamic poets and folklore mention the taking of omens *(tafawwūl)* from the running position of gazelles and other animals, or from the flight of birds: if they offered their right side to the view (then termed *sānih*) they augured luck; those turning the left side to the observer (the so-called *bārih*) portended evil. While the concept of *fāl* originally only comprised signs occurring by chance or unexpectedly, it was later extended to the intentional provoking of prognostics by the most varied methods. Muhammad, according to tradition, condemned the belief in a bad omen and recommended faith in a good one, such as any pious word accidentaly heard.

OTTOMAN ARAB FRATERNITY see IKHĀ' al-, al-ʿARABĪ al-ʿUTHMĀNĪ.

OTTOMAN PARTY OF DECENTRALIZATION see HIZB al-LAMARKHAZĪYAH al-I'DARĪYAH al-ʿUTHMĀNĪ.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

P

PALMYRA, presumably a corruption of the Semitic name Tadmur or Tudmur, an ancient settlement in the Syrian desert, which at an unknown date, but certainly long before our era, was occupied by Arabian tribes. Arab story tellers attributed its foundation to King Solomon and made it the scene of his meeting with the mythical Queen Bilqīs*. Besides an Assyrian inscription of Tiglath Pilesar (ca. 1115-1110 B.C.) mentioning a town 'To-ad-mar' there exist no authentic documents which might shed some light on Palmyrene history prior to the second half of the first century B.C. At this period the name of Palmyra is mentioned by Greco-Roman writers, who emphasize the city's great wealth and its favourable situation in a richly watered oasis at the crossing point of the caravan routes between the Euphrates valley and the Mediterranean, and from South-Arabia to Mesopotamia.

Around the beginning of the Christian era the commercial, political and cultural infiltration of Rome in this Arabian city state grew increasingly stronger, and the Palmyrenes readily adapted themselves to this new current of occidental civilization. Their social, public and religious life, their art and culture became a peculiar mixture of Greek, Roman and Arabian components. The lay-out of the town, the rectangular street blocks, the squares with their porticoes and triumphal arches followed the pattern of the hellenistic towns on the Mediterranean coast. The sanctuaries of their Semitic deities took the aspects of the Greco-Roman temples; public buildings and private houses borrowed plan and construction from Greek and Roman models; but sculptures, ornaments and paintings breathed the luxurious imagination of the Orient. Most of the leading families latinized their names and the city officers bore Greek or Roman titles. Palmyrene notables were appointed Roman civil and military officers. Palmyrene troops fought as auxiliaries in the Roman armies and finally Palmyra received the status of a Roman colony, although retaining a nominal autonomy. The city by then had become a key-base in Rome's eastern defence belt and had found a richly flowing source of profit in the demands of a vast military apparatus. The Palmyrenes eclipsed the Nabataeans*, their southern competitors, and held the monopoly of commerce and transport in this part of the world.

In the 3rd century A.D. for the first time in their long peaceful history, aspirations for forceful expansion arose in these prosperous merchants. The warlike temper of their leader Odenathus (Udhaynah or Odaynath) and of his ambitious wife Zenobia* (al-Zabdā' or Zaynab) were responsible for a series of military enterprises in the service of Rome, leading the Palmyrene troops to sensational victories over the Persian armies, which took them to the doors of the capital Ctesiphon *(al-Madā'in)*. Odenathus was appointed commander in chief of the Roman forces in the Orient with the title of Imperator. In his inscriptions he called

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

himself King of Palmyra. In the name of Rome he controlled the entire Roman Orient with the exception of Anatolia. It is not certain whether Odenathus coveted actual independence, but he struck coins in his name and instituted his son as his successor. He died a violent death (267A.D.), traced back by some authors to Rome's fear of his power. His widow Zenobia, exercising the regency on behalf of her minor son Wahb-Allāth,(Gift of al-Lāth), in 270 took the title 'Augusta'. She openly defied the Roman sovereignty, and using a favourable constellation of circumstances pushed her troops deep into Anatolia in the north, and as far as Alexandria in the south. But then luck turned against her. Twice decisively beaten (near Antioch and at Homs) by Emperor Aurelian she fled into the desert but was taken prisoner and in golden chains brought to Rome where she died in honourable exile. Her capital after an obstinate resistance was conquered, looted and destroyed, and its inhabitants were put to the sword (A.D. 273).

That was the end of Palmyra's splendour and of the specific Palmyrene civilization, although the city was later rebuilt and even attained again a certain significance. For several centuries it remained a modest desert trading place and fortified outpost, garrisoned in turn by the camel brigades of Rome, the Byzantine empire and the Umayyad* caliphs, until it was almost completely ruined by an earthquake in the XIIth century. After that it lived on as a forgotten village of a few semi-nomadic shepherd families. Towards the end of the XVIIth century two English travellers discovered the ruins without, however, being able to identify them. But the signal was given for more thorough explorations of the site which, though with longer or shorter interruptions, went on throughout the next two hundred years, leading to several interesting publications. Since then the systematic excavations undertaken mainly by German, French and English archeological missions have brought to light, besides a great number of well presserved monuments, especially a wide variety of inscriptions. Their deciphering was made comparatively easy thanks to the Greek translations accompanying most of the Palmyrene texts - a west-Aramaic dialect with numerous Arabic words interspersed and written in a script similar to the Hebrew alphabet of the so-called square type. While the Palmyrene language never created a literature of its own, these inscriptions, dealing practically with every aspect of the city's public and private life, made it possible to retrace in detail the character and the phases of this civilization brought into being by Arabian Bedouins and blending in the course of its history quite disparate Oriental and Occidental cultural elements.

PANEGYRIC, *madīh*, in pre-Islamic times a poem in praise, of the authors' tribe or clan, later of the caliph, some princes or high dignitary and, finally of everybody who was willing to pay the price. In spite of the crude flatteries generally requested by the patrons, poets of the highest standing used to cultivate this branch of poetry which was much appreciated by the general public. At the court of Hārūn al-Rashīd* (768-809), the poets as a rule had to submit their versified eulogies in honour of the Caliph to a special office, the *Diwān al-Shiʿr*, (Depart-

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

ment of Poetry), which decided whether or not they complied with the official requirements.
This kind of poetry offering often the only means of livelihood to the poet and to talented authors, served as the frame for works of great artistic value. Down to this day panegyrics in honour of the head of the state a high dignitary of other persons of influence are quite common, and though according to Occidental concepts they would seem to overdo the expression of loyalty and admiration, are in no way felt as offending against good taste.

PARTY OF ARAB SOCIALIST RENAISSANCE in Syria with strong nuclei of sympathizers in Lebanon, Iraq and Jordan, constituted in 1953 by the fusion of the *Hizb al-Ba'thal-ʿArabī** (Party of Arab Renaissance) and the *Hizb al-Ishtirakīyah** (Socialist Party), and commonly referred to as 'Ba'th Socialists'. Having operated secretly but very actively until the overthrow of Colonel Adīb al-Shishakli's military dictatorship (Feb. 1954), the new party under the vigorous leadership of Akram al-Hawrānī and Sālah al-Dīn al-Bitar came into the open upon the restauration of the parliamentary régime. Its programm, decidedly left-wing and laicizing, attempted to fit Marxist ideologies into the structure of pan-Arab, Egypt-orientated nationalism. In the tense atmosphere of the tug-of-war for the supremacy in the Middle-East between the two great blocks of world power it appealed to a growing number among the younger generation in the professional circles and lower officer ranks, dissatisfied with the pre-Western attitude of the tradition-bound ruling class, but hesitating to range themselves on Communist sides. By a skilfully orchestrated propaganda among the peasantry the Ba'th Socialists won over rapidly widening sections of the population at the expense of the conservative and moderate groups. Represented in the coalition cabinets formed by the 'Nationalists' *(Hizb al-ʿArabī al-Qaūmī*)* and the 'Independents' *(Hizb al-Istiqlāl al-ʿArabī*)* they gave Syrian politics around 1956 a strong pro-Soviet leaning, but when public opinion began to glide more and more into the direction of Gamal ʿAbd al-Nāsir's 'positive neutralism' they became the principal protagonists for the union with Egypt. Although since then having dissolved like all other parties their political organization the *Ba'th* Socialists with Akram al-Hawrānī as vice-president of the United Arab Republic in the Province of Syria continue to exercize a considerable influence as a policy-making factor.

PARTY OF NATIONAL ACTION see HIZB al-ʿAMAL al-QAŪMĪ.

PILLARS OF FAITH, *Arkān al-Dīn*, a term of Moslem theology denoting the five cardinal duties of every Moslem: the profession of faith* *(shahādah)*; the performance of the five ritual prayers *(salāt)*; the observance of the 30 days fast *(saum)* in the month of *Ramadān*; the distribution of the prescribed alms *(zakāh)*; and the pilgrimage to Makkah (hajj). The observance of these five cardinal duties

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

constitutes the essence of Islam, according to a saying of Muhammad, transmitted by Traditton *(hadīth*)*.

POLICE, *shurtah* (originally designation of a selected troop, a bodyguard). Among the most important services of the public administration in the caliphate, especially at the ʿAbbāsid* period, figured the police department *(dīwān al-shurtah)*. The Chief of Police *(sāhib al-shurtah)*, originally the commander of the caliph's bodyguard, also the title of the governor of a province or a major town), a high-ranking dignitary, was responsible for the preservation of public order and the enforcement of the law. With the fragmentation of the central power independent police organizations were established by the different rulers in Arab Spain, North Africa and the Fātimids* in Egypt. Everywhere the *sāhib al-shurtah*, in some countries bearing the title *sāhib al-madīnah* (Chief of the Municipality), *hākim* (judge) or *wālī**, exercized almost discretionary power exceeding by far that of the regular judge (cadi*) and often grossly misused by himself and his subordinates. The corruption which at the time of the general decay of the administrative organization became dominant among the police corps not refraining from blackmailing and all sorts of extortionate practices drew upon the word *shurtī* or *shuratīn* in popular usage a meaning approximately equivalent to cheat or thief.

PRAYER CARPET, *sajjādah*, derived from *sajdah*, prostration (the touching of the ground with the forehead as a ritual act in the Moslem prayer).
Another term is *khumrah*, denoting a small-sized *sajjādah* or as mall mat made of palm leaves and embroidered with threads. Still another word current in some regions for prayer carpets is *musallāh*. Prayer carpets are as a rule about the size of a man and are used to prevent contact with the floor when bowing down in prayer. Their design generally takes the form of the prayer niche in the mosque *(mihrāb*)*, which is turned in the direction of Makkah *(qiblah*)* when the carpet is spread out for devotional use. In the first years of Islam animal hides or palm leave mattings served for this purpose.
The term *sajjādah* may occasionally be used to designate a carpet or rug in general. There exist, however, other, specific terms for particular types of rugs, such as *bisāt* (from *basata*, to spread out) used for any large-sized rug of whatever material or design; *zarbīyah*, for rugs with coloured stripes; or *tinfasah* (of Aramaic origin; from it is derived the Greek tapes, lat. tapetum), an ancient commercial term for piled or fringed rugs; and a number of other words corresponding to the various types of rugs or carpets.

PRAYER NICHE see MIHRĀB.

PSALM TRANSLATIONS The Psalms *(zabūr)*, the most popular section of the Old Testament within the medieval communities of the Oriental Churches, belong, together with the Gospel, to the earliest Christian documents set down in Arabic. The oldest specimen of this

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

kind which has come down to us is a single sheet of parchment containing the Greek and Arabic texts, both in Greek capital letters, of some verses of Psalm LXXVII. The manuscript, probably from the hand of a Syriac monk of the end of the VIIIth century who may have written it for the use in his monastery or church, is preserved in the Umayyad Mosque at Damascus (published 1902); the rather clumsy translation itself seems to be somewhat older. Almost contemporary (IXth century) are some similar manuscripts of fragments of various psalms, in the possession of the Sinai monastery of St. Catherine. Next in age (Xth century) ranges an Arabic psalter in the Municipal Library of Zurich (published 1922); the translation, generally believed to be of the same period, may go back, however, to a time prior to the Arab conquest*, perhaps the Vth of VIth century, but this dating has found only a limited acceptance.

The psalter texts which were subsequently adopted by the different Christian denominations using Arabic as the ritual language are mainly based on a version of the XIth century, elaborated presumably on the ground of ancient Greek originals, by the Greek-Orthodox deacon Abu al-Fath ʿAbd Allāh ibn-Fadl of Antioch. Repeatedly reproduced in manuscript form it appeared in print as a portion of the 'Biblia Sacra Arabica' (Rome 1632-71), one of the first Arabic editions of the complete Bible. Slightly revised and reprinted on the hand-press of a Lebanese monastery (1735) Abu al-Fath's psalter came into current use everywhere in the Arab Orient and was subsequently incorporated in the modern Arabic Bible editions prepared by the Maronites in Aleppo (1864), the Franciscans in Jerusalem (1866) and the Jesuites in Beirut (1881). A modern metric version was published (1867) by the American Presbyterian Mission in Beirut.

PSEUDO-SABIANS, so called because in the Arab Middle-Ages confused with the genuine Sabians* *(sābiʿūn)* or Mandaeans* of Iraq. They were an ancient, highly cultured pagan sect - their real name remained unknown - following a crèed apparently based on star worship with neo-Platonic influences and had their centre in Harrān (the ancient Carrae in North-Syria). Until the middle of the VIIIth century they had completely escaped the attention of the Moslem authorities, but then, according to Arab chroniclers, when paying their homage to Caliph al-Mansūr (754-775) who was passing through Harrān, they were ordered on pain of death to adopt one of the recognized monotheistic religions. While some of them became Moslems, Christians or Zoroastrians, the majority refused to give up their traditional faith. They consulted a Moslem man of law and, so it is reported, upon his advice henceforth claimed to be Sabians who were counted among the tolerated religions, but about whose nature and belief nothing was known. Thus nobody could prove that the Harrān community was not equally comprised under this designation, and it continued to flourish until the destruction of its sanctuary by the Mongols in the XIIIth century. Whether the story is true or whether they enjoyed an exceptional tolerance owing to the prestige of their erudition has not been elucidated. It is, however, a fact that around the middle of the

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

IXth century Harrān was the seat of a highly reputed school of philosophy, mathematics, astronomy and medicine, which continued the traditions of the schools of Alexandria and Antioch. From its midst came distinguished scientists - men like the numerous generations of the Qurrah* family, al-Battānī*, possibly Jābir ibn Hayyān* and a number of others.

PULPIT see MINBAR.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Q

QADĀ', originally a decision or sentence of a *qādī* (cadi*, judge), and also his office. The word entered into the Turkish administrative language in the form of *kazā* or *kasā*, with the meaning of a territorial district administered by a *Qaimaqām**; in this sense it is still used in some Arab states.
Qadā' as a term of Moslem theology means the fulfilment of a religious duty later than at the prescribed time.

QADAM al-SHARĪF, the Noble Footprint, meaning imprints of the Prophet's foot, shown as a rule on a piece of rock in some mosques. They are always connected with pious legends, as the one in the *Qubbat as Sakhrah* Mosque (Dome of the Rock) in Jerusalem where Muhammad on his mount is said to have started for his celestial voyage *(miʿrāj*)*; or the one in the Mosque of Qadam, near Damascus, where he allegedly alighted from his camel, deciding not to enter Damascus - the 'Paradise on Earth' - lest he forfeited the heavenly paradise. Other footprints of the Prophet are preserved in the mosques *Athar al-Nabī* and *Qā'it Bey* in Cairo.

QĀF, name of a legendary mountain often mentioned by ancient Arab geographers, in the Arabian Nights and other fairy-tales. It was imagined as an enormous wall of emerald encompassing the terrestrial disc, from which it is separated by a deep ocean shrouded in darkness and dividing the world of men from the region of the spirits. This belief presumably had its origin in Persia and India, where it may have been suggested by the tremendous height of the mountain ranges of Central Asia.

QAHTĀN, possibly to be identified with Joktan of the Bible (Gen. 10 : 25), the legendary ancestor of the tribes of allegedly South-Arabian origin *('arab al-ʿāribah*)*. After his great-great-grandson Saba', father of the Sabaeans*, the Qahtānites, according to the genealogical tradition, split into a sedentary group, the Himyarite* peoples, family of his elder son Himyar; and a nomadic group, offspring of the younger son Qahlān, which migrated northwards and branched out into a number of powerful tribes such as the Azd*, Tayyi'* or Hamdān*. From the Azd then sprang the Aws and Khazraj* in Central Arabia, and the Lakhm*, Ghassān*, Kindah*, the founders of flourshing kingdoms, or the Kalb* and many others in Syria and Mesopotamia. Thus long before the rise of Islam the northern Arab world was peopled by numerous Qahtānite tribes - or Yemenites, as they are also referred to by the chroniclers - living in the midst of the northern groups, but proud of their original homeland in the South and always, wherever they were carried by the currents of history, whether in North-Africa

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

or in Spain or Sicily, implicated in feuds with the northern branch of the Arab family of tribes, the banu-Adnān*.

QAHTĀNĪYAH al-, a secret society of the early days of Arab nationalism, named after Qahtān*, one of the legendary ancestors of the Arabs. It was founded in 1909 in Constantinople by a group of Arab patriots comprising Moslems, Christians and Druzes, among whom also some Arab officers in the Turkish army. Its purpose was to unite the Arab provinces in an Arab kingdom under the Ottoman sultan in a personal union following the pattern of the Austro-Hungarian Monarchy. This programm, directly contradictory to the policy of rigorous centralization pursued under the Young Turkish régime forbade the society all public activity. Because of the indiscretions of one of the members it had to dissolve, but one of its leaders, Major ʿAzīz ʿAlī al-Masrī (subsequently Inspector-General of the Egyptian army) soon afterwards founded a similar clandestine organization, al-ʿAhd*, which was to play a prominent rôle in the further development of the pan-Arab movement.

QĀ'ID, originally meaning the leader of a group (from *qāda*, to lead); in the ʿAbbāsid* caliphate, the title of the commander of a unit of a hundred men. Later it came to denote any commanding officer and, specially in Morocco, the military governor of a province (hence the Spanish word Alcayde or Alcaide, the governor of a fortress, the warden of a prison). In the armies of Egypt*, Iraq* and Syria* the title *Qā'id* corresponds to the rank of a major; in Morocco it is a title for court or government officials.

QAIMAQĀM, Turkish spelling of the word *qā'im maqām* (lit. translated the one standing on somebody else's place, i.e. representative), originally the title of officials in the Ottoman Empire to whom the grand vizier* in cases of his absence from office temporarely transmitted some of his functions. Later the word denoted the grade of a lieutenant colonel, and in public administration the governor of the district of a kazā *(qadā'*)*. The title is still in use in Syria and Lebanon.
In the sultanates of the Hadramawt* the first part of the word - *qā'im* - is the title of the official at the head of an administrative district.

QAINUQĀʿ, one of the three Jewish tribes of al-Madīnah at the time of Muhammad, known as wealthy merchants and artisans, particularly as gold- and silversmiths. Rather hostile to the Prophet's doctrine and living in a section of the town which included strategically important points, they represented an element of permanent latent danger to the young Moslem community. After the victorious battle of Badr* (624 A.D.) over the Makkanese the Moslems, feeling sufficiently strong, expelled the Qainuqā from the town and divided their belongings amongst themselves.

QAĪYIM al-JAWZĪYAH, ibn-al-, i.e. The Son of the Head of the Madrasah* al-Jawzīyah, nickname of Shams al-Dīn abu-ʿAbdullāh,

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

theologian, (XIIIth/XIVth cent.) of Damascus. He taught a doctrine of extreme puritanism, following herein the principles of his great master ibn-Taymīyah*. His attacks against saint-worship which was very popular among the masses, made numerous enemies for him and even landed him in prison. The study of his works was until very recently a part of the curriculum at the theological academy of al-Azhar* in Cairo.

QALANDARĪYAH, a word of Persian origin, the name of an order of wandering dervishes, established by an unknown founder in Central Asia. Having spread from the XIth century onwards all over the Arab countries, it gained in the XIIIth century considerable importance in Cairo and Damascus and in the XVIth century was strongly represented also in Anatolia, India and Persia. The Qalandars had neither definite regulations nor permanent residences, and lived an errant, independent life, heedless of all social conventions. Three dervishes of the order are the heroes of the story 'Thre Three Qalandars' in the 'Arabian Nights'.

QALQASHANDĪ al-, SHIHĀB al-DĪN AHMAD, author of the XIV/XVth cent., born in Egypt and much travelled in the territories under the rule of the Mameluke* sultans. He is especially known by his *Subh al-Aʿsha*, a textbook for government officials which contains much historical and geographical information on Syria and Egypt and has become one of the main sources of our knowledge of the administrative, political and military organization of these two countries at the end of the Middle-Ages. His genealogy and history of the pre-Islamic Arab tribes were completed after his death by his son.

QAMĪS, the popular undergarment for men. It is of cotton or wool with short or long sleeves, reaching almost to the ankle, and worn next to the body. The garment as well as its designation (derived like the French 'chemise' from the late Latin 'camisia') were introduced in the Vth century by Roman merchants established in Syrian towns.

QARMATIANS, *qarāmita* (sing. *qirmitī*), an extremely radical branch of the *Ismāʿīlite** group of the *Shīʿah** sects, called after its founder Hamdān Qarmat (word probably of Aramaic origin, meaning 'teacher of occult knowledge'), in existence from the IXth until the middle of the XIth century. Hamdān Qarmat was an Iraqi peasant converted to the occult *Ismāʿīlite** teaching. Passing through the various grades of initiation he conceived a keen vision of the power in store for the adepts of its highest orders, and of the instrument of domination into which might be forged the misery of the native Aramaic peasantry and of the ill-treated, desparate foreign slaves. Leaving aside the philosophical aspects of the many-sided doctrine he preached a crudely materialistic communism to the masses; a mystical agnosticism to a selected élite; and a hostile contempt for orthodox ethics to all. Ruthless terrorism was proclaimed as the means to achieve ultimate happiness. The fundamental dogma was blind obedience to the Leader. Possessed with extraordinary prozelytizing talent he gathered a rapidly growing number of

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

followers and shaped them into a solid body of fanatical sectaries. About 890 he established his headquarters in a fortified camp *(Dār al-Hijrah,* 'Abode for Emigrants') near al-Kūfah in Iraq, but later transferred it to the great Ismāʿīlite center at Salamyah in northern Syria. His community was founded on the full equality of all members, and on the common ownership of all property, for a time also of women. Workers and artisans, grouped into guilds *(sinf)* with an elaborate, quasi-mystical ceremonial, provided the subsistence for the warriors. The public finances were at first based on voluntary contributions but soon becsme increasingly dependent on taxes which finally were levied with utmost severity. The half rationalistic, half allegorical interpetation of the Koran was adapted to the level of the primitive peasant mind. A mysterious 'Master of Purity', allegedly of ʿAlid* descent, was proclaimed Caliph under the name of Abu ʿAbd Allāh Muhammad.

Under Hamdān Qarmat's brother-in-law Abdan, and his successor, Dhikraway al-Dindanī, a leader of noteworthy military qualities, the Qarmatians, joined by some Bedouin tribes, spread devastation and bloodshed all over Syria, then under the weak government of the last Tulūnids*, and carried the unrest deep into Iraq. Damascus was besieged, but could not be conquered. The 'caliph' himself was killed in the heavy fighting at the gates of the city (901) and was succeeded by his brother Abu ʿAbdullāh Ahmad who, however, two years afterwards was taken prisoner by the troops of the government and executed in Baghdad. In 906 Dhikraway, too, fell in battle, and gradually the Qarmatian movement, at least in Syria and Iraq, came to its inevitable end.

It lasted, however, much longer in Arabia proper. In 899 one of Hamdān Qarmat's disciples, Abu Saʿīd al-Hasan al-Jannābī (from the Persian town Jannāb near the coast of the Persian Gulf), in alliance with the local tribes established in the name of the Master of Purity an independent state in the territory of al-Ahsā' (to-day the 'Eastern Province' in Saudi Arabia on the coast of the Persian Gulf), founded the capital of al-Muʿminīyah (the present-day al-Hufūf) and made the port of al-Qatif a strong naval base. The Qarmatian fortifications of al-Hufūf and al-Qatif are still in existence. Abu Saʿīd's six sons who reigned in common under the leadership of the eldest, Abu-Tāhir Sulaymān al-Jannābī (914-943) extended their raids southwards into ʿUmān and Yemen, northwards into Mesopotamia and Syria and east into Persian Khurāsān. In 931 the Qarmatians sacked Makkah, massacred the inhabitants and pilgrims, and took the Black Stone of the Kaʿbah* to Muʿaminīyah where it remained for some thirty years. A Persian author and traveller of the middle of the XIth century, Nasir i Khusraw, left a graphic description of the organization of the Qarmatian State. 'It is ruled by the six sons of Abu Saʿīd in common; in their palace there is a dais on which they sit in council and from which they promulgate their orders and decrees after they have come to an agreement. They are assisted by six viziers who sit behind them on another platform. All matters are decided by them in consultation .. These princes possess 30.000 negro slaves purchased with money,

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

who are employed in agriculture and gardening. The people have to pay neither taxes nor tithes. To anyone who becomes poor or gets into debt, advances are made from public funds until his affairs are in good state again. Only the capital has to be paid back, no interests are claimed. A stranger knowing trade, who comes to the country, may have a certain sum of money placed at his disposal until his means of existence are assured . . . If a house or mill becomes ruined and the owner has not the means to have it repaired, the governors order some slaves to do the repairs free of charge to the owner . . . Some mills in al-Ahsā' are owned by the State and in these corn is ground into flour for everybody without any payment whatever. The upkeep of these mills and the wages of the workmen are at the charge of the government . . .'

After many fruitless attempts the central government succeeded at last in overcoming the Qarmatian state, and the sect merged with other *Ismā'īlite* groups, especially that of the Assassins*.

QUASĪDAH, the designation of the classical Arabic ode, the first and for quite a time only kind of poetical expression created by the Arabs. Its origin may perhaps be found in the songs (*huda'*) by which the camel drivers kept their animals in pace, but the phases of its evolution and even the meaning of the name are not known. The first *qasīdahs* which have come down to us through later compilations seem to date from the beginning of the VIth century. A.D. and appear almost simultaneously everywhere in Arabia in the same dialect. They show already a definitely established form varying in length between 30 and 120 verses, a fully developed system of metre and rhyme, a fixed choice of conventional subjects, and stereotyped figures of speech and emotional elements.

The earlier *qasīdah* mirrors the simple events of the Bedouin's life. In a kind of amatory prelude *(nasīb)* the poet passes the lonesome site of a former camping place where once he had fallen in love with a girl of a neighbouring camp till they were separated by the departure of their two tribes. Overwhelmed by his reminiscences he dwells upon his sorrow and the beauty of his beloved one, then continues his way, praising the speed and endurance of his mount, describing the hardships of his journey, and finally reaches his destination. There follows the main part of the poem with either the eulogy of his host from whose generosity he expects his reward, or the invectives (*hijā'*, satire*) against his rivals or a stingy patron. With overflowing passion the poet extols the ideals of Bedouin virtue: courage measured by the number of successful pilfering raids (*ghazw*, razzia*); unscrupulous cunning in the pursuance of blood-vengeance; unlimited loyalty to the tribe; and boundless hospitality. Various themes were later worked into this pattern, each one developed in accordance with its own convention of form and context such as the panegyric* *(madīh)*; the satire *(hijā')*; elegy* *(martīyah)*; drinking* and hunting* songs *(khamrīyāt* and *tardīyat)*; and religious poetry* *(zuhdīyāt)*. In these cases the love idyll or the description of the dangers of the desert are as a rule considerably condensed or even completely left out.

The rhyme *(kafīyah)*, usually feminine, is built upon the repetition of

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

the fourth consonants of the final verse - each verse *(bayt)* consists of six consonants and six vowels - in each line from the beginning to the end of the poem. There are five different kinds of rhyme distinguished by the position of the consonants and vowels, and a poem as a rule is called after the rhymed consonant, e.g. *lāmīyat* The Ode rhymed in 'l' *(lām)*, a *qasīdah* by the pre-Islamic poet Shanfarā*. The metres (sing. *bahr*) are quantitative, but great freedom is left to the poet in interchanging long and short syllables. There are sixteen metres according to the ten feet known to Arabic prosody, each one of which has its own name; but each foot itself allows a number of modifications resulting in a variety of some seventy metres.

Although a pure product of desert life and Bedouin atmosphere the *qasīdah* remained in favour long after the centres of the Arab-speaking world had shifted into thoroughly different environments. For two or three centuries literary circles following herein the public at large continued to glorify the ideals of the heroic age and to invest its poetic creations with the nimbus of classic perfection. In the VIIIth and IXth centuries most of these poems or parts rather thereof, until then only orally transmitted, were assembled in special anthologies* to which they owe their survival. Gradually there developed a neo-classic *qasīdah* style more or less closely adhering to the rules of the ancient bards, which in spite of occasional attempts at discrediting it as old-fashioned has maintained a place in Arabic poetry down to this day. Modern poets, however have found ways to enliven the stereotyped forms by individual inventiveness.

QASR see CASTLES.

QASR al-HAYR al-GHARBĪ, the ruins of an ancient Arab castle* west of Palmyra*, originally a Christian monastery of the period of the Ghassānid* king Hārith the Lame (appr. 529-569) which, judging by its fortress-like construction, apparently had at times of unrest also to serve as a stronghold for the monks and the surrounding population. The caliph's architects built parts of the fortifications into the new structure and probably also selected from the nearby Palmyrene monuments a provision of sculptured friezes, stone-doors and lintels. The rooms were richly decorated with stucco ornaments and mural painting showing the caliph hunting on horseback. A number of sculptures have been transferred to the museum of Damascus.

QĀT, a shrub (Catha Edulis) grown in Yemen and the Western Protectorate of Aden. The chewing of the young leaves produces a narcotic effect and has many addicts among all classes in South Arabia, especially in the towns. Since the drug requires thirst for giving full satisfaction the *qāt* chewers abstain from drinking and even increase their thirst by exhausting exercise until meeting in the early afternoon hours for their *qāt* parties, where they make up by consuming enormous quantities of water. *Qāt* chewing is said to stimulate at first mental activity and self-confidence, but its prolonged use unquestionably leads to chronic digestive disturbances, impotence and general depression. The

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

serious social damages caused by the drug are aggravated by the fact that the *qāt* plantations need artificial irrigation and thus reduce the scarce surface of irrigable land otherwise available for food crops so very necessary in those regions of endemic famine. But the high profits made by the *qāt* trade both for home consumption and export, chiefly to Ethiopia, have so far defeated all efforts for suppressing or even limiting the growing of the plant.

QATABĀNIANS, the Catabanei of Greek and Roman geographers, a people of South-Arabian antiquity, established in the Hadramawt*, whose capital Tamnaʿ was situated in the Wādi Baihān at a site not yet identified. Little is known about their history except that their kings were vassals of the Minaean* and Sabaean* rulers but maintained a certain autonomy, evidenced by the coins struck in their own name that were found. Between the tenth and seventh century B.C. the Qatabānian kings acquired full sovereignty as revealed by some hundred, so-called royal Qatabānian inscriptions, and seem to have extended their territory as far as the straits of the Bāb al-Mandab between the Red Sea and the Persian Gulf. In the light of the scarce data disclosed by the hitherto recovered records this Qatabānian dominion appears as a kind of democratic federation of different tribes, in which each member tribe was represented by two assemblies: one of its land-owners and one of its noblemen, with the king's position supreme over both.
During this period Tamnaʿ, main center of the flourishing frankincense* production and key point of the caravan traffic over the age-old Incense Road*, must have been a populous city with numerous temples, fortified store-houses and residential quarters within its precincts, judging from the reports of medieval Arab authors who recorded what was still preserved in the memory of the people of their time. It is uncertain how long Qatabān's independence and prosperity lasted. In the second century A.D. Tamnaʿ was in the hands of a neighbouring people, the Gabanites or Gabanitae who now, according to contemporary Roman sources, collected the taxes on the frankincense harvest and the toll on the highway transports, formerly levied by the Qatabānian kings. By then Qatabān had obviously been absorbed by the Hymiarite* empire and lost its political individuality.
The ancient name is still borne by a Yemenite tribe, the Qatain or Qutaibi - a diminutive form meaning descendants of Qatab - a small group of clans, rather unruly and inclined to looting and raiding, who tenaciously refuse to be fitted into any larger administrative unit.

QATAR al-, a Sheikhdom under British protection, which comprises the Peninsula of the same name, situated midway on the Arabian coast of the Persian Gulf. The greater part of its area (appr. 16.000 sq. miles) is taken up by barren hills, the wandering ground of the ill-reputed, predatory al-Murrah Bedouins. Here and there the ruins of an ancient sea castle and of some fortified towers remind of the former strategic value of the Peninsula, closing up the Bay of Bahrain to the South East and protecting the fertile coast of al-Hasa on the mainland.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

The swampy shores harbour a few, carefully walled-in villages housing in mudbrick cottages and palm leave huts the sedentary population (in 1958 estimated at some 50.000 souls) of fishermen and pearldivers working mostly for Bahrain merchants. The only town is Duhah (Dawhah, capital of the country and residence of the Sheikh (about 10.000 inh.). A new settlement, center of the new oil production sprang up at Dukhān, on the neck of the Peninsula.

Until the beginning of the last century al-Qatar formed throughout recorded history the outermost sector of the changing, political and military structure of the area of Muscat and ʿUmān*, without playing a noteworthy role of its own. In 1803 it became together with al-Hasa* part of the *Wahhābi** dominions. In 1871 both territories were occupied by a Turkish expeditionary force and al-Hasa was made an Ottoman Sanjak with al-Qatar as one of its *qadā's**. A garrison stationed at Duhah represented the rather theoretical Turkish sovereignty. In 1882 various tribal chieftains requested, and were granted, British protection in spite of Turkish protests. In 1911 Great Britain secured a first option on all pearl fishing concessions which the Sheikh might grant. In 1916, upon Turkey's entry into the war, an agreement was concluded with Sheikh ʿAbdallāh ibn Jasim II whereby the latter pledged himself, in return for Great Britain's guarantee of his independence and the payment of regular subsidies, not to maintain relations with other Powers, nor to cede, sell or mortgage any part of his territory or to grant any kind of concessions or monopolies without Great Britain's consent. This treaty is still the basis of Great Britain's position in al-Qatar. British interests are represented by the Political Agent in Bahrain.

In 1935 an oil concession was granted to the Anglo-Iranian Company and later transferred to the Petroleum Development (Qatar) Ltd., now called Qatar Petroleum Company, a subsidiary of the Petroleum Concessions Ltd., itself controlled by the Iraq Petroleum Company. Rich oil deposits were discovered in 1940, but full-scale operations began only in 1949. According to the figures published they resulted in the following quantities of crude oil production and payment of royalties, since 1952 on a 'fifty-fifty' profit-sharing basis'.

	Crude Oil Production (Million Metric Tons)	Royalties Paid (Million U.S. Dollars)
1950	1.6	1.0
1951	2.3	3.8
1952	3.2	9.0
1953	4.1	11.2
1954	4.8	20.7
1955	5.4	27.0
1956	5.9	—
1957	6.6	—

With the assistance of British advisers responsible to the Sheikh the first effects of the affluence of this wealth on the country's hitherto appallingly backward situation have begun to become visible. In the

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

form of a regular budget the annual oil revenues are divided into three portions: for current expenses, for long-term investments and for a reserve fund. Among the achievements are to be counted the organization of a public health service and the construction of a hospital; the improvement of housing and the water supply; the establishment of elementary schools, of a law court and a police corps; an electric power plant; and the port installations at Umm Saʿīd, near Duhah, primarily for the requirements of the oil production but of considerable value for the general economy of the country.

QATARĪ ibn-al-FUJĀʾAH, warrior poet of the banu-Tamīm* and leader of the Azraqite* sect (†ca. 697). He participated with the Umayyad* general Muhallab ibn-abi-Sufrah*, who later was to become his most dangerous antagonist, in the conquest of the Persian provinces of the Arab empire. Embracing the cause of the revolutionary Azraqite sectarians, a branch of the Khārijites*, and combining personal courage and reckless ambition with rhetorical and poetical power, he acquired a predominant position among the sect. In 688 he was proclaimed Caliph by his followers and possessed with considerable executive and leadership talent organized his troops and occupied a large section of Iraq in the face of the caliphs's army under the command of his former comrade-in-arms Muhallab. A split of the sect into two enemy camps forced him to withdraw eastwards into Tabaristān and there he was beaten by Muhallab, who sent his head as a trophy to Caliph ʿAbd al-Malik (685-705) at Damascus.
Some of Qatarī's poems extolling valour and defiance of death on the battlefield were orally transmitted and have been preserved in collections of a later period.

QAYS ʿAYLĀN, also called simply Qays, were, according to Arab genealogists, originally a clan of the legendary banu-Mudar said to be descended in direct line through Nizār*, the son of Maʿadd*, from Adnān*, the common ancestor of the Arabs of North-Arabian strain (*ʿarab al-mustaʿribāh**), and therefore by poets and annalists frequently referred to as Nizārites or Maʿaddites. More consistently with historical facts these names may be assumed to cover various, ancient confederations of tribes more or less closely connected with one another. The Qays in particular seem to have comprised a loosely associated group consisting of the Dhubyān*, Sulaym*, Hawāzin*, ʿUqayl* and others all of whom in the course of the shifting of peoples preceding the rise of Islam migrated from their home in the Central and North-Arabian desert northwards along the Euphrates into the 'Diyār Mudar' (Abode of Mudar) in North-Western Mesopotamia and then into the pasture grounds of Syria and Palestine; from there, later on westwards into Egypt, the coastal belt of North Africa and further on into Spain.
The Qays stood at first in the camp of the Prophet's opponents, but at the time of his death most of them were among his followers, yet also among those who immediately afterwards joined in the great movement of defection (*riddah*). Beaten by Khālid ibn-al-Walīd* they were thenceforth firm adherents of the Sunni*creed, and always ready

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

to take up arms against heterodox movements of whatever shade. In the deep-rooted antagonism between the Northern Arabs and those of the South, the so-called Yemenites, the alleged descendants of Qahtān* *(ʿarab al-āribah*)*, they appear in the first ranks of the North-Arabians, involved in incessant feuds with the banu-Kalb*, the protagonists of the cause of the South. This struggle between Qays and Kalb marked the political constellation throughout the reign of the Umayyad* caliphs and all through the Arab era in Spain, and had profound repercussions on the cultural life within the Arab world long after tribal concepts had ceased to play their former preponderant rôle in its social structure.

QAYS ibn-al-KHATĪM, a poet of the transition period from paganism to Islam descended from the banu-Aws. He spent most of his time in al-Madīnah, and thus combined the characteristics of the Bedouin bard with the taste and style of urban atmosphere. Little is known of his life except that he stubbornly pursued blood revenge upon his father's and grandfather's enemies. This feud became the subject of many legends. He excelled in the description of battles and in praising female beauty. Only few of his poems have been preserved.

QAZWĪNĪ al-. ZAKARĪYĀ' ibn-MUHAMMAD, geographer and historian (1203-1283). Little is known with certainty about his life, except that he was of Arab descent, born in the town of Qazwīn, near Teheran (Persia), lived in Damascus and travelled extensively in Syria and Mesopotamia, and held the office of cadi* in Hilla and Wāsit. Qazwīnī was the author of two famous works. One called 'The Wonders of Creation and the Oddities of Existence' *(ʿAjā'ib al-Makhlūqāt wa Gharā'ib al-Mawjūdāt)* is a cosmography, i.e. description of the entire world a type of books very popular in the Arab Middle-Ages. It consists of two parts. The first part deals with the heavens, the celestial bodies and the spirits inhabitant them; the second part, with the Earth, its minerals, plants and animals, and comes to a close with the history and habits of mankind. Sections were translated into Persian and Turkish and also into German (H. Ethé, Übersetzung der Kosmographie, Leipzig 1869; J. Ruska, Das Steinbuch aus der Kosmographie des Kazwini, Heidelberg 1896; J. Ansbachr, Der Abschnitt über die Geister und wunderbaren Geschöpfe . . ., Erlangen, 1905). The book is considered the best work of this kind and earned for his author the epithet 'Pliny of Arabic literature'. Qazwīnī's second work is a universal geography entitled *Ajā'ib al-Buldān*, subsequently enlarged and somewhat changed, describing countries, towns, mountains and rivers in alphabetical order and combining herewith the biographies of famous men and accounts of historical events with many elaborate but often fictitious and fabulous details. Qazwīnī always conscientiously quotes his sources of information. Both works exist in numerous manuscripts, many of them with fine illuminations, which show considerable discrepancies of the texts.

QIBLAH, Islamic term meaning the direction towards Makkah (the

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Sacred Mosque) which the Koran (*sūrah* II; 136-145) orders Moslems to observe in prayer whether in public or private devotions. In the mosques the *qiblah* is indicated by the prayer niche *(mihrāb*)*. When the Prophet, following an ancient Semitic religious custom, prescribed a direction to be taken for prayer, he first chose Jerusalem, but later changed it for Makkah. Islamic theological literature deals extensively with the institution of the *qiblah* and the reasons which caused its change. According to tradition the Prophet received the revelation in a small mosque near al-Madīnah while at prayer facing Jerusalem, and at once turned towards Makkah. Henceforth this mosque has been called *Masjid al-Qiblatayn* (the Mosque with the two *Qiblah's)*. Strict observance of the *qiblah* is a main point of the Islamic ritual, and the term *Ahl al-Qiblah* (People of the *Qiblah*) is synonymous with followers of the orthodox creed. The dead are buried with their face in the direction of the *qiblah*: the sheep which are sacrificed are to be turned facing the *qiblah*.
Qiblah has become the popular designation of a small compass used by Moslems on a journey to determine the position for prayer.

QIFTĪ al-, ibn-YŪSUF, a historian (1172-1248) born in Upper Egypt from a family of government official under the Ayyūbid* régime. After completion of his studies in his home-town Qift (Coptos), in Cairo and Jerusalem, he was nominated to a government post in Aleppo, where he spent the rest of his life in charge of various leading fucntions.
Among other books he wrote a history of Subuktigīn, founder of the Turkish Ghaznawid dynasty, and a history of the Saljūqs, both of which have been lost. His most important work is a collection of biographies of philosophers and scientists which is a valuable source of information on the development of Arab science and translations from Greek authors. It has come down to us in a later condensed edition called *Ta'rīkh al-Hukamā* (History of the Scientists).

QIYĀS, analogical deduction, a term of Islamic jurisprudence, denoting the concept that a cause or situation not provided for by the regulations of the Koran and *hadīth** (Tradition of the Prophet) are to be judged by analogical reasoning on the ground of their comparability with others that are dealt with in those codes of law. The decision thus arrived at was, however, not to be contrary to any injunction contained in the texts. *Qiyās* is one of the four so-called 'roots' of Jurisprudence *(usūl al-fiqh)* i.e. a fundamental law-creating principle. A frequently quoted example for the application of *qiyās* is as follows: Wine is forbidden in the Koran (sūrah II, 216) under the word *khamr* (alcoholic drinks*); by analogical reasoning it became generally accepted to include in this prohibition also narcotic drugs, such as opium, while the Wahhābis* extend it also to tobacco smoking.

QUDĀᶜA, an ancient confederacy of South-Arabian Christian tribes which in the IVth century A.D. spread over Hijāz, Syria, Mesopotamia and Egypt. One of these tribes was entrusted by the Byzantine

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

emperor with the control over the minor nomad groups in Syria, but subsequently lost this position to its rivals, the banu-Salīh*. The Qudāʿa were among the first to embrace Islam. In the VIIth century the banu-Kalb*, a Qudāʿa branch became very influential and were one of the principal supporters of the Umayyad* régime. Another branch, the banu-ʿUdhrah*, gave their name to a genre of passionate and romantic love-poetry* (ʿUdhrah love) cherished by the poets springing from their midst, among whom Jamīl al ʿUdhrī* (†701) became particularly famous.

QUDĀMAH ibn-, JAʿFAR abu-al-FARAJ al-KĀTIB, Arab geographer (Xth cent.). A Christian converted to Islam, he became an official in the financial services of the Baghdad government. His work *al-Kharāj* (The Land Tax), gives a comprehensive survey of the civil administration, finances, tax system and postal organization in the caliphate. Other works by ibn-Qudāmah deal with style and rhetoric*.

QUMSĀN HADIDĪYAH, *Iron Shirts*, a strongly nationalistic and anti-French, semi-military youth organization in Syria, founded by Munīr al-ʿAjlānī (later minister in several cabinets) and Sayf al-Dīn al-Maʿmūm in the early 1930's. In the prevailing atmosphere of nationalistic exitement and hostility which at that period characterized the Syrian attitude to France the Iron Shirts gained great popularity especially in the regions around Damascus, Hamāh and Homs. With the inauguration by the government of the National Bloc* *(Kitlah al-Watanīyah)* of negotiations with France on behalf of a treaty which was to replace the régime of the Mandate, the radicalism and fascist leanings of the Iron Shirts were felt embarassing by the Syrian leaders, who discouraged the activities of the movement until it gradually died down.

QURʿA, originally denoting the very old practice of the Arabs of drawing lots, used mainly for the dividing of land. Later the term comprised all methods of fortune telling*, which were based on the mystical virtue ascribed to the figures and their corresponding letters. By further extension the word was applied to the concept of fortune-telling in general, and became a synonym of the term *fāl*.

QURAYSH, an ancient Bedouin tribe of the surroundings of Makkah which occupies a prominent place in the history of the Arabs. According to tradition they used to work as camel drivers and caravan guides for the Makkanese traders until around the end of the Vth century under their keen leader Qusayy* they acquired the custody of the *Kaʿbah**. This highly venerated sanctuary, which attracted numerous pilgrims from all over Arabia, was for those who controlled it a source not only of spiritual and political influence but also of considerable wealth. Within a short time the Quraysh, clever merchants and bankers - or - in the words of the Koran by 'their union in equipping caravans winter and summer' - constituted a dominant factor in the social and economic life of Central Arabia. Therefore, as soon as

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Muhammad, himself a Quraysh, began his preaching against the adoration of the idols of the *Kaʿbah*, he met with vehement opposition from his fellow tribesmen. Finding, however, the institutional character of the yearly pilgrimage to Makkah confirmed by the dogmatic development of the new creed, they became the foremost supporters of the vast religious, cultural and military structure into which Islam was soon to grow. The Prophet in turn was very emphatic in sustaining their privileged position. 'Whosoever wishes for the destruction of the Quraysh, him may God destroy'; or 'The office of the caliph* should be in the Quraysh as long as there are two persons left in the tribe, one to be ruler and the other to be ruled'; and similar sayings of his related in the Tradition *(hadīth*)* leave no doubt that the dominant position of the tribe was soon firmly established within the Moslem community. The Koran, according to the teaching of Islam, the word of God revealed through Muhammad's mouth, was spoken and subsequently written in the dialect of the Quraysh.
The Quraysh produced very few poets, but their various clans brought forth dynasties of caliphs and empire builders of world fame such as the Umayyads* in Syria and Spain, the ʿAbbāsids* in Baghdad, and the Fātimids* in Egypt. To-day their descendants occupy the throne in four Arab countries - the royal family of the Hāshimites in Iraq and in Jordan, the Imāms of Yemen and the Sultans of Morocco.

QURAYZAH banu-, Jewish tribe inhabiting together with its sister-tribe, the banu-Nadīr*, at the time of the Prophet the surroundings of al-Madīnah as clients of the Aws and the Khazraj*, the dominant tribes of this region. From the beginning of Muhammad's stay in al-Madīnah they observed a rather reserved attitude towards the Moslem community, which became openly hostile during the siege of the town by the Makkanese forces (Battle of the Ditch*, 627). After the withdrawal of the attackers Muhammad surrounded their quarters and forced them to surrender. They were completely annihilated: all men, numbering some 700 were killed, with the exception of four who embraced Islam; the women and children were sold as slaves, and the tribe's land and cattle was divided among the Moslems.

QURBĀN, a word of Hebrew origin literally meaning 'coming near' and as an Islamic term (Koran, *sūrah* V, 30) denoting the offering of a sacrifice, especially the immolation of a sheep on certain festive occasions such as the *ʿĪd al-Adhā** (Feast of the Sacrifice), which is also called *ʿĪd al-Qurbān* - or *Qurbān Bairam.*
To the Christian Arabs *Qurbān* means the Sacrament of the Lord's Supper.

QURRĀ' see KORAN READERS.

QURRAH, a family of scientists from Harrān (the ancient town of Carrae on the Syro-Turkish border) whose scholarly reputation goes back through several generations into pre-Arab times. The Qurrah family belonged to the pagan sect of the Pseudo-Sabians*, adherents of a highly developed star-cult offering a favourable atmosphere for the cultivation of astronomy and mathematics.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

The most outstanding member of the family was Thābit ibn-Qurrah (836-901). Under the pressure of the conservative religious circles of Harrān, who resented his too liberal views he left his home-town for Baghdad and became court astronomer to Caliph al-Muʿtadid (892-902). An eminent scholar also in other fields of learning he collaborated closely with the well-known patrons of science, the three sons of Mūsa ibn Shākir*, and put his knowledge of Greek and Syriac to the task of translating a number of Greek scientific works. Some of these, now lost in the original, are known only through his Arabic versions. Thābit's translations and commentaries of Greek texts on geometry, complemented by his own studies won him the reputation as one of the greatest Arab mathematicians of his time. His determination of the length of the solar year and of the altitude of the sun represent remarkable achievements. He wrote the earliest known work on the sun dial and an interesting treatise on the mechanics of the balance. Most of his medical works have been lost, but there exists a comprehensive text book of the kind called 'pandects', which treats the diseases starting at the head and systematically proceeding down through the whole body to the hands and feet, with an enumeration of their causes, symptoms and appropriate medicins.
Thābit's studies were continued by his sons Ibrāhīm and Sinān (†943) the former specializing in mathematics, and the latter in medicine; by his grandsons Ibrāhīm (†946) and abu al-Hassān Thābit (†973); and by his great-grandsons abu al-Faraj and Ishāq ibn Qurrah, all distinguished mathematicians and astronomers.

QUSAYR ʿAMRAH see ʿAMRAH.

QUSAYY, 'Little Far-away', with his real name Zayd, of the Quraysh* clan, according to Arab genealogists the ancestor of Muhammad († end of the Vth cent.). Qusayy was born in Makkah, but having lost his father soon after his birth he was taken by his mother who had married again, to her new home on the Syrian border - whence his nickname. It is said that Qussayy while still a youth returned to Makkah and gained possession of the town and sanctuary of the *Kaʿbah** from the banu-Khuzāʿah* who were then the masters of the city. Two versions have been handed down as to the way he achieved this success. According to one he married the daughter of the Khuzāʿite chieftain and was entrusted by his father-in-law with the keys of the sanctuary and the duties connected with its custody. After the latter's death Qusayy considered himself the lawful guardian, but encountered resistance on the part of the Khuzāʿites. Thereupon he rallied the scattered members of his clan, from that time onwards called Quraysh (the United), and a battle ensued. An arbiter to whom both parties appealed decided in favour of Qusayy and his people. As related by the other version, the last Khuzāʿite chief bequeathed keys and service of the sanctuary to one of his relatives called abu-Ghubshān, from whom Qusayy managed to buy the privilege for a skin of wine after having made him drunk. Two sayings which are still in use refer to this deal: 'A greater fool than abu-Ghubshān . . .' and 'A deal à la abu-Ghubshān.'

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

QUSSĀS see STREET PREACHERS.

QUTAYBAH ibn-, MUHAMMAD ibn-MUSLIM al-DĪNAWARĪ, historian, philologist and literary critic (†889). He was born in al-Kūfah of Persian extraction and for a time held the office of cadi* (judge) in Dīnawar (Persia). Later he went to Baghdad where he enjoyed general reputation as a scholar in every then known branch of science. Best known amongst his works are the *Kitāb al-Maʿārīf* (Book of Knowledge), a manual of history; the *Adab al-Kātib*, a text-book on style, orthography and lexicology for the use of official scribes, the *ʿUyūn al-Akhbār* (Choice Histories), a general handbook of belles-lettres divided into ten subjects such as friendship, women, war etc.; and the *Kitāb al-Shiʿr wa al-Shuʿarā* (Book of Poetry and Poets). In this last work he stood up with the full weight of his authority against the literary snobbishness of his time, which saw artistic value only in the scholarly imitation of the old Bedouin poetry, the conventional glorification of desert life, and the pedantic adherence to time-honoured forms of prosody. Ibn-Qutaybah wanted poetical creation to be judged on its inherent aesthetic qualities, irrespective of its period, subjects and formal or grammatical character.

QUTAYBAH ibn-MUSLIM, general of the Arab conquest* (†715). At the beginning of his military career he distinguished himself in the suppression of the seditious movements against the Umayyad* Caliph ʿAbd al-Malik* (685-705). Appointed governor of the province of Khurāsān (Persia) he established his headquarters at Marw, and starting from there undertook several expeditions, under the high command of al-Hajjāj*, which led him to Balkh (the ancient Baktra) and further on to Bukhāra, Samarkand and Khwārizm (Khiwa). A few years later he pushed deeper into Central Asia, penetrating as far as the country of Farghānah (Turkestan). Everywhere he established at least nominally the sovereignty of the caliph and implanted Islam. Though at that time Arab ascendancy in these conquered regions was probably not yet very deeply rooted, neither politically nor in the field of religion, Qutaybah's success temporarily opened up a new source of revenues and of auxiliary troops for the caliphate.
Qutaybah lost his life in a mutiny of his troops caused by court intrigues.

QUTRUB, an epithet of the Basrah grammarian and lexicographer abu-ʿAlī Muhammad ibn-al-Mustansir (IXth cent.) under which he became better known than under his real name. His *Kitāb al-Muthallath* (Book of the Triangle) a kind of witty, linguistic pastime, has become famous: it is a short essay consisting of thirty words which can be read in three different ways according to what vowel signs are used, each time giving a different meaning, e.g. *kalām* speech, *kilām* wounds, *kulam* stony. It is accompanied by a commentary containing numerous examples drawn from classical authors. Later it was put into rhyme and translated into Latin. Qutrub left some twenty other works on lexicographical and grammatical subjects.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

R

RĀBIʿAH al-ʿADAWĪYAH, woman mystic of Basrah (ca. 717-801), who in her early youth was sold as a slave but freed by her master, because of her extraordinary piety and mystic visions, and soon gained general veneration as a saint. She gathered numerous devoted disciples to whom she preached the abandonment in the mystic love of God. She is considered as one of the first teachers of the movement of Islamic mysticism (Sufism), giving a new emotional character to the formerly purely ascetic and passive aspect of this doctrine. She died in Jerusalem where her tomb remained for many years a much visited sanctuary.

RABĪʿAH, ibn-abi, ʿUMAR, an Arab love poet († ca. 719). His father was a rich Makkanese merchant of the Makhzūm* clan, the wealthiest branch of the banu-Quraysh*, the Prophet's tribe; his mother came from a noble Christian family of South-Arabia. Owing to his standing he played a leading part in the refined society of Makkah and al-Madīnah. In contrast to the Bedouin poets and their praise of desert life - the so-called Provincial School of poetry - he sang the amenities of the city and became an outstanding representative of the so-called Peninsular School. This intellectual and poetical movement developed at the time of first Umayyad* caliphs in the leisured and luxurious atmosphere which permeated the cities of Makkah and al-Madīnah following the military success of the Islamic conquest*. It brought forth a rich harvest of a new and original kind of love poetry which discarded the stereotyped amorous introduction *(nasīb*)* of the classical ode *(qasīdah*)*, until then the only poetic expression of love, and in true and natural words sought the way to the heart. Ibn-abi-Rabīʿah's simple but forceful language interpeting real and deep sentiment won him high fame in his own cultivated circles, while the more conservative and religious groups shunned him for a long time. He is recognized as one of the best Arab poets.

RAMADĀN, the ninth month of the Moslem year, enjoined by the Koran (*sūrah* II; 179-183) as an annual fast in remembrance that this was the month '. . . in which the Koran was sent down . . . and that man may fear God and . . . glorify God for his guidance and be thankful'. The fast starts, announced by canon shots and the illumination of the minarets*, after sunset on the last day - it may be the 29th or the 30th - of the preceding month *Shaʿbān*, as soon as the rising of the new moon has been observed by two reliable witnesses; should the moon remain hidden by clouds, the fast starts upon the completion of thirty days from the beginning of *Shaʿbān*. Astronomical calculation is not accepted as sufficient. *Ramadān* fasting, one of the five Pillars of Faith*, is compulsory for every Moslem over 10 years old, except in the case of infirmity, illness, pregnancy or travelling on a journey of more than

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

three days; but the omission must be made up for as early as possible. The fast means complete abstinence from food and drink, tobacco smoking or the inhaling of perfume as well as from sexual intercourse; every 'break' *(muftirāh)* has to be expiated by the distribution of food to the poor. The fasting day lasts as long as 'you can discern a white thread from a black thread', canon shots officially signalling its bebining and end before the sun rises and after it sets. Eating is concentrated on the chief meal of the evening *(futr)* and a lighter one *(sahūr)* just before daybreak, for which the drum-beating *musaher** - the public 'knocker-up' in the street - wakes the sleepers. Since *Ramadān*, owing to the difference between the solar year and Moslem lunar year, occurs every year ten or eleven days earlier, the prohibition to drink makes the fast a mortification of great hardship when it happens to fall in the period of the hot and long summer days. The general merry making of the *ʿId al-Fitr**, the Feast of Fast-Breaking marks the end of the *Ramadān* fast.

RĀWANDĪ, al-, abu-al-HUSAYN ibn-YAHYA, philosophical and theological author (†915), who from an adherent of the *Muʿtazilite* school of thought turned first to *Shīʿism**, which he subsequently also abandoned to become a free-thinker and atheist. Hardly any information has been transmitted concerning his life. The three works by his pen, which are known mainly through quotations by other authors, are characteristic for these changes of view. His *Kitāb Fadīhat al-Muʿtazilah* (Book on the Muʿtazilite Scandal) is an attack on the *Muʿtazilite* doctrine and an argumentative defence of the *Shīʿite* creed; the *Dāmigh* (The Proof) rejects the revelation of the Koran as opposed to reason, besides critizising it as being neither clear or comprehensible nor of any practical or literary value. The *Kitāb al-Zumurrud* (Book of the Emerald) negates the existence of prophetic inspiration in general, and the divine mission of Muhammad in particular.

RĀWANDĪYAH, one of the many politico-religious sects which sprang up after Caliph ʿAlī's (656-661)* death, especially among the Persian population, named after the town of Rāwand near Isfahān where it first appeared. Its members were among the sternest believers in ʿAlī's God-willed, spiritual and secular leadership of the community of Islam, held to have been bequeathed by him to his son Muhammad ibn-al-Hanafīyah*, and by the latter to his second son abu-Hāshim ʿAbd Allāh. By their fanatical support, coming near deification, of abu-Hāshim they soon became widely known under the surname *al-Hāshimīyah*. Abu-Hāshim who died childless (716) passed on, so the sect was convinced, the sacred office to another member of the Hāshimite family, one Muhammad ibn-ʿAlī, great-grandson of the Prophet's uncle ʿAbbās ibn-ʿAbd al-Muttalib*, of the ʿAbbāsid* branch. To him the *Rāwandīyah-Hāshimīyah* sectaries now transferred their allegiance. Joined by various other extremist groups of malcontents they made their headquarters at al-Kūfah the centre of a virulent ʿAbbāsid propaganda against the caliphs of the house of the Umayyads*. In the rapidly spreading rebellion which they inflamed the Umayyad régime

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

collapsed, mainly under the blows of abu-Muslim, one of their adherents, and the ʿAbbāsids began their ascent to power. The heterodox *Rāwandīyah* tenets, however, could in the long run not fail to involve the sect in conflict with the public order based on orthodox Sunnite* principles, and to draw upon it persecution by the state authorities. It lingered on for a while and finally disappeared.

RĀWĪ, reciter. The ancient Arab poets used to be accompanied on their visits to the various camps by a professional reciter whose task it was to remember their poems and to declaim them before the audience of tribesmen. Since the poets' success, moral as well as material, depended to a great extent on the rhetorical quality of the recitation, a good *rāwī* was much appreciated. In some cases he was a poet himself whose creations were recited by his poet companion.

RĀZĪ al-, abu BAKR MUHAMMAD ibn-ZAKARĪYĀ', called Rhazes in Latin medieval literature (850-923), universally recognized as one of the greatest physicians of the Middle-Ages. He was born in Rayy (near Teheran, Persia) where he spent the first part of his life, studying philosophy, literature and music before turning to medecine. His first medical book, the *Kitāb al-Mansūrī*, so called after his patron, the Persian prince Mansūr ibn-Ishāq, and translated into Latin (in Milan, end of the XVth cent.) under the title 'Liber Almansoris', marked the beginning of his reputation as a physician. Summoned to the court at Baghdad he was entrusted with the direction of a newly founded hospital which he made one of the best and most famous of its time.

Al-Rāzī's profound erudition, which embraced the theoretical and empirical knowledge accumulated by the Greeks, Syrians, Persians, Indians and early Arabs, was equalled by an extraordinary gift of observation and intuition, and by unusual capacity for work. In over a hundred medical treatises from his pen the achievements of medicine, in their entirety down to his day, are summed up and augmented by the results of his own research and practice. A monumental work, *al-Hāwī* (The Comprehensive Book), definitely established his fame. With scientific conscientiousness he quoted for each subject treated all opinions known to him before giving his own. The Latin translation done in Sicily by the Jewish physician Faraj ben Sālim in 1279 and entitled Liber Continens, circulated in many manuscripts at the medieval schools of medicine in the Occident, and was one of the first books which appeared in print (1486). An equally great contribution to medical knowledge is a study on smallpox and measles, *al-Judarī w-al-Hasbah*, the earliest extant on these diseases, which was translated into Latin in Venice, 1565. (English translation by A. Greenhill, London 1848). He also wrote numerous short tracts of a popular character with the aim of enlightening the public on the dangerous practices of quacks and charlatans, and to encourage it to seek the help of skilled physicians.

Theology, philosophy, astronomy, mathematics, music and alchemy were other fields of learning which attracted al-Rāzī's interest, and to

CC-0. Panjab University, Chandigarh. Digital Preservation Foundation, Chandigarh.

which as many of his writings are devoted as to medicine. He was one of the earliest theorists of music, frequently quoted and commented upon by later authors. Ten books on alchemy are known by their titles but two have been preserved: the 'Book of the Art', viz. of alchemy, a manuscript of which was discovered in the first quarter of this century in the library of an Indian bibliophile, and the *Kitāb al-Asrār* (The Book of the Secrets), rendered into Latin as 'De Spiritibus et Corporibus' and valued as a standard work by the western alchemists. Al-Rāzī's superiority in this domain, too, is manifest by his firm stand on the ground of clear and sharp reasoning which never lets him fall, like most of his contemporaries, under the magic spell of the alchemic art.

RAZZIA, *ghasw*, a Bedouin raid. At all periods of Arab history raiding was inseparable from Bedouin life and still occurs, especially in years of drought and at times of weak government control. These pilfering expeditions against a neighbouring tribe or village, far from being considered as degrading, are elevated by the Bedouin code of honour to the rank of a gentlemanly sport and a natural source of income. Cunning, artful manoeuvering and quickness, displayed in the attack and in securing the booty, if possible without bloodshed, were matters of pride to the nomad warrior and highly praised by the poets. Pre-Islamic Bedouin literature abounds in tales glorifying such exploits and their heroes.
Only in recent years has it become possible to check the inveterate raiding spirit of the tribesmen by means of an organized desert police force equipped with armoured cars, airplanes and wireless sets.

RECITER see RĀWĪ.

RELIGIOUS POETRY, *Zuhdīyāt* (from *zuhd*, asceticism*). Religious themes, completely absent from pre-Islamic Arabian poetry, appear first after Muhammad's death in the odes of some poets belonging to the Khārijite* sect, who seek expression for their deep religiousity in verses inspired by an ardent spiritual verve. Once introduced, the religious motif came much into favour also in domains only loosely or not at all associated with spiritual thought. Not only were dogmatic differences argued in metrical form, but theological terms were used for subjects so widely apart as political polemics and love. In the IXth century reaction against the luxurious court life and the extravagance displayed by high society brought forth a genre of poetry preaching retirement from the pleasures of this world and meditation about the other. An outstanding representative of this kind of ascetic poetry is abu-al-ʿAtāhiyah* (748-828). About the same time a new, emotional note was sounded urging the people to devotion and spiritual speculation. The woman saint Rābiʿah al-ʿAdawīyah* (717-801 was the first of a line of mystical poets who found in their religious passion the inspiration to their poetical creations. Especially renowned in this field are al-Hallāj* (†922), ibn-ʿArabī* (1165-1202) and ʿUmar ibn-al-Fārid* (1181-1235) .

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

RHETORIC, *ʿIlm al-Balāgha*, was considered in the Arab Middle Ages as a special science and subdivided into three branches: 1) *ʿIlm al-Maʿānī*, the knowledge of syntax; 2) *ʿIlm al-Bayān*, the art of clearly and eloquently exposing one's ideas; 3) *ʿIlm al-Badīʿ*, the art of ornate diction by the use of metaphors and other embellishments of expression. From the VIIIth century onwards an extensive literature dealt with each of these parts separately. The *ʿIlm al-Badīʿ* in particular gave rise to a type of didactic poems, the so-called *Badīʿyah* - which illustrated the practical application of the various artifices of speech. One of the best-known treatises on rhetoric, still widely in use, is the *Kitāb al-Bayān wa'l Tabyīn* (Book of Eloquence and Exposition) by al-Jāhiz* (IXth cent.). Another very popular manual was written in the XIIIth century by the philologist al-Sakkākī. A century later it was re-edited in abridged form and accompanied by a commentary by al-Qazwīnī*; and in the XVth century rendered into verse by al-Suyūtī*. Rhetoric is still one of the main subjects in the curriculum of the Arab colleges.

RIDA, MUHAMMAD RASHĪD, a theologian, philosopher and political writer (1886-1935) who exercised great influence upon the movement of modernism in Islamic theology. He was born in Tripoli (Lebanon) and studied in Cairo, where he joined the group of religious reformers gathering around Jamāl al-Dīn al-Afghānī and Muhammad ʿAbdu*. There he founded the review *al-Manār* (the Beacon), which became the organ of their aspirations and whose leading spirit he remained until his death. Al-Manār, subsequently moved to Tripoli, held during the 35 years of its existence in the intellectual Arabo-Islamic world a foremost place among this kind of religio-political publications. Muhammad Rashīd Rida stands out as one of the protagonists for Arab independence, first against the Ottoman régime and later against the British and French Mandates of Iraq and Syria, closely collaborating with the Syrian revolutionary committees which were created in Berlin and Munich after the first World War. He spent some time in the Turkish frontier town of Mersin to keep in closer touch with the guerilla fighters but returned to his home town Tripoli after the Syrian revolution of 1925/26. Besides many articles published in *al-Manār* he wrote a commentary on the Koran in 12 volumes *(Tafsīr al-Manār)*; a history on the spiritual movement in Egypt; various treatises on the pilgrimage, the significance of the *Kaʿbah**, the Wahhābis*; and other essays on religious and political subjects. His sympathy for Wahhābism found practical expression in his negotiations with King Ibn-Sa'ūd* on behalf of some groups of Syrian monarchists who aimed at the establishment of a Syrian kingdom under one of Ibn-Sa'ūd's sons. Muhammad Rashīd Rida's theological ideas still continue to exercise some influence.

RIFĀʿĪ al-, AHMAD ibn- ʿALĪ, mystic and religious teacher (†1175) A native of Iraq, he studied theology in Basrah and after having started himself to teach soon attracted numerous pupils and adherents. Many of his sermons and mystical prayers or speeches have been transmitted by other authors, but nothing written by his own hand is extant. His ascetic and pious life gained him the reputation of saintliness and of

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

being able to perform miracles. He became the founder of a religious fraternity, called after him *Rifāʿīte*, which has developed into one of the most wide-spread brotherhoods in the Islamic countries. Their rules include self-mortification by beating with chains and pricking with needles. In Europe the *Rifāʿītes* are known as the 'Howling Dervishes'.

RĪYADĪYĀT see MATHEMATICS.

ROBE OF HONOUR, *khilʿat*. Following an ancient tradition whose origins presumably reach back deep into the oriental past, Arabian chieftains presented persons to whom they wanted to show their particular esteem with their own mantle. In a similar form the practice apparently was in use also at the Byzantine court, since the poet Imru' al-Qays* is said to have died from a poisoned robe of honour given to him by Emperor Justinian. More fortunate was another poet, Kaʿb ibn-Zuhayr*, who received the Prophet's own cloak *(burdah*)* in reward for his famous ode *Bānat Suʿād*. Under the Mamelukes* the robes distributed as a mark of distinction were strictly graded by style, material and value in accordance with the rank and social position of the recipients. The custom passed into the ceremonial of the Ottoman court, and has survived down to this day in Saudi Arabia, where the king and the royal princes share out every year several thousand *ʿabā's** and other garments of silk or fine woollen material to the tribal chiefs and prominent guests.

ROSARY, *subhah* or *misbahah* (derived from *sabaha*, to praise). According to tradition the Arabs used in the early days of Islam small pebbles or date kernels, carried in a special purse, for counting the attributes of praise in the recitation of certain prayers. Probably around the beginning of the IXth century these stones were replaced by the rosary, introduced, as it is generally assumed, from India either in the course of the Arab conquest* or through the channel of the Oriental Churches. In spite of the opposition against the use of the rosary voiced by the orthodox theologians, the practice continued to spread among the masses and particularly within the circles of the mystics.

In its most common form the Moslem rosary is composed of a hundred beads corresponding to the name of Allah and his 99 attributes or 'beautiful names'. The beads, of equal size, are arranged in three groups which are separated by two larger pieces called *Imām**, and an oblong one called *Yad* (hand*) or minaret. Another variety contains 201 beads which correspond to the 201 epithets of the Prophet. A third, special kind of rosaries is made up of 1000 beads, called *Alfīyah** (an object of a thousand individual pieces). Most rosaries are made of horn, bone or a similar material, but there can also be seen expensive pieces of amber, mother of pearl, ivory or precious stones.

Apart from its devotional purposes the rosary holds a prominent place in the superstitious beliefs of both Moslem and Christian Arabs. Its uses in fortune telling*, as an amulet, or for the cure of the sick can be traced back to magic practices of the pagan past. The Wahhābites* reject the use of the rosary.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

A special kind of rosary as a popular plaything for men consists of thirty black, brown or amber coloured beads divided by two larger ones into three groups of ten, with one fancy-shaped end piece and in a silk tassel. The almost unconscious fingering of the *misbahah* at any time and place is a very common habit among Arabs in town or country, irrespective of creed, age, education or social standing. This practice has found its way from the Orient by way of Turkey into the Balkan countries, former provinces of the Ottoman Empire.
Introduced by the Crusaders into the Occident the rosary was officially recognized by Pope Pius V (1596), as a ritual accesory.

RUQAYAH, one of Muhammad's daughters from his wife Khadījah*. Wedded like her sister Umm Kulthūm* to ʿUtbah, a son of the Prophet's uncle abu-Lahab*, her marriage was likewise annulled before consommation, when abu-Lahab became one of her father's most bitter enemies. She contracted a second marriage with the later Caliph ʿUthmān*. They had a son who, when a child, was killed by a cock picking his head with its beak.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

S

SABA' ibn-, ʿABDULLĀH, also called ibn-al-Sawda' (Son of the Black One, an allusion to his negro mother) or ibn-Harb, (VIIth or IXth cent.) alleged founder of Shīʿism*, who appears a very perplexing figure in the light of the numerous contradictory biographies* which have been transmitted. He is said to have come from Yemen - some sources maintain Jewish parentage - and to have travelled a long time in Hijāz, Iraq, Syria and Egypt, everywhere implicated in various sorts of subversive movements. To him is ascribed the origin of the belief in the divinely ordained leadership mission of ʿAlī, the son-in-law of Muhammad, in his divine nature and his return to earth as the *Mahdī**, the God-guided Saviour. It is also reported - and as firmly denied - that he venerated ʿAlī in such exalted and even blasphemous manner, that ʿAlī had to have him forcefully removed or, according to some informants, burned alive. He seems to have made however quite a number of proselytes, who formed the nucleus of a sect, called after him Saba'īyah (not to be confused with the Sabʿīyah or Seveners*), which according to the belief of some of his biographers supplied the framework for the evolving Shīʿah creed. At present it is supposed that this name and he accounts, eulogistic as well as deprecatory, of his activities, in reality cover several persons, not necessarily contemporaries, and different historical or imagined events.

SABAEANS, the people of Saba', the Sheba of the book of Job in the Old Testament, and possibly identical with the country or people called 'Saba' in an inscription found in Mesopotamia and dated approximately 2500 B.C. Originally camel breeders whose homeland may have been in the Najd (in present-day Saudi Arabia) they had presumably been for an unknown length of time in the service of the Minaean* kingdom and in charge of the Minaean caravan traffic through Central and North Arabia. It is uncertain when the first Sabaean clans moved southwards and began to infiltrate the fertile valleys of Yemen* and Hadramawt*. But as their number increased and their influence spread the Sabacan chieftains apparently turned from carriers into business partners and assumed a steadily growing part in the affairs of the state until they superseded their masters, rendered them vassals and finally absorbed them. This process may have extended over several centuries but by about 950 B.C. it had resulted in replacing in the inscriptions the name of the Minaeans by 'Saba'. It left, however, unchanged the social, religious and administrative structure which for time immemorial had successfully served two vital purposes: the maintainance of the irrigation system, which was the basis of the nation's subsistence, and the protection of the frankincense* trade on which its prosperity rested.
The basis of the state was a tightly organized association of tribes,

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

each of them a distinctive genealogical, geographical and economic unit under its '*kabīr*' (alderman), the hereditary leader, outstanding by family precedence and spiritual prestige as the priest of the tribal deity. Each tribe was bound to its section of land, without freedrom of movement, neither as a whole nor for the kinship groups or individuals. The tribal community was collectively responsible for the cultivation and the harvesting of the fields of frankincense, for the irrigation works and the caravan highways in its territory. Superimposed on this horizontal organization was a three-rank order of hereditary classes. On the top stood the privileged feudal landlords who controlled the public life of their tribe, assembled and led into war its arm-bearing men, protected the caravans, collected toll and tithe in the name of the king. Next came the small landholders and artisans who formed the mass of the free population, paid land tax and served in the fortresses and garrisons along the caravan roads. The lowest class was that of the landless serfs, presumably from an aboriginal subjugated race, who lived outside tribal law and society and supplied the labour force required for the construction and maintainance of the roads, irrigation dams and canals, and did the work in the quarries from which the building materials were derived. Every citizen, regardless of the class to which he belonged, was obliged to give some specified work or service to the temple land, the land of the gods.

The ruler was, as in the Minaean era, until the middle of the VIIth century B.C. a presumalby hereditary priest-king and representative of the chief state deity, the moon god Il-Maqah. He owned part of the land by his own right and controlled indirectly another part which belonged to the great national sanctuaries and temples, and of which the royal tribe, the Saba', was in charge. He bore the title 'Mukarrib Saba' ' (MKRB) in the inscriptions, of uncertain vocalization, and resided in the fortress Sirwāh, the present-day village Kharibah, east of the Yemenite city Sanaʿā'. Among the *mukarribs* whose names are known the most prominent figure seems to have been the Mukarrib Karibi-Ilu, a great warlord who subdued the remaining Minaeans, the country of Qatabān* and the Hadramawt, and apparently a not less skilful statesman who, according to two Assyrian inscriptions dated 715 B.C. and 685 B.C. gained the friendship of the powerful Sennacherib (705-681) by means of rich gifts, flatteringly called 'tributes'. At this time the Sabaean realm comprised almost the whole of South Arabia, stretching its political, military and commercial sphere of influence as far as Petra (in the present-day Kingdom of Jordan) and maintaining fortified trading colonies deep in Central Arabia and in the lower Euphrates valley. Around 650 B.C. the theocratic system of governance gave way to a feudal régime headed by a secular king referred to in the inscriptions as 'Malk Saba'. Simultaneously the capital was transferred to Ma'rib, some 60 miles east of Saʿnā'. The events which brought about these changes are not known, but although the rulers had lost the priestly dignity, the religious prestige of their tribe apparently remained unaffected and continued to maintain political unity, peace and order. It was at that time that the great Ma'rib Dam*, begun in the last decades of the Mukarrib period, was built - an achieve-

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

ment which speaks as much of the builders' technical skill as of their high capability in planning and organization. They proved both, too, in the layout and building up of their complex system of roads, fortified warehouses, watch-towers and outposts, by which they were able not only to monopolize the marketing of frankincense but also to control the profitable trade with the rich Phenician, Babylonian and Assyrian towns in African and Indian textiles, ivory, gold, precious stones and spices. The Sabaeans left no literary documents, but a great number of inscriptions on bronze tablets, stone pillars, temple walls and funeral monuments could be recovered, the first ones towards the end of the XVIIIth century which were deciphered, however, only some 60 years later. They made it possible to piece together, at least in roughly outlined segments, the main social, economic and political aspects of this first solidly structured state in Arab history. Towards the end of the second century B.C. the Malk régime seems to have gradually weakened by the rise of a military caste under the hegemony of two rival clans, the families of Himyar and Hamdān. In 115 B.C. it split into two parts - Saba' and Dhū Raydān (later Zafār, the region on the sea coast), a division which marked the end of the Sabaean power and the beginning of the Himyarite* era, but the remembrance of the ancient Sabaean glory lives on in the names of the two South-Arabian tribes, the banu-Yafa'ī - Yafa' was a Sabaean deity - in the Western Aden Protectorate*, and the banu-Saba' in Yemen.

SABBĀGH MIKHĀ'IL, man of letters and poet (XVIII/XIXth cent.), born from a Catholic family in Palestine and educated in Damascus. He went to Cairo during the occupation by Napoleon and found employment as a clerk in the French administration. Having left Egypt with the French troops he worked in Paris at the National Library. Because of his thorough knowledge of Arabic language and literature he became an appreciated collaborator to several distinguished orientalists. Imitating the Arabian poets of old he tried to find a source of additional income by composing panegyrics in honour of prominent persons such as the Pope, Napoleon I, Louis XVIII and others. His odes, cleverly modelled after the ancient *qasīdah**, were translated into Latin and French. A prose work from his pen is a treatise on carrier-pigeons, translated into French, Italian and German. He wrote furthermore a history of the tribes of Syria; and a grammatical and lexicographical study on the Syrian and Egyptian dialects; both works were published after his death.

SĀBĪ' al-, abu-ISHĀQ ibn-HILĀL, a high official at the court chancellery of the ʿAbbāsid* caliphs (alMutīʿ (946-974) and al-Tā'īʿ (974-991). Born in Harrān (an ancient town in the Turko-Syrian border district) from a distinguished scholarly family, he was an adherent of the pagan sect of the Sabians*. Although careful to observe all Moslem customs so as to avoid conspicuousness and well acquainted with the Koran as shown by the many quotations in his writings, he remained faithful to his creed in spite of the advantages which a conversion to Islam would have gained him.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Al-Sābī's literary merit is his clear and precise style. Many passages from the state documents drawn up by him were quoted in later text-books on *inshā'* (the art of letter-writing*) and in anthologies which have come down to us. He wrote a chronicle of his own family and of the dynasty of the Buwayhids, the hereditary viziers of the ʿAbbāsid caliphs of this period. This latter work was written in prison - he had become implicated in a court intrigue- and it speaks for his scholarly integrity that he rejected all corrections suggested by the powerful minister, though by accepting them he could have regained his freedom and position. After his release from prison he retired from public life and died in advanced years.

SABIANS, spelled also Sabeans and by some authors called also Sabeites *(Sābi'ah* or *Sābi'ūn*, sing. *Sābi')*, a word of either Aramaic or Hebrew origin (no connection with the Sabaeans* of South-Arabia) by which the early Arab writers designated two quite different sects, which they confused: the Mandeans* and the Pseudo-Sabians*.

SABĪL, a road or way, often used figuratively as a religious term: *Sabīl Allāh* (the road of God), denoting the Holy War *(jihād)* or other meritorious actions (so in Koran, *sūrah* II, 149, 263).
Ibn al-Sabīl (the son of the road) designates the poor wanderer who is dependent on public charity.
Starting from this latter sense *sabīl* came to mean a fountain donated for the purpose of providing drinking water for common use - a laudable work of public welfare in the hot and arid climate of most Arab countries. At all times wealthy and pious persons erected such fountains, many of which are of artistic value.

SAʿD ibn-, abu- ʿABDULLĀH, called *Kātib al-Wāqidī* (the Secretary of al-Wāqidī, the well-known chronicler), a biographer (†844) at the court of Caliph Hārūn al-Rashīd* in Baghdad. He was the first to compile in a systematic way the biographies of the Prophet's Companions* and of the so-called *Tābiʿūn**, those to whom they handed down their reports of the Prophet's acts and sayings *(hadīth*)*. He arranged his collection in 'classes' *(tabaqāt)* grouping the transmitters by their distance in time from the original informants. This work, the *Kitāb al-Tabaqāt al-Kabīr* (The Great Book of Classes) became the standard type of this branch of biographical literature which was much cultivated in the ensuing periods. It is a particular feature of ibn-Saʿd's compilation that one volume deals exlcusively with the biographies of the women of the Prophet's circle.

SAʿD ibn-abi-WAQQĀS, one of the outstanding generals in the Arab conquest* and leader of the brilliant Persian campaign (595-674). Descended from an old Makkanese family he belonged to the circle of Muhammad's close companions* - he is said to have been the seventh convert to Islam - and took part in most of the battles of early Islam. After the conquest of Syria Caliph ʿUmar* appointed him commander in chief in the campaign against the Persians. In a surprisingly

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

short time Saʿd crushed three far superior Persian armies in the battles at al-Qādisīyah (May 637) near al-Hīrah on the Iraqo-Persian frontier, Ctesiphon (June 637) and Jalūlā' (end 637), in the highland stretching over the Iraqo-Persian border. Within six months the Sāsānid empire had ceased to exist and immense booty fell into the hands of the victors. With the subsequent capture of Mosul all Iraq became a province of the Arab empire. Saʿd established his seat in the newly-erected military camp of al-Kūfah where he erected a mosque - the first one in Iraq - and began building for himself a splendid residence intended to equal the famous palace of Chosroes in Ctesiphon, but Caliph ʿUmar, enemy of all ostentatious display of luxury, ordered it to be torn down.
Saʿd, a better soldier than statesman, found it difficult to master the unruly Iraqi population and had to give up his office as governor. Although treated with highest honours by ʿUmar and his successor ʿUthmān* he withdrew from public life, and enjoying the great wealth which he had accumulated, finished his days in al-Madīnah. Saʿd's amazing success inspired popular imagination to numerous tales, one of which even makes him the Prophet's messenger to China. Down to this day his alleged tomb in Kanton is venerated as a shrine by Chinese Moslems.

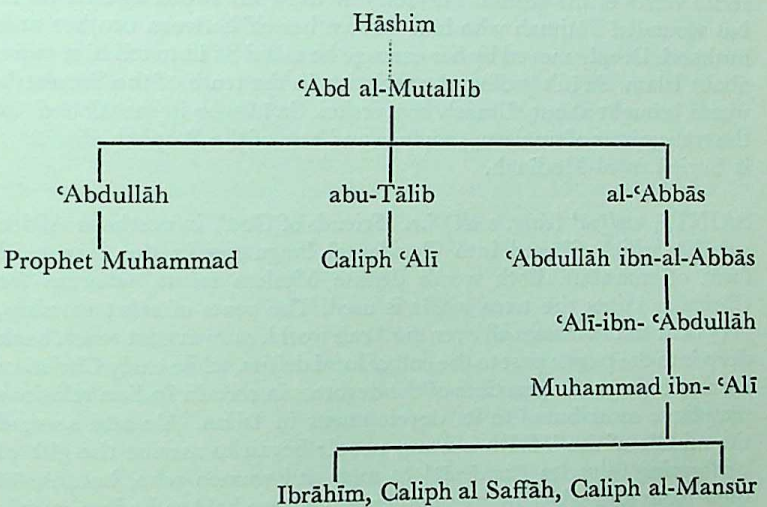
SĀDIN, (plur. *sadānah*), designation of the priest of the pagan Arabian sanctuary. One of his principal functions and sources of income was the dispensation of oracles. The office of *sādin* was a hereditary prerogative of certain clans. Among the distinguished families of *sadānah* were the banu-Shaybān*, the guardians of the shrine of the goddess al-ʿUzza in Naklah, east of Makkah. Later, but still in pagan times they became the priests of the sanctuary of the *Kaʿbah** and are until now in charge of certain duties connected with the upkeep of this holy place.

SAʿDĪYAH, also called *Jibāwīyah*, a Moslem fraternity founded in 1335 by Saʿd al Dīn al-Jibāwī in Damascus. He is said to have led in his youth a wild, licentious life as the leader of a band of brigands, but to have been converted by a vision which appeared to him upon the ardent prayers of his pious father, Sheikh Yūnus al-Shaybānī. This miraculous change of character and his profound, ascetic devotion won for him the reputation of saintliness and attracted many followers whom his son, Sheikh Yūnus, organized into a religious order. Saʿd al Dīn al-Jibāwī died in Cairo, where his alleged burial place inside Bāb al-Nasr is still much venerated by the masses.
The Saʿdite dervishes, who for a long time held their services at the Umayyad* Mosque in Damascus, were highly revered for their piety. Popular belief ascribed to them the miraculous power of finding and handling venomous snakes, and of curing madness. Later they spread from their main seats in Homs and the village of Barzah near Damascus into Turkey and Egypt where their number, especially of the Egyptian branches, steadily increased till the end of the XIXth century. A peculiar feature of their ritual was the *Dawsa** (Ceremony of the Trampling) celebrated on certain feast days.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

SAFFĀH, al-, i.e. the Bloodshedder, surname under which the first ʿAbbāsid* caliph abu-al-ʿAbbās ʿAbd Allāh (750-54) has become known in Arab history. The ʿAbbāsid claim to the caliphate was first raised by his father, Muhammad ibn- ʿAlī, great-grandson of the Prophet's uncle al-ʿAbbās ibn-ʿAbd al-Muttalib*. The pretender upon his death (743) designated his eldest son Ibrāhīm as his successor. In 747 Ibrāhīm rose in open rebellion against the Umayyad* caliph Marwān II and in Makkah handed the black flag, the standard of the ʿAbbāsid dynasty for 500 years, to his lieutenant abu-Muslim*, leader of the insurrection in Khurāsān (Persia). When Ibrāhīm fell into the hands of the government troops (748) his brother abu-al-ʿAbbās ʿAbd Allāh became the head of the movement which rapidly gained momentum in Persia and Iraq. In 749 he was proclaimed Caliph at the mosque of al-Kūfah (Iraq) and established his residence in this town. In 750 his adherents, under the command of his uncle ʿAbd Allāh ibn-al-ʿAbbās, defeated Marwān II in the nine-day battle on the Greater Zāb River in northern Iraq. Upon Caliph abu-al ʿAbbās' order all the members of the dethroned Umayyad dynasty were exterminated, with the exception of ʿAbd al-Rahmān ibn-Muʿāwiyah*, who escaped and subsequently established the Umayyad rule in Spain.

Having won his victory al-Saffāh took residence in his newly built castle Hāshimīyah (called after the family's ancestor Hāshim) near the city of al-Anbār on the left bank of the upper Euphrates, but died soon afterwards in his early thirties. His brother abu-Jaʿfar succeeded him on the throne under the name of al-Mansūr.



SAFĪYAH, one of the Prophet's wives, a Jewess, known for her beauty. She was first married to Kinānah, chief of the Jewish tribe inhabiting the oasis of Khaybar*. When Muhammad in 629 A.D. attacked Khaybar, her husband was killed, she herself was captured and became Mu-

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.
hammad's slave and later his wife. She seems to have led a rather secluded life in al-Madīnah, but after the Prophet's death, together with ʿĀ'ishah*, his favourite wife, and his daughter Fātimah*, took an active part in the political events connected with the question of his succession.

SĀHIB, plur. *ashāb*, companion, possessor or master, in a particular sense Companion* of the Prophet; as a term used in the public administration of the Arab empire, the title of certain high officials such as *Sāhib al-Barīd* (General Postmaster), who could also be in charge of the secret information service and then held the title of *Sāhib al-Barīd wa al-Akhbār* (lit. the news), or *Sāhib al-Shurtah* (director of the police) occasionally with the rank of a vizier*. In Arab Spain a special officer, *the Sāhib al-Mazālim* had to hear and decide cases of complaints against minor public officials. To-day the current meaning of *sāhib* is owner, e.g. *sāhib al-bayt* (landlord).

SAʿĪD ibn-ZAYD, one of the Prophet' earliest companions* (ca. 592-671) who fought on his side in every battle except the battle of Badr*, highly reputed for his courage and piety. He was married to the later caliph ʿUmar's* sister Fātimah, while his own sister was ʿUmar's wife. According to an oftern quoted anecdote it was Saʿīd and Fātimah who converted ʿUmar to Islam. ʿUmar at first opposed to the new creed, one day set out, so the story goes, to kill Muhammad. On his way he was informed that ihs own sister and brother in law had secretly embraced Islam, and rushed to their house where indeed he heard them recite verses of the Koran. Furiously he drew his sword against Saʿīd but wounded Fātimah who had thrown herself between brother and husband. Deeply moved by her courage he asked Saʿīd to tell him more about Islam. Saʿīd's profound conviction in the truth of the Prophet's words brought about ʿUmar's conversion. Saʿīd who is mentioned as the transmitter of numerous sayings and acts of the Prophet *(hadīth*)* is buried in al-Madīnah.

SAINTS, *awlīyā'* (sing. *walī*) i.e. 'Friends of God', in northern Africa *murābit*, which filtered into Occidental languages in the corrupted form of marabut. Both words denote Moslem saints, whereas for Christian saints the term *qiddīs* is used. The roots of saint worship, very dear to the masses all over the Arab world, may in part reach back deep into the pagan past to the cult of local deities, while early Christian monasticism or the practices of the devotees in certain Indian religions may have contributed to its development in Islam. Already around the middle of the VIIIth century people began to ascribe the gift of performing miracles *(karāmāt)* to men and women who, because of their pious and self-denying manner of life were held to be in a mystic relationship with God and attained the reputation of sanctity while still alive. In their union with the Divine was seen the source of a sacred effluvium *(barakah)* emanating from their person and transmitted after their death by their body to their tomb and its environment. It was, and still is believed to procure happiness, prosperity and recovery

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

from diseases to individuals and to the entire area. The veneration of the saints finds expression in pilgrimages to their tombs and in prayers for their intercession with God to help in the manifold worries of daily life. It is a frequent custom to tie small pieces of cloth, taken from a garment that had been worn to the grating enclosing the saint's burial place or to the branches of a tree which has its roots in the earth around it, with the idea of fastening one's ailment and sorrow to him to whom, of course, they can do no harm. Sometimes this cloth is taken off later by the sufferer who then wears it on his body. Notwithstanding the resistance of orthodox theology the saint cult has generally been recognized as permissible; only the Wahhābi* sect expressly forbids it. There exists an extensive hagiographic literature classifying the world of saints according to detailed hierarchical order culminating in the *qutb* (lit. pole, pivot), the vicar of God in the rule of the Universe.

SAJJĀDAH see PRAYER CARPET.

SALADIN see SALĀH al-DĪN.

SALĀH al-DĪN, of the Ayyūbid dynasty, in the Occident better known as Saladin, with his full name and title *al-Malik al-Nāsir al-Sultan Salāh al-Dīn Yūsuf ibn-Ayyūb* (Victorious King, Sultan, Redresser of the Faith, Joseph, Son of Job), one of the most brilliant figures in Arabic history (1138-1193). He was born in Takrīt (northern Iraq), where his father Ayyūb held the post of military commander. Although his biographers relate the events of his later life with circumstantial details, coloured, perhaps, occasionally be a certain romantic enthusiasm, they reveal almost nothing about his earlier years, except that he had a thorough soldierly training and was brought up in a strict, religious atmosphere of Shāfiʿīte* teaching. At the age of about thirty he accompanied his father's brother Shirkūh, governor of Homs (Syria) in the services of the Zangid* prince Nūr al-Dīn, on a military expedition to Egypt to assist the Fātimid* boy-caliph al-ʿĀdid in his struggle against a dangerous rebellious movement. Having quenched the revolt Shirkūh, with his master's consent, assumed the position of al-ʿĀdid's vizier, and upon his death was succeeded by Salāh al-Dīn (1169).

It was the beginning of Salāh al-Dīn's ascent to power. Gifted with superior diplomatic and military talent and imbued from his childhood with deep orthodox-Islamic conviction he had set himself one supreme goal which he henceforth pursued planfully, with boldness and unswerving tenacity - to destroy the Crusader's dominions on the soil of Islam and to re-establish the sole and undivided reign of the pure Sunnite* doctrine. Remaining for the time being a faithful Zangid vassal he dethroned the Fātimid caliph and solemnly pronounced the return of Egypt from the Fātimid schism into Sunnite obedience and the spiritual realm of the Baghdad caliphate (1171). Soon afterwards his brother Tūrān Shāh led under his orders a punitive expedition against a heretic usurper in Southern Arabia, occupied the towns of Aden, Sanʿā' and Sabid with the surrounding Yemenite territory, thus securing the southern entrance to the Red Sea and the access from this side to Egypt. On his suzerain Nūr al-Dīn's death (May 1174)

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

he declared himself independent under the sovereignty - hardly more than nominal - of the ʿAbbāsid* caliphs. Then he turned against the tutor's of the eleven-year old Zangid heir, and after some negotiations beat them in one decisive battle near Homs, which won for him all Syria - with the exception of Aleppo. Thereupon he assumed the title of Sultan and was confirmed by the caliph as ruler over Egypt - which included the Hijāz with the Holy Cities - and Yemen, the Maghreb and Nubia, Palestine and Central Syria. The subsequent conquest of Aleppo and Mosul brought also the various petty princes of northern Syria and Mesopotamia under his vassalage. Having thus enveloped the Latin possessions from three sides he set out to the direct attack (1187). Within four months he captured Tiberias (July 1), fought a victorious battle at nearby Hittīn (July 3-4) in which Guy de Lusignan, King of Jerusalem was made prisoner, and held his entry in the Holy City (October 2). By the end of 1189 the Franks were forced out of Syria and Palestine except Antioch, Tripoli and Tyre, and the Christian churches turned into mosques.

The reaction of European Christendom was the Third Crusade (1189-1192) under the banners of the German emperor Frederick Barbarossa, Richard Coeur de Lion, King of England, and the French king Philip Augustus. Started with flaming enthusiasm and illuminated by feats of heroism which for a long time inspired the pens of occidental and oriental chroniclers, but weakened by losses in battle, through shipwreck and diseases, perhaps even more by the discord and jealousies of the leaders, it changed but little in the actual situation. By the treaty of peace concluded upon the capitulation of ʿAkka after a two-year siege Salāh al-Dīn restored to the Christian powers the sea coast from Jaffa to Tyre and accorded the free visit of the holy sepulchre to all Latin pilgrims. Four months later, at the age of fifty-five, he died (March 1, 1193) in Damascus and was buried in the Citadel whence his remains were afterwards transferred to his present Mausoleum near the Umayyad Mosque.

Wherever Salāh al-Dīn's sword implanted his rule he established law and order, munificiently furthered religious scholars and propagated orthodox teaching, in particular of the Shāfiʿīte conception, built and endowed theological schools *(madrasah*)* and homes for dervish orders *(khānaqāh)* in the Syrian, Palestinian and Egyptian towns. But he chose the burial place on the Muqattam* hills (near Cairo) of the Imām al-Shāfiʿī foremost in his respect for the great teachers of Islam for the largest of his *madrasahs*, the first in Egypt to be constructed on the four-*līwān** plan and called after him al-Salāhīyah. In Jerusalem he restored the venerable Aqsa Mosque which had been used by the Latins as a residential palace, and adorned it with marble slabs, mosaic work and a beautiful *minbar**; and erected in Cairo two of the best equipped hospitals of his time. Recognizing the superiority of the Crusaders' military architecture he incorporated some of its essential features in the Citadel of Cairo for whose construction he used stones taken from some of the smaller pyramids, but his plans of enclosing both Cairo and al-Fustāt in one single, fortified wall leaning on the Muqattam heights was never executed.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Legend and romance, in the East and West alike, have extolled - and perhaps sometimes magnified - Salāh al-Dīn's knightly virtues, the simplicity of his habits and manners, his stern justice as well as his clemency and generosity and spirit of tolerance. Among the heroes of Arabic popular tales his rank is equalled only by that of Caliph ʿUmar* or Hārūn al-Rashīd*, while European literature has echoed his fame in Walter Scott's 'Talisman' and Lessing's 'Nathan der Weise'.

SALĀMA ibn-JANDAL, a pre-Islamic poet reputed for his descriptions of horses. According to a well-known anecdote illustrating the power of his verses, the poet's brother Ahmar was taken prisoner by the chief of the banu-Taghlib*, ʿAmr ibn-Kulthūm, himself a celebrated poet, and released without ransom when Salāma recited to ʿAmr an ode, composed in his honour. Only fragments of his poems have survived.

SALĀMʿALAYKUM, or *as-salāmu ʿalaykum*, 'Peace be upon you', the common form of greeting among Moslem Arabs, answered by *'alaykum salām* or *'alaykum as-salām'*. The use of both formulae was, according to the Tradition of the Prophet *(hadīth*)* specially recommended by the Prophet. The double repetition of the somewhat longer phrase, the so-called *taslīm*: *'as-salāmu ʿalaykum wa rahmatu 'illāh'*, Peace and mercy of God be with you, concludes the formal ritual prayers *(salāt)*.

SALĀMĀN AND ABSĀL, two allegorical figures presumably infiltrated into Arabic folklore from Greek sources, and symbolizing the opposition between the intellectual and the emotional principles in the form of such characters as two twin brothers, a king and his minister, or a princess and her nurse. One of the best-known works of Arabic literature in which the two figures appear is the philosophical romance Hayy ibn-Yaqzān* (here the second name appears as Asāl) by ibn-Tufayl (XIIIth cent.).

SĀLIH, legendary Islamic prophet (Nabī Sālih) perhaps to be identified with Peleg (Genesis XI, 16) or Salah (Genesis XI, 13), perhaps also an early Jewish or Christian emissary and teacher trying to convert pagan Arab tribes and rejected by them. The Koran (*sūrah* VII; 71-77) gives an account of Sālih entrusted by God to announce His word to the Thamūd* and ridiculed by them, whereupon he turned away from them and they were destroyed by a cataclysm. The alleged tomb of the Prophet Salīh in the Wādi Hadramawt is still a highly venerated place of pilgrimage.

SĀLIH, a Christian tribe of South-Arabian origin, which around 400 A.D. migrated northwards and established a kind of loose kingdom in the region south-east of Damascus. The Sālih kings were recognized by the Byzantine emperors and entrusted with the defence of the frontiers against raiding nomads. The Sālih state remained in existence some hundred years and then merged with the growing kingdom of the Ghassānids*.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

SĀLIH ibn- ʿABD al-QUDDŪS, a poet and street preacher *(qussās*)* (†783). He lived first in Basrah and then in Damascus. Only few of his poems are extant, and they prove their authors deep moral conviction. Suspected of being a freethinker *(Zindīq*)* or a secret adherent of the Manichaean creed, he was tried at the inquisitional court instituted by Caliph al-Mahdī (775-785). The caliph is said to have presided in person over this trial. Sālih was sentenced to death and set on the cross.

SALMĀN al-FĀRISĪ, i.e. the Persian, one of Muhammad's Companions*. According to Moslem tradition he was the son of a Zoroastrian priest, embraced Christianism, but not satisfied with Christian teaching left his home in search for the pure faith. His wanderings took him to Arabia where he fell into the hands of raiding Bedouins, and was sold as a slave to al-Madīnah. Here, coming face to face with Muhammad he immediately recognized the true Prophet, was liberated by him and henceforth remained his ardent adherent. He died at an advanced age as a governor of Ctesiphon.
The *Shīʿite** - Persian - historiographers and compilors of *hadīth** (traditions concerning the acts and sayings of the Prophet) adduce numerous illustrations of Salmān, the Persian's, merits for the cause of Islam. Most frequently quoted is the story of the so-called Battle of the Ditch* in which his inventiveness secured the victory of the Moslems over the far superior enemy forces.

SAMAW'AL al-, ibn-ʿĀDIYĀ, a poet (VIth cent.) supposedly of Jewish descent, who lived at his famous castle al-Ablaq* (the Piebald), about 200 miles north of al-Madīnah. Only a few of the poems which have survived under his name can authentically be ascribed to him (assembled as 'Dīwān al-Samaw'al' by Cheikho, Beirut 1920). Al-Samaw'al's boundless loyalty towards the guest has become proverbial as an example of this much praised Arabian virtue. The poet Imru' al-Qays*, so the story goes, fleeing from his enemies had found refuge at al-Ablaq and before leaving had entrusted a precious family heirloom to the care of his host. After his departure, his enemy, the king of al-Hīrah*, requested Samaw'al to deliver to him Imru's treasure and upon Samaw'al's refusal besieged the castle and threatened to kill al-Samaw'al's son whom he had captured. The father, however, preferred to see his son die rather than to fail his friend. Hence the saying: 'More loyal than al-Samaw'al', or 'A loyalty like al-Samaw'al's'.

SARH ibn-abi-, ʿABDULLĀH ibn-SAʿD, statesman of the time of the Arab conquest*. He was from the Prophet's tribe, the banu-Quraysh*, and of the leading Umayyad* clan, a foster brother of the later caliph ʿUthmān* (644-656). While one of Muhammad's scribes he seems to have committed a great breach of confidence (he is said to have altered the wording of a revelation) and therefore was condemned to death, but pardoned through ʿUtmān's intervention.
He took part in the victorious expedition against Egypt under ʿAmr ibn-al-ʿĀs* and because of his administrative talent was appointed financial adviser to ʿAmr when the latter became governor of Egypt.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

He increased the revenues from this province so successfully that shortly afterwards the governorship was transferred to him (about 645). He held this office for several years to the great benefit of the state finances, with a short interruption because of a new campaign against the Byzantines, who had stirred up a revolt in Alexandria (646) and recaptured the city. To drive them out again it needed a general of ʿAmr's capacities, who for the period of the operations exercised full power of government in the country.
Ibn-abi-Sarh also had military successes to his credit, winning several battles against the Nubians and extending the frontiers of his territory over the North-African coast as far as ancient Carthage (647). His greatest merit in this field was the organization of an Arab fleet at Alexandria, which he led to a decisive victory over the Byzantines in the naval battle of Dhū al-Sawāri* (655, off the coast of Asia Minor). After ʿUthmān's assassination he joined the Ummayyad* party and until his death remained Caliph Muʿāwiyah's faithful servant.

SATIRE, *hijā'*, a characteristic genre of Arabic poetry. It goes back to a very ancient pagan past, when poetical talent was considered a kind of magic power conferred upon the poet *(shāʿir)* by his personal spirit *(jinn*, genii), who was supposed to inspire his verses and to lend them the supernatural faculty of conjuring evil upon the enemies of his tribe and to secure its victory in battle. Originally the *hijā'* was a curse in rhymed prose *(sajʿ)*, and its utterance accompanied by a solemn ritual. Subsequently these maledictions lost their magic trait, and developed into satirical invectives against the enemies of the poet's tribe or patron and against his professional rivals. Simultaneously verse took the place of the semi-religious, poetical speech. Frequently such lampoons were included in the classical odes *(qasīdah*)*. In the first days of Islam both the followers and opponents of the Prophet made use freely of these poetical attacks. The former were rather sensitive of such humiliations of their leader, liable to undermine the esteem he was winning, and according to tradition, in two cases killed the offenders who had their contemptuous diatribes sung by slave girls in the wine shops of al-Madīnah. The unsurpassed mastership in this type of versified reciprocal vituperations *(naqā'id*)* was undoubtedly held by the famous eight-century trio of poets al-Akhtal*, al-Farazdaq* and Jarīr*, whose popularity is still alive. Until the end of the Middle-Ages satirical poems in various forms, but always marked by unbridled vehemence, were very much in vogue. Numerous examples are known of their destructive effect on the carreer of the sufferer as well as on the prestige of his entire family, and of the unabashed blackmailing for which they were misused. In their stead popular taste now favours the ebullient and often hardly more scrupulous prose of the political pamphleteer.

SAUDI ARABIA, officially named the Kingdom of Saudi Arabia *(al-Mamlaka al-ʿArabīyah al-Saʿūdīyah)*, with an estimated number of seven million inhabitants, occupies some 900.000 sq. miles, about four-fifths of the Arabian peninsula, or in other words roughly the area of Egypt, Syria, Lebanon, Jordan and Turkey together. On the

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Red Sea its coast runs from the Gulf of ʿAqabah* to the Yemenite borders, and on the Persian Gulf along the shores of al-Hasa*. Its neighbours landward are Yemen*, the Aden Protectorate*, ʿUmān and Muscat* in the west and south east; the Sheikhdoms of Trucial ʿUmān* and al-Kuwait* in the east; and Iraq* and Jordan* in the north. For the most part, these frontiers are lines summarily drawn on the map, cutting across the areas of tribal migrations and leaving plenty of loopholes for controversial interpretations. Two neutral zones, each of some 2000 sq.miles, of desert and marshland, serve as buffers between the Kingdom, on the one hand, and the Emirate of al-Kuwait and Iraq on the other, to prevent frictions between Bedouin tribes from degenerating into territorial disputes between states. The present sovereign is King Saʿūd (born 1902) with his full name Saʿūd ibn-ʿAbd al-ʿAzīz ibn-ʿAbd al-Rahmān al-Faysal al-Saʿūd, who ascended the throne in 1953 upon the death of his father, King ʿAbd al-ʿAzīz ibn-Saʿūd*, founder of the kingdom.

The backbone, as it were, of Saudi Arabia is a mountain chain running from north to south parallel to the Red Sea, and reaching in the Sarāh a height of about 10.000 feet. Falling off steeply to a narrow coastal plain, the Tihāmah (i.e.lowland), it is favoured by copious although only sporadic rain, and in the region of ʿAsīr enjoys an abundant vegetation. In the upper regions, however, it forms a dark rocky barrier *(hijāz)* cut by a few inhospitable valleys and *wādis*-river beds carrying water during the rainy season but otherwise dry — which protects the ancient passage way along the coast for the caravan traffic from Yemen to Syria. This is al-Hijāz, the birthplace of Islam. It changes northwards into the arid and dry high-plateau of the Najd which rises in the red granite peaks of the Shammar mountains to over 5000 feet. Then begins the stretch of the vast deserts, the Nufūd, an expanse of white-reddish dunes north of Jabal al-Shammar; and south of it the Dahnā', some 390.000 sq. miles of shifty sand and gray stone, commonly known in its southern sector as the Empty Quarter *(al-Rabʿ al-Khāli)*. In some parts nature here has shown itself hostile to any form of animal or human existence, but others, the domain of the Bedouin nomads, change after the winter rains for a few months into rich pastures for their herds of sheep and camels. Only the interspersed larger or smaller oases with their wells and groves of date palms have at all times been sites of agricultural life. In the region on the Persian Gulf, al-Hasa, the sandy plains and marshes on the coast gradually give way to semi-desert grassland with some fertile enclosures — and the forest of petroleum derricks, which in the last decade has been growing up.

From time immemorial these boundless territories have been the roaming grounds of the Bedouin tribes and clans, always in feud with one another, refractory to any superior authority or organization, until they were welded together by ʿAbd al-ʿAzīz ibn-Saʿūd and his Wahhābi* warriors. The Najd, heart of Wahhābism and fountainhead of the Saʿūdi prestige, is the pivotal province, under the King's

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

direct authority and its main town, Riyadh (ca. 120.000 inhabitants), his royal residence. Upon the Najd hinges the equilibrium of the state, today still more so than in the days of its foundation, an equilibrium which must be maintained between its two other vital provinces, al-Hijāz and al-Hasa, confronted by an antithesis unlikely to be found anywhere else similarily irreconcilable: al-Hijāz with the two most holy cities of Islam, Makkah and al-Madīnah — the symbol of a conception of life which for more than a millenium and a half has sought all guidance for reasoning and action in Divine Revelation and all wisdom and ethical values in the word of the Prophet; and al-Hasa the source of the fabulous oil wealth, in an intimate interdependence of interests connected with the techniques and finances of the west, an open door for its cultural influences, its social and political ideologies.

Makkah (appr. 200.000 inhabitants), Makuraba (i.e. sanctuary) in Sabaean* inscriptions, at the foot of the mountains some 50 miles from the sea, was surrounded with the halo of the Kaʿbah* worship already in a dim pagan past and, owing to its situation on a main trading route, a highly prosperous market still in the days of Muhammad. Al-Madīnah (meaning 'the town', appr. 50.000 inhabitants) Aramaic Madinta and Sabaean Yathrib, as old a settlement as Makkah, in the midst of a rich oasis, holds the tombs of Muhammad, Fātimah* abu-Bakr* and Umar*. The two holy cities, both of them closed to non-Moslems, attract every year from all over the world of Islam a stream of pilgrims, perhaps somewhat over-estimated by the Saudi Directorate General for Pilgrim Affairs at 650.000 for 1957, but probably not very much below 400.000. There they are under the special and constant protection of the King, the Guardian of the Holy Places.

Transposed from the spiritual sphere into the domain of political thought, these pilgrimages and the manifold contacts to which they lead, assume a significance which King Saʿūd illustrated on this occasion in 1957 when greeting the Moslems of the world with words of thanks to 'Muhammad the Great Arab, whom God has sent as a guide to the peoples of the world, the Lord and Master of the Arabs, who led them to glory and made them one nation'. Noteworthy in this context is the recent abrogation by the King of the fees which used to be collected from the pilgrims and still in the first years after the second World War yielded for the Treasury from 5 to 6 million Dollars. In the same line of thought lie the installation of air-conditioning in the Prophet's mosque at al-Madīnah and the erection of four new minarets over 300 feet in height, the tallest in the world; and the plans for the creation of an Islamic University in Makkah by amalgamation of the ancient School of Moslem Law with a School of Arts and a School of Science to be set up with the help of Egyptian Scholars and advisers.

In the Hijāz, too, lie Tā'if with the royal summer palace, sheltered by shady trees, whose roses, fruits and honey made the Arabian poets think of Paradise; then Jiddah (appr. 250.000 inhabitants), the coun-

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

try's principal sea-port, seat of the foreign diplomatic missions and commercial agencies, known as one of the hottest spots on earth, and claiming to possess the tomb of Eve in a mausoleum containing a sarcophagus of superhuman size; finally Yambu and the small towns or rather large villages of Anizah and Buraida (some 15.000 inhabitants each). Most of the historic tribes which once bore sway in these regions, such as the Thamūd*, Aws, Khazraj* or Quraysh* have disappeared; of others such as the Hudhayl*, Balī*, Juhayna*, Sulaym* or Harb* the names at least, also perhaps not the true descendants, can be encountered. In the structure of Saudi Arabian governance the Hijāz is assigned a far-reaching administratative and judiciary autonomy under a Viceroy — at present the King's eldest brother, Crown Prince Faysal — residing in Makkah.

Diametrically opposed to al-Hijāz, by its geographical position and its heretical past as much as by its present technological and human setting, is the oil province of al-Hasa. To most of the world its name held little, if any meaning, until one began to suspect its underground riches. Systematic prospecting was started early in 1933, and soon followed by the grant of a concession covering first 280.000 sq. miles, then 440.000 sq. miles and now including also a still vaguely defined area of the 'submarine continent', to the Standard Oil Company of California which subsequently with the participation of the Texas Oil Company, the Standard Oil Company of New Jersey and the Socony Vacuum Oil Company, constituted the Arabian American Oil Company, commonly known as ARAMCO. Drilling began in 1935 around Dammam, proceded to al-Khubar on the coast, then inland to Dhahran and rapidly expanded, while teams of prospectors have been at work in the offshore submarine areas with the help of islands artificially built up in the shallow waters, and have been penetrating by means of helicopters and specially constructed desert tractors into the Rabᶜ al-Khāli. A network of conduits takes the oil from the different fields to the central reservoirs whence an underwater pipeline leads to the refinery at Bahrain, to which during the war an other one with a capacity of eleven million tons was added at Ra's al-Tanūrah. Up to twenty million tons of crude oil flow over a distance of 1100 miles across the Arabian Peninsula via Jordan, Syria and Lebanon to Sidon through the 30 inch Trans-Arabian-Pipeline (TAP Line).
The original royalty of 0.22 U.S. Dollars per barrel of crude oil extracted was later increased and in 1951 converted into a 50 per cent share in the company's net profits resulting from the exploitation of the oil fields under the concession. In the period from 1939 to 1957 the Saudi Treasury received on royalties a total amount of approximately 1650 million Dollars.

	Crude Oil Production (Million Metric Tons)	Royalties Paid (Million U.S. Dollars)
1938	0.065	
1939	0.5	0.2
1940	0.7	1.5

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

1945	2.8	
1950	26.2	4.8
1951	36.6	112.0
1952	39.9	155.0
1953	40.9	166.0
1954	46.2	212.0
1955	47.5	260.0
1956	48.6	280.0
1957	49.5	280.0

Hereto has to be added the income derived from the exploitation of the oil deposits in the Saudi Arabian - Kuwait Neutral Zone where in 1948 Aramco had abandoned its title to prospecting. In the following year the Pacific Western Oil Company, later transformed into the Getty Oil Company, was granted by the Saudi government a concession covering its undivided half interest on the basis of a royalty of 55 cents per barrel, with a guaranteed minimum annual payment of one million Dollars. The first shipments of oil were made in the beginning of 1954.
Since then the output rose rapidly:

1954	0.9	Million	Metric	Tons
1955	1.4	,,	,,	,,
1956	1.6	,,	,,	,,
1957	3.5	,,	,,	,,

Further have to be added some highly advantageous financial transactions, directly or indirectly connected with the operations of oil companies, among them an allotment of the 100 million Dollars under the so-called 'lend-lease' arrangement; a low-interest loan by the Export-Import Bank of 15 million Dollars; and a grant of 25 million Dollars by the American government under the heading of Development Assistance. Compared with the seven million Dollars or so to which the total revenues of the state amounted to in 1938 when the rivers of oil were just being tapped, the significance of the money they carried with them stands out in full light.

There is no similar yardstick for what may be described as the social sector to measure the changes hidden behind those figures. What catches the eye within the orbit of the oil fields are the mushroom towns of ten to fifteen thousand inhabitants which have sprung up within the shifting sand dunes, implanting on the former site of fifty or hundred miserable hovels their chessboard rows of uniform one and two-family houses with little gardens, hot and cold running water, telephone and radio. Each has its bank agencies, stores where goods from all parts of the world can be bought, taxis and private cars of the most varied expensive makes. Some of them neater and on the way to developing a character of their own, others still growing out of the heaps of cement blocks and rather dreary. Abqaiq which is developing so fast that a 'satellite' has to be laid out; al-Khubar, spreading at the

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

same speed; Dammam with its deep-water port and large berthing installations under construction; Ra's al-Tanūrah, a second harbour which permits the handling of super-tankers up to 46.000 tons; or Dhahran, the ARAMCO capital, a wealthy American provincial city in Arabian setting, with a 400 bed hospital, and an airport which is one of the largest in the Middle East, serving as an American military air base of primary importance — new names which the oil wells have made familiar far beyond Arabia. At the same time the building boom, land speculation and a variety of quick-money business has accumulated enormous profits in a few hands, Saudi as well as Lebanese, Egyptian or Syrian. Yet it all means, too, employment, if only on an elementary level, to some twenty or twenty-five thousand Saudi subjects, and connected herewith a certain measure of schooling and training, and improvement in housing and better care for health and welfare.

There are other, not less spectacular changes: the 265-mile asphalted highway across rough, desolate mountains from Jiddah to al-Madīnah, open to traffic since 1956, and others under construction; the Saudi Arabian Railway linking Dhahran to Riyadh by daily passenger and goods trains instead of the former eleven-day caravan travel; the government-owned Arab Society of Automobile Transport which runs all public motor traffic, by truck, bus and collective overland taxis, most of it over desert tracks and shortening distances such as from Dhahran to Jiddah to five days from one caravan month; the Saudi Arabian Airline, also a government enterprise, connecting the principal cities, e.g. Dhahran with Jiddah in six hours' flight; or the Saudi Government Navigation Company with a number of steamships for the coastal traffic and a small fleet of motorized fishing boats from two-tonners to a 130-ton trawler with a refrigerated hold. There is in the large urban centres electric light and telephone; from Riyadh across the Atlantic a wireless telephone connection; and the broadcasting station of Radio Makkah. There is a 'school town' established in a royal estate north of Jiddah for a population of 900 apprentices in carpentry, metal work, foundry and similar crafts; a commercial school in Riyadh and al-Madīnah; a training course for teachers in primary schools; and a body of some 500 Saudi students at high schools and colleges in Egypt, Syria, Lebanon, America and England. There are, according to government reports, 62.000 boys enrolled in 500 new elementary schools for which several hundred teachers were recruited in various Arab countries.

The absence, apart from oil, of industrially valuable mineral resources and hence at all times of any but rather primitive native manufacturing industries explains probably the general, deep-seated aversion for occupations requiring the use of mechanical tools even of simple kinds. Notwithstanding the elaborate process of testing and grading according to supposed attidtudes, adopted by ARAMCO for the employment of workers, and an instruction which may take several years, the Saudi masons, carpenters or blacksmiths whom the prospec

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

of good wages had led into the company's workshops remain bewildered in the face of the machines and helpless in the event of an ever so slight accident. Without any imaginable reason a great many of them disappear overnight and return to their former shepherd life with the few sheep or goats which their savings could buy. It is thus not only because of the dependence on foreign raw material but in equal measure for want of an adequate labour force, a want not likely to be filled for still some time to come, that in the efforts devoted to the country's economic development more emphasis is put on agriculture and less, if any, on industry.

Indeed the results obtained on several model farms have demonstrated that by comparatively easy adjustments of the antiquated methods and the supply of up-to-date implements it should be possible to improve considerably as to quality and quantity, in the Tihāmah and ʿAsīr as well as on the irrigated land in the Hijāz, Najd and Hasa, the harvest of wheat, millet or maize and the crops of fruits and vegetables, and in particular the produce of the date groves everywhere in the various oases. It was also seen that by digging more wells, installing mechanical pumps and widening the network of irrigation canals, none of which would be difficult or demand special skills much of the soil now lying waste could be brought under cultivation with the simultaneous amelioration of the breed of livestock. Numerous missions of experts, foremost of the United Nations Food and Agricultural Organization (FAO) and of the U.S.International Cooperation Administration (Point IV) have been at work for the last few years, advising the Saudi government in setting up agricultural training stations and veterinary services, planning the irrigation system and tying the surplus production to the urban markets and their expanding demand.

For Saudi Arabia, whose proved petroleum reserves are known to be the richest in the world, without counting the vast regions not yet prospected, the promotion of progress, economically and socially speaking, is not a question of finances but one of method and organization. Ranking in importance before it, however, is a problem of a different nature. The Kingdom has equipped itself with a governmental apparatus — a legislative council; 9 ministries; a note issue institute; a state budget; a court of account and a variety of other departments — but behind this up-to-date facade stands the old tribal structure.

Its stability depends on the loyalty of the chieftains of the great tribes, which today as of old must be secured by a well-balanced distribution of subsidies, stipends and privileges. They handle the government monopolies and act as intermediaries in government purchases; have their sons in the high-ranking public functions and marry their daughters to the King, his sons and his nephews; they form with the three hundred or so royal princes and their own minor sheikhs and clans a tightly-knit community of interests which permeates all spheres of public life and which the King as the patriarchal ruler must know how to use as the instrument of governance. To inculcate in their

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.
minds the sense of the new responsibilities, to awaken them to differentiate between the complex needs of the modern state and Bedouin pasture grounds, customs and behaviour — this is the vital problem which confronts the kingdom. It is primarily of a individual and psychological order.
In the last few years, however, it has increasingly been assuming political aspects under the pressure of ideological forces, the same which overthrew the Egyptian and Iraqi monarchies, and which Egypt has harnassed in the service of her contest for hegemony in the Arab world.

SAʿY, an Islamic religious term denoting the course which is run seven times in succession between the two elevations of al-Safā and al-Marwah at Makkah by pilgrims as part of the pilgrimage ritual. It commemorates the tradition according to which Hagar, in search of water for her son Ishmael almost dying with thirst, ran back and forth seven times between these two places before finding a well.

SAYF ibn-dhī-YAZAN, a legendary Himyarite* war-lord descended from the last king of Himyar, Dhū Nuwās*, who had lost his country and life in the last battle against the invading Abyssinians (525 A.D.). Sayf, so the story goes, trying to free his people from the hated foreign masters, sought help from the King of Persia, who sent him 800 freed convicts under a Persian commander. The Abyssinians were driven out, but the Persians remained to rule in their stead. Sayf is said to have retired to the ancient royal castle of Ghumdān*.
Sayf ibn-dhī-Yazan became the hero of many legends commemorating his eventful life, which anonymous authors of the XIVth and XVth centuries in Egypt spun out in a highly fanciful romance of chivalry, the *Sīrat Sayf ibn-dhī-Yazan*. Pagan and Islamic themes, descriptions of travels and battles, stories of love, spirits and magicians are interwoven in a colourful narrative of knightly adventures. They form the background for the tale of the final triumph of Sayf ibn-dhī-Yazan, the gallant Arab warrior, over the unbelievers. The romance, still very popular, is more noteworthy for the picture it conveys of the spirit and mode of living in the Arab Middle-Ages than by its purely literary qualities.

SAYYID, Lord, Master, a title originally accorded to men (feminine form *sayyidah* or *sitt*, lady) respected because of their personal qualities, fortune or noble descent, and also given by the slave to his master, the tribesmen to their chieftain and sometimes even by the wife to the husband. Later it became the customary designation of the descendants of al-Husayn*, the younger son of the Prophet's daughter Fātimah*, while the progeny of her elder son al-Hasan* listen to the name of *sharīf**.
In the Hadramawt* the *Sayyid* families still form a privileged caste which not only enjoys a particular social and spiritual prestige, but also receives from the people regular offerings established by ancient custom. They live in settlements of their own, under their own elected chiefs, as a rule go unarmed and keep aloof from the other groups of the pop-

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

ulation, generally recognized as arbitrators in the every-day conflicts. Some of the South-Arabian *Sayyid* families have branched out into Malaya and Indonesia, acquiring considerable wealth and running commercial enterprises of international standing. In most other Arab countries, however, the title *Sayyid* has lost its former significance. In Syria it is at present the common form of address prefixed to men's names, and colloquially contracted to '*Sidi*' is used in informal conversation in a similar manner as the French 'Monsieur'. Derived from the term Sayyid is the word 'The Cid', epithet of the famous Spanish knight Ruy Diaz, Count of Bivar (Xth cent.), the champion of the wars against the Moors and hero of several epic poems and of Corneille's play 'Le Cid'.

SCHOOL MOSQUE see MADRASAH.

SCRIBE, *kātib*, plur. *kuttāb*, originally denoting one who is versed in the art of writing; at present a man of letters as well as a secretary or clerk. Outside its few urban centres of trade and commerce pre-Islamic Arabian society had only rare occasions, except perhaps the solemn confirmation of an inter-tribal alliance *(hilf*)*, on which the need for knowing how to read and write would have been particularly felt. Consequently the number of those possessing this knowledge, presumably acquired in one of the monasteries or Aramaean towns of northern Syria, was very limited, and they were held in high esteem. The first official use of their services seems to have been made when Muhammad, having firmly established the rule of Islam in al-Madīnah, sent a series of written messages to the Byzantine emperor, the kings of Persia and Abyssinia, the governor of Egypt and to some outstanding Arabian chieftains, asking them to embrace his new faith and recognize him as the Apostle of God. Those early scribes too, were the men who after the Prophet's death set down in writing his hitherto only orally transmitted koranic revelations.

Not until the increasing expansion of the territory which the conquest of the sword brought under Arab domination confronted the Umayyad* caliphs with the task of transforming the patriarchal régime of Bedouin tradition into a less personal mode of governing, were professional scribes, at least to some extent, permanently employed in the conduct of the affairs of the state. From this nucleus of a bureaucracy there evolved in the ʿAbbāsid* caliphate, following the Persian pattern, a highly articulate structure of governmental departments *(dīwān*)*, each one of which was headed by a senior *kātib* (the *kātib as-sirr* or Secretary General, the *kātib al-inshā'* or Chancellor, the *kātib al-ʿādl* or Notary Public, the *kātib al-jaīysh* or Secretary of War, etc.) and staffed with a meticulously graded hierarchy of subordinate *kuttāb*. The steadily increasing complexity of the machinery of the government widened also the range and diversity of the knowledge which this body of civil servants was expected to command, and simultaneously increased its prestige as an educated élite, and the influence which it exercised upon contemporary intellectual life. A great many men of letters, historians, philosophers and even poets, some of a remarkable

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

level, came indeed from the midst of this cultivated bureaucracy which, in certain respects, has been compared with the class of humanist scholars employed in the management of public affairs at the courts of the Renaissance in the Occident.

It was a characteristic trait of this development that the former simplicity and brevity of the official notes, seldom longer than a few lines, was found no more in conformity with the regard due to state documents and to the authority of those by whom they were issued. Nor were the directness of the terms and phraseology, appreciated in the heroic age of the conquest*, considered any more suitable for a diplomatic correspondence which had to implement the intricate policy of a world empire. Thus the mastery by the *kātib* of an elaborate and grandiose style, embellished whenever possible with quotations from the much admired ancient bards, became an indispensable pre-requisite of his function. The importance attached to the systematic training for this profession is shown by the long list of specializing textbooks, manuals and treatises dealing with an encyclopaedic variety of pertinent subjects, which were written between the middle of the IXth and the end of the XIVth century, such as the *Adab al-Kuttāb* by al-Sūlī*; the *Subh al- Aʿsha'* by Qalqashandī*; the *Adab al-Kātib* by Ibn-Qutaibah* count among the best-known of this category of works. The particular belletristic flavour which permeated the chancelleries of the capital and in the provinces did not take long to imbue a great part of all literary production, fostering the taste for a stilted and bombastic form of prose and a pedantic, oratorizing kind of poetry, the traces of which can still be detected in present-day popular novels and to a certain extent also in the press.

SCRIPT Next to Latin, Arabic is the most widely disseminated script. It is exclusively used by the peoples of the Arabic tongue and familiar, at least to the educated, everywhere in the Moslem world. In the course of time more than 40 different forms of Arabic characters have evolved. This rich development was caused on the one hand by the influence of the native Aramaic, Persian, Greek and Coptic scripts gradually supplanted by Arabic after the Arab conquest* in the VIIth and VIIIth centuries; on the other hand by the predilection of the Arabs for the performances of calligraphy and the professional calligraphers' ambition of inventing new styles.

It is still uncertain when the art of writing found its way to the Arabs. When they entered history, the two great branches of the race, the North-Arabians and the South-Arabians, wrote two different kinds of scripts, both probably springing from the same ancestral, primitive Semitic alphabet. The younger one, the North-Arabian variety, grew into the present-day Arabic script; the South-Arabian variety is extinct. The earliest documents in writing which have been found are South-Arabian legal and religious texts on bronze tablets and carved in stone; they go back to about 1200 B.C. The same characteristic type of symmetric, rectilinear signs without interconnection remained in use, although with many variations, all over South-Arabia with the Minaeans*, Sabaeans* and Himyarites*. They were perfectly adequate for

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

their hieratic or semi-hieratic purposes; but strange as this seems for those nations of traders, no other characters more suitable for commercial or other every-day records seem to have existed. Long before the Christian era the South-Arabian script was introduced by Minaeo-Sabaean merchants in the regions along the African coast of the Red Sea, and became the foundation of the Abyssinian alphabet. It infiltrated also far into North-Arabia, but it has not been established how long it remained alive there. A considerable gap separated its last appearance from the date of the earliest discovered inscriptions in North-Arabian characters which in the meantime has replaced it. In the VIIIth century, when Arab historians first mention the ancient script under the name of *musnad* (supported), it could no longer be read.

The North-Arabians while accomplished masters of the spoken word, began only around the IIIrd cent. A.D. to work out a script of their own on the basis of that of the kindred Nabataeans*, although in business centers like Makkah or al-Madīnah the widely spread Syriac *(Karshūni)* or Aramaic scripts were apparently current. According to the Arab chroniclers a specific Arabic (North-Arabian) script was used for the first time in an inscription on a monastery in al-Hīrah*, founded in the second half of the VIth cent. by the Lakhmid* princess al-Hind*. The earliest documents which have been preserved are two inscriptions on stone; one, trilingual, in Greek, Syriac and Arabic found in Zebed (Arabia), dated 512, and the other one bilingual, in Greek and Arabic, in the Hawrān plain (Syria) dated 568. With the rise of Islam two different forms of characters become distinguishable: one angular and rigid, appearing on the first mosques; the other one round and cursive in the papyri of the late VIIth cent. Both forms, kept distinctly apart, were carried into the conquered territories.

During the following five hundred years the two forms continued to differentiate. The angular one, called Kufic *(kūfī* - from the city of al-Kūfah, the great seat of learning) because of its weighty, solemn aspect was chosen by the copyists of the Koran and the clerks of the state chancelleries, and retained their preference until the end of the Xth cent. It also appealed to the artisans of ornamental stone- and wood carvings, engraved or inlaid metal work and ceramic decoration. In combination with foliage and geometrical motifs it became an essential element of the arabesque* patterns. In Morocco, Libya, and parts of Central Africa it was shaped into the cursive Maghreb (Western) scripts which are still in use in these countries. In the Arab East the Kufic degenerated into numberless extravaganzas until it became almost illegible and vanished at the end of the XIIIth century.

The round letters, *Naskhī*, had their place in literary and scientific manuscripts and all general correspondence. Less encompassed by conventionalism, they offered a much wider field to the imagination of the calligraphers, who finally preferred them even for the Holy Book; gradually the *Naskhī* superseded the Kufic also in architectural and handicraft ornamentation. The inventiveness of the artists, following the trends of fashion, brought forth a great number of varieties, each one assigned to a specific purpose, some of them shortlived, others enjoying a more lasting favour. Besides the many deviations of the pure

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Naskhī (the *Rīhānī, Ṭāqūtī, Sulus, Jarī, Dīwānī* etc.) which are used now in the Arab countries, the so-called *Taʿliq* became dominant in Persia, India and Central Asia.

Two particularities of the Arabic script which is read from right to left presented serious difficulties as soon as its application extended. One was the fact that the 28 consonants of the alphabet were expressed by only 17 graphic elements *(hurūf*, sing. *harf)*; to seven of them corresponded one consonant each, whereas each of the remaining nine had to express two, and one of them three consonantal sounds. One character, for example, could read 'f' or 'q', another 's' or 'sh', etc. The remedy was found by means of placing from one to three dots under or above the respective signs, so that in the first example the common character now reads with one dot 'f', and with two dots 'q', or in the second case without dot 's' and with three dots 'sh'. The second complication was the lack for the vowels *(kharakāt)* - a phenomenon common to all Semitic scripts. This means that, for example, in English the combination 'f l t' would have to stand simultaneously for 'flat', 'felt', 'fleet' and 'flute'. This deficiency was overcome by the insertion between the lines, of voweling marks (*shukūl*, diacritical marks), similar to the point of the 'i' in the Latin alphabet and of a special sign *(sukūn)* indicating the absence of a vowel. Both reforms were applied in the first Islamic century when it was felt that incorrect reading and spelling endangered the understanding of the Koran.

This procedure answered the purpose until new problems arose with the appearance of the printing press. In the hands of the scribes and calligraphers most consonant signs had taken on different forms according to their position at the beginning, in the middle or at the end of a word or alone - a fact meaningless for handwriting, but almost trebling the number of types for print, and subsequently necessitating special models for typewriters and linotype printing machines. The interlinear position of the vowel marks represented an additioned technical difficulty. It is being solved by omitting them in most books and commercial prints, newspapers and magazines. The vowel sounds are rendered only when the purpose warrants the more expensive lithographical process as for koranic or other religious texts and works of a particular literary interest. This expedient, however, entails the disadvantage of making precise reading occasionally troublesome and of aggravating the problems confronting the fight against illiteracy. The introduction of Latin characters, successfully accomplished in Turkey, has repeatedly been suggested from various quaters but every time met with an unsurmountable resistance on the ground that even the best transliteration would envolve the risk of misspelling and mispronouncing the sacred texts.

SEER, *kāhin* (plural *kahānah* and *kuhhān*). Seers played an important part in the tribal life of the pagan Arabians. They came from influential clans, held the spiritual leadership of their tribe and were the custodians of the sanctuaries. The *kāhin* was supposed to receive his supernatural knowledge from his personal demon *(shaytān)* with whom he communed in a state of trance and who was supposed to speak

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

through the *kāhin*'s mouth. For his revelations he used a mysterious poetical speech, a kind of rhymed prose *(sajᶜ)*. He was consulted on all matters of any consequence for the tribe, but also on private affairs - he interpreted dreams, traced lost cattle or camels, and arbitrated litigations. In times of drought he led the prayers for rain *(istisqā')* with a special ritual. The awe with which some seers inspired their contemporaries lived on in the memory of later generations and mingled in their imagination with deep unconscious remembrances of a mythical past. Thus may have originated the legends of those terrifying monsters gifted with the power of divination, such as Satīh ibn-Rabīᶜa, the two Shiqq, or similar figures of Arabian folklore.

In the history of the Arabian penisula it was not rare for seers to extend their ascendancy over groups of tribes, and become political and military factors of considerable power. From their midst arose some of the most stubborn enemies of Muhammad, such as the 'false prophets' Musaylimah the Liar, or Tulayhah of the banu Asad, who were subdued only with great efforts. Muhammad explicitly rejected his being considered a *kāhin*, (Koran, *sūrah* L II, 29; LXIX, 42). The function of *kāhin* was not the prerogative of men; Arabic legend and history mentions several women seers such as Zarīfah*, the Yemenite princess, who is said to have foretold the destruction of the Ma'rib* dam; or the prophetess Sajāh, kāhinah of the banu-Tamim*, who led a dangerous uprising against the young Islamic community after the Prophet's death.

The term *al-kihānah* stands for divination as a branch of black magic.

SERDĀB, Persian word (literally meaning cold water) which infiltrated into Arabic and denotes a kind of living-room cellar found in most of the town houses in Iraq where the family spend the hot hours of the summer days.

SERMON see KHUTBAH.

SEVENERS (SABᶜĪYAH) see ISMĀᶜĪLITES.

SHAᶜBĪ al-, ᶜĀMĪR ibn-SHARĀHĪL, theologian and Koran reader (VII/VIIIth cent.) of the South-Arabian Hamdān tribe, called to al-Kūfah because of his reputation by al-Hajjāj*, then governor of Iraq. There he sided with the fanatic religious circles against the Umayyad* régime; following the suppression of their rebellion by al-Hajjāj had to flee to Farghānah (Central Asia) where he became secretary to ibn-Qutabybah*, one of the great military leaders of this period of the Arab conquest*. Reconciled with al-Hajjāj he was summoned by Caliph ᶜAbd al-Mālik* to the court at Damascus, entrusted with a diplomatic mission to Constantinople, and later sent to Egypt to the caliph's brother. After ᶜAbd al-Mālik's death he took residence in al-Kūfah, where he gathered around himself numerous disciples amongst whom the young abu-Hanīfah*.

Al-Shaᶜbī is said to have had contacts with some 500 Companions* of the Prophet; the information which he thus collected is generally

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

considered as highly trustworthy by the compilers of the *hadīth** (Tradition of the Prophet).

SHABWAH, the town of Sabbatha or Sabota of South-Arabian antiquity, to-day a poor Bedouin settlement in the midst of a barren, sandy hill-country in the Aden Protectorate*, close to the Yemenite border. Sabbatha, according to Pliny and Strabo the 'city of the sixty temples' - but this meant probably the whole surrounding area - held in Minaean*, Sabaean* and Himyarite* times a position of outstanding commercial, political and spiritual importance. It was a key-point on the Incense Road*, the line of the caravan traffic from the Arabian coast on the Indian Ocean to Babylonia, Assyria and the ports of the eastern Mediterranean. It was a main point for the assembling, processing and storage of the Arabian frankincense* harvest as well as the centre of the production of salt from the nearby quarries, two highly priced commodities of the ancient world. In Shabwah also resided during an unknown period between the sixth and the third century B.C. a series of priest-kings who exercized overlordship over a number of rich Hadramawt city states. The decline of Shabwah's wealth and power set in at the beginning of our era when sea-borne traffic began to replace the hitherto exclusive overland transport by camel. Under the impact of invading tribes from the north in the fourth and fifth century the city decayed, was abandoned by its inhabitants and finally most of it disappeared under the sands. Shabwah is situated in a region over which the Imāms of Yemen*, considering themselves the legitimate successors of the Himyarite kings, claim sovereign rights, a claim which periodically leads to armed clashes between the tribes and soldiers of the Imām and the neighbouring tribal chiefs under British protection. Rumours of geological surveys said to have disclosed promising prospects for the search for petroleum deposits have added a new motive to what hitherto was mainly a matter of traditional prestige policy. As a consequence of this situation, the authorities of the Aden Protectorate* discourage all visits, even for acknowledged scientific purposes, to this section of the country where an ever so slight incident is liable to upset peace and order. Yet hurried - because clandestine - investigation of the site, undertaken by a few explorers have revealed the remains of an oval enclosure built of boulders and limestone blocks, a small city nucleus with residential suburbs, some pillars and columns apparently belonging to temples or sanctuaries, and mounds or ruined irrigation works. Systematic excavations would doubtlessly bring to light more ample information on South-Arabia's still little known early history.

SHĀDHILĪ al-, abu-al-HASAN ʿALĪ, a mystic (XIIIth cent.) born in North-Africa. Having spent his youth in Tunisia and Morocco he later went to Alexandria and died in the Egyptian desert on a pilgrimage to the Holy Cities. He was buried on the spot where he died and, his tomb became a much venerated shrine. He was the founder of the wide-spread Shādhilīyah*fraternity. Al-Shādhilī left numerous, rather obscure mystic writings of interest only to a limited number of readers; but some of his magic formulae and prayers for special occasions (so-

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

called *hizb**) enjoy down to this day great popular favour and have been translated into several foreign languages. The *Hizb al-Bahrī* (Prayer for Sea-Travelling) has become particularly reputed.

SHĀDHILĪYAH FRATERNITY, an Islamic religious order founded by the mystic al-Shādhilī* (XIIIth cent.). According to the teaching of the founder, his followers were not to be bound by a system of monastic rules but should continue their ordinary occupation. They should, however, live in the fear of God, given to prayer and devotion, untempted by worldly goods and observe strict rightousness under all conditions. In a short time the order was joined by many adherents. It is spread to-day all over North-Africa, Syria, Palestine, Mesopotamia and has extended even to South-Arabia, though it has split into different branches under various names.

SHADOW PLAYS, *Khayāl al-Ẓill*, making their way westwards from Eastern Asia probably through India or Persia became known to the Arabs around the IXth or Xth century. Judging from frequent passages in Arabic literature they came soon into favour with all classes of audiences, especially in Syria, Palestine and Egypt. Throughout the Ottoman period their popularity continued under the Turkish name of Karagōz, and has still not completely vanished. Nowadays the shows are given in the cafés of the popular quarters during the nights of the *Ramadān** fast, contributing their part to the general merry-making. The screen on which the shadows are projected consists of a simple sheet of white cloth hanging down from the ceiling and lit from behind. The figures, 10 to 15 inches high, are rather artlessly cut out of stiff, heavy leather and manipulated from below by means of sticks attached to their articulated members and jaw. The text - dialogues interspersed with rhymed and musical pieces - are spoken and sung by the puppet players who also perform the instrumental part.

The plays, for the most part naively dramatized legends and tales of the popular story-tellers*, mix the heroic and the burlesque with satirical extempore allusions to local topics or political events and the persiflage of certain current, practices and customs in social, professional and business intercourse. While they may have been at first specially written for particular troupes or occasions, the original, continuously remodeled by generations of performers and adapted to the demands of the changing environment, situation and taste of the public has become unrecognizable. The only known author in the field was Muhammad ibn-Dāniyāl (the son of Daniel), an Egyptian physician of Jewish or Christian descent (XIIIth cent.). But the characters of the single play which he left - the drunkard, the quack doctor, the cunning rogue, the juggler and similar typical figures of every-day life - were most probably already before his time standing elements of this genre of theatrical show. Notwithstanding their occasionally quite licentious language and unrestrained criticism of official institutions and methods of procedure the shadow plays never met with objections on this ground; on the contrary, men like the philosopher ibn-ʿArabī* found in them a deep mystical meaning and compared the shadow life

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

of the marionettes ruled by the will of the puppet master with the existence of men. Until the middle of the XIXth century they remained the only branch of Arabic literature containing a dramatic element; they exercized no influence on the beginnings of the modern Arab theatre and cinema*, which have been coming to life exclusively under Occidental influence.

SHĀFIʿĪ, al-, MUHAMMAD ibn-IDRĪS, theologian and jurist, founder of one of the four orthodox Schools *(madhhab*)* of Islamic jurisprudence (767-820). Born in Palestine of a Hijāzi family he spent his childhood in Makkah and, according to his biographers, at the age of seven recited the Koran by heart. After having lived for seventeen years in the desert with the Hudhayl* he went to al-Madīnah and became a pupil of the highly reputed religious scholar Mālik ibn-Anas*. Mixed up in political agitations he was put into prison, but pardoned by Caliph Hārūn al-Rashīd* turned again to studying. Gradually developing his own system of canon law which he tried without success to uphold in Makkah against the school of Mālik ibn-Anas and in Baghdad against that of abu-Hanīfah* he finally settled in al-Fustāt (Egypt). There, every morning at the mosque of ʿAmr ibn al-ʿĀs* he gathered around himself a considerable number of disciples. The most important of al-Shāfiʿī's works is a collection of writings and lectures, which after his death became known under the title *Kitāb al-Umm*. One of the characteristics of the Shāfīʿte School is the extension of *ijmāʿ** the consensus of opinion among canonists on a particular legal question as a law-creating principle) - to all jurists within Islam of acknowledged standing, instead of limiting it, as did ibn-Mālik, to those of al-Madīnah. Al-Shāfiʿī, thus maintained the infallibility of an unanimous agreement within the Moslem community at a given time. He on the other hand, did not recognize, the validity, in this connection, of individual speculative opinion.
Al-Shāfiʿī was held in high esteem because of his piety, learning and ingratiating manners. He died at the age of fiftyfour in al-Fustāt where his burial place at the foot of the Muqattam hills has remained down to this day a much visited place of pilgrimage. At present the Shāfiʿīte rite numbers about 73 million adherents spread over Lower Egypt, parts of Palestine, Eastern and South Africa, Western and Southern Arabia, along the coasts of India and the East Indies.

SHAHĪB ibn-YAZĪD, one of the most daring leaders in the upheavels of the radical Khārijite* sect (†697), a member of the Shaybān clan of the banu-Bakr* who operated in the region of Mosul and for two years kept northern Iraq in unrest. Legend made of him the typical hero of guerilla warfare. Tall and of extraordinary physical strength, loved and admired by his people, always on the move and maintaining his spies everywhere behind the enemy lines, he would appear with a handful of warriors at the most unexpected moments and places, and kept whole armies in check. It is said that five of the caliph's generals had fallen from his hand until, at last, encircled on all sides, he was drowned when crossing a river in a desperate effort to escape.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

SHAHRASTĀNĪ al-, abu-al-FATH, a scholar (†1153) specializing in the history of religion. Born in Shahrastān (Khurāsān, Persia), he studied jurisprudence and theology, spent some time in Baghdad, and finally returned to his native town where he died at the age of almost eighty. His *Kitāb al-Milal wa al-Nihal* (Book of Religions and Sects) - a work by the Hispano-Arab historian and theologian ibn-Hazm has the same title - is divided into two parts. The first one treats of the three great monotheistic religions and their various sects; and of the Magi and the Manichaeans. The second part is a study of the creed of the Sabians*; of a number of Greek philosophical systems; of the Fathers of the Church, and of the ideas and principles of some leading Moslem theologians and philosphers, in particular commenting on ibn-Sīnas theories. It ends with a survey of Arabian paganism and of the cult of the Indians. Shahrastānī's work has remained down to our days a most valuable source of information on these subjects. (Translated into German by T. Haarbrücker, Halle 1850-51).

SHAJAR al-DURR, Tree of Pearls, name of a *sultānah* of Egypt (XIIIth cent.). Originally a Turkish or Armenian slave of the Ayyūbid* Sultan al-Malik al-Sālih (1240-1249), but elevated to royal honours after having given birth to a son, she exercized by her remarkable intelligence great influence on the conduct of the affairs of state. But her child died in his infancy and after the sultan's death she summoned Tūrān Shāh, her husband's son by another wife, to the capital and managed to keep the power in her hands. Soon afterwards Tūrān Shāh was assassinated (1250) in a military revolt - as it was said, with his step-mother's tacit concent - and Shajar al-Durr was proclaimed *sultānah* by the successful rebels. In order to consolidate her position she brought the next male member of the Ayyūbid dynasty to Cairo, a six-year old boy of the Damascus branch, with whom she shared the reign. Two years later the boy-sultan was forced to leave Egypt and Shajar al-Durr was sole ruler. A rebellion provoked by her Ayyūbid rivals was suppressed with the help of ʿIzz al-Dīn Aybak, commander of her Turkish bodybuards *(mamlūk)*. Called to the throne of Egypt by his troops he started the long line of Mameluke* sultans. He married Shajar al-Durr, but by his frequent absences from Cairo, caused by the turbulent situation in Syria, left the virtual power in her hands as before. When discord set in between the royal couple, and Aybak contemplated divorce, Shajar al-Durr had him treacherously killed in his bath (1257). She herself is said to have taken active part in the murder by knocking him down with her wooden sandal. Shortly afterwards she shared her husband's fate: she was battered to death with bath clogs by slaves of Aybak's first wife and her body was left to rot in the moat.

SHAMSĪYAH, also called Samsi, an Arabian queen mentioned in Assyrian inscriptions of Tiglath-Pileser III (745-727 B.C.) and Sargon II (724-705 B.C.) as one of their vassals who had to send tribute in the form of gold, precious stones, ivory, spices, slaves, horses and cattle.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

SHANFARĀ, a pre-Islamic brigand-poet of the banu-Azd*, but kidnapped in his infancy by the banu-Salāmān and grown up in their midst. As soon as he discovered his real descent he rejoined his kinsfolk, swearing that a hundred Salāmān tribesmen should pay with their lives for the insult which had been inflicted upon him. To carry out his vengence he is said to have kept hidden in remote, waterless places of the desert a provision of ostrich eggs filled with water; then he set to strike at his foe. After each killing raid he swiftly withdrew to his secret store, where his pursuers could not follow him without risking death from thirst for man and mount. But they turned against his clan and ruthlessly retaliated for the blood he spilled. At last Shanfarā, refusing to be contented with the number of victims he had so far sacrificed to his revenge, was repudiated by his tribe, and, roaming the desert lived as a companionless outcast, on what he could obtain by robbing and stealing. While hunting down his enemies without respite he sang his feats of arms in verses which spread his fame as a bard as widely as he was dreaded as a brigand. Thus, so the story goes, he killed ninety-nine of his offenders until finally he himself succumbed. Defying them till his last breath he died with his last often quoted verse on his lips' . . I would rather leave my body to the hyenas than have it buried by my enemies . . .'. He scored, however, his hundredth victim after his death: one of the Salāmān warriors who struck with his foot the poet's bones bleaching in the sands of the desert, was hurt by a splinter and died from the wound.

Two of Shanfarā's odes have come down to us, and are considered masterpieces of their kind. Specially popular was the so-called *Lāmīyat al-ʿArab* - The Ode Rhymed in L (Arabic 'lām') of the Arabs (English Translation in verse by G. Hughes, London 1896; French translation in prose by Sylvestre Sacy in Chrestomatie Arabe, vol. II; German Translation by C. Jacob, Hannover 1923, a.o.). About the VIIIth century this ode became the subject of a peculiar controversy. At that time certain philologists and grammarians, not too conscientious in trying to support their theories, were making it a practice to pass off poems as creations of well-known pre-Islamic bards, allegedly discovered by them, in reality their own imagination. Khalaf al-Ahmar*, one of the most talented and versatile plagiarists of this type, once declared, according to some contemporary authors the *Lāmīyat* to be a product of his pen and falsely to have been ascribed by him to Shanfarā. The veracity of this assertion, which seems to have given rise to quite heated discussions, could neither be proved nor disproved, since Khalaf shortly afterwards died.

SHAʿRĀNĪ al-, ʿABD al-WAHHĀB, (Shaʿrānī means 'one with abundant hair') a mystic (†1565). Born in a village in upper Egypt he studied in Cairo theology, philology and canon law. While still a youth his strong mystical leaning took him on long, solitary wanderings given to contemplation and prayer. Having settled down to make his living as a weaver and to pursue his theosophic speculation he followed the lines traced by the great mystics of the past, especially ibn-ʿArabī*,

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

and finally developed a doctrine of his own. It is laid down in his numerous writings and is reflected in the rules of a dervish order, the Shaʿrānīyah, which he founded.

Shaʿrānī is generally recognized as the last original thinker among the Arab theosophists *(Sūfī)*. Although his claim to a particular mystical power bestowed upon him by God as a special distinction repeatedly drew upon him severe criticism, his theological erudition and profound religious conviction were never doubted. Opposing the barren, inactive asceticism practised without understanding of its deeper, esoteric significance, he thought that theology was an essential phase in striving for knowledge. Faith, however, and the quest of the spiritual union with God must be the foundation of all search for true wisdom which could be communicated to man only by an act of Divine grace and after his complete detachment from worldly ambition. While emphasizing the respect due to the authority of Government he did not hesitate to expose the corruption and injustice of many of its highest servants, and especially the abusive taxation of the peasants of whose misery he gave a realistic description. A rather unusual feature of his attitude towards the social life of his time appears in his objection to polygamy, irreconcilable, according to his ideas, with the position due to woman in the family and in society. Another noteworthy trait of his character, which he shared with other famous mystics, was his love for animals, expressed in several passages of his writings.

Shaʿrānī's simple and comprehensible style contributed greatly to his popularity which has survived down to this day. His books, in particular his autobiography, enjoy favour among the adherents of the modern movement of neo-mysticism.

SHARH, (derived from the verb *sharaha* to enlarge, to open, to explain), literally meaning an opening, denotes a commentary* written in explanation of any book or treatise, as distinguished from the term *tafsīr**, used only for a commentary on the Koran.

SHARĪF, (pl. *ashrāf*) noble, sublime, an honorary title accorded to the families descended from the Prophet's second grandson al-Hasan*, as distinguished from the *Sayyids**, the offspring of Hasan's younger brother ag-Husayn*. Down to this day most Arabs readily acknowledge the prestige of a *Sharīf* and refrain from anything which might impair it. He is usually shown particular regard in every-day intercourse and as a rule politely assisted whenever required. The number of persons claiming this distinction - it is customary for them to wear a green turban or a green piece of cloth wound around the tarboosh* - is considerable and although many of them live in rather modest conditions, they always remain conscious of their reputation. In most of the larger Arab towns the *Naqīb al-Ashrāf**, the honorary head of the Sharīfian families in his community, keeps their genealogical registers and safeguards their interests.

A particular standing in the Arab world was at all time enjoyed by the Grand Sharīf of Makkah, a dignity established about the middle of the Xth cent. which since about 1200 was hereditary in the house

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh
of the banu-Hāshim - the Hāshimites - until its last holder, Sharīf and Amīr of Makkah Husayn ibn-ʿAlī, 'King of the Arabs', lost the Holy Places and his kingdom to ʿAbd al-ʿAzīz ibn-Saʿūd* and his Wahhābi* warriors (1924). His sons founded two new royal dynasties - ʿAbdullāh in Jordan, and Faysal in Iraq.
Other sections of the great Sharīfian family hold the throne of the Imams of Yemen and of the Sultans of Morocco.

SHASH, designation of the piece of fabric from which in the Middle-Ages the large turbans* worn by the Arabs were made up. Frequently one end of the *shash* was left to hang down the neck in a point, a style particularly customary with judges. Nowadays *shash* is the trade name of a light, transparent cotton material generally used by Moslem women as a kerchief in the country, and in the towns as a head covering *(ghitah)* for indoor wear, specially at prayer.

SHAWQĪ AHMAD, modern Egyptian poet (1868-1932). He studied law and literature in Montpellier, France, and after some travelling worked for a time as government official in Cairo. Forced to leave Egypt at the first World War on account of his nationalistic activities, he went to Spain whence he returned to Cairo after the end of hostilities. He was among the first Arab writers who tried their hand at drama. His plays, all in verse and treating of subjects of ancient Arabic history, had great success. He wrote also a number of novels depicting contemporary Egyptian life, but owes his fame and popularity mainly to his poetry, which gained him the epithet 'Prince of the Poets'. A collection of his poems was published under the title *Shawqīyāt*.

SHAYBĀN banu-, the clan who in pagan days were in charge of the shrine of the goddess al-ʿUzza near Makkah and since the rise of Islam have by hereditary right been the custodians of the *Kaʿbah**, the greatest Moslem sanctuary. Their chief or *zaʿīm* holds the key of the sacred building, supervises the ceremonies of its opening and closing at the time of the pilgrimage, and collects admission fees. The banu-Shaybān have the monopoly of selling to the pilgrims the cut-up *kiswah** (the embroidered cloth which covers the *Kaʿbah* and is replaced every year by a new one at the end of the pilgrimage) and the brooms of palm leaves, used for sweeping the floor of the *Kaʿbah*. Numerous legends extolling the merits of the banu-Shaybān in the cause of Islam are told in support of their title to this high and - remunerative - function.

SHEIKH, *shaykh* (lit. old man) a title accorded primarily only to the patriarchal chief of a tribe or of one of the larger clans. Neither his functions nor the manner of his accession to this position are formally defined. His authority is based on the recognition of his respectability, sound judgement and superior experience, and, at least to some extent, on his greater wealth; his leadership is spontaneously accepted and willingly followed so long as he maintains his prestige among the other family heads. No essential change has occured in this aspect of tribal

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

organization and attitude since the days of the heroic age. The sheikh speaks for his group, transacts its business and handles its affairs with the public services. The weight of his personality is of decisive influence upon the degree of esteem his community enjoys; its economic situation and political standing depend to a great deal on the sheikh's negotiating abilities and commercial sagacity. While he is expected to observe strict impartiality in dealing with internal interest conflicts, he need not fear disapproval when using the prerogative of his rank to secure material advantages for himself and his next of kin. In the past these were expressed in heads of camels or sheep. Nowadays they are converted, according to circumstances, into a date grove, a residence in the near-by town, some motor cars, or into modern apartment buildings in Beirut or Cairo, or capital investments abroad.

In the course of time the term sheikh became a widely applied courtesy title. It is used in addressing theological scholars or students and generally everyone who has acquired a certain spiritual prominence, without necessarily holding a religious office. As a rule a white turban is worn as the external sign of this distinction. The title is given also to the headman of a village *(shaykh al-balad)* and the eldermen in a townquarter. Their by no means negligible rôle in the formation of public opinion makes it often a matter of political expediency to invest them with an official status by the appointment to some minor administrative functions.

In Lebanon a few Maronite* families enjoying the prestige of distinguished descent have their name traditionally preceded by the word sheikh in the manner of a hereditary nobility title.

SHĪʿAH, lit. scission, split, a general designation covering various Islamic sects rejected as heretic by the orthodox Sunnite* majority. Most of them, with the many larger and smaller sub-sects which in a confusing diversity arose throughout the Middle-Ages, are extinct today or, with a few exceptions have lost long ago their spiritual vitality. The schism whose origins goes back to the early years of Islam exteriorized deep-seated social and political divergencies within the Moslem community. It had its beginnings in the rivalry for the caliphate between the Umayyad* and ʿAlid* clans after Caliph ʿAlī's* death (661) and Muʿāwiyah's*, the first Umayyad's accession to, or as the ʿAlid legitimists saw it, usurpation of the caliphs' throne. The ʿAlid party maintained that this highest office of Islam was a prerogative of the Prophet's house and rightfully belonged, according to some, to al-Hasan* and al-Husayn*, ʿAlī's sons by Muhammad's daughter Fātimah*, according to other to Muhammad ibn-al-Hanafīyah*, offspring of his marriage with Kawlah, a woman of the Hanīfah* tribe. In the exalted atmosphere of the victoriously expanding new faith, and espoused by all sorts of illuminati and fanatics, it did not take long for the ʿAlid claim to be carried into the domain of religion where it assumed increasingly mystical aspects.

Thus were laid the germs to the belief that the Prophet's God-willed spiritual and secular guidance had passed from him to ʿAlī who, himself an incarnation *(hulūl)* of the Divine Spirit, had bequeathed his

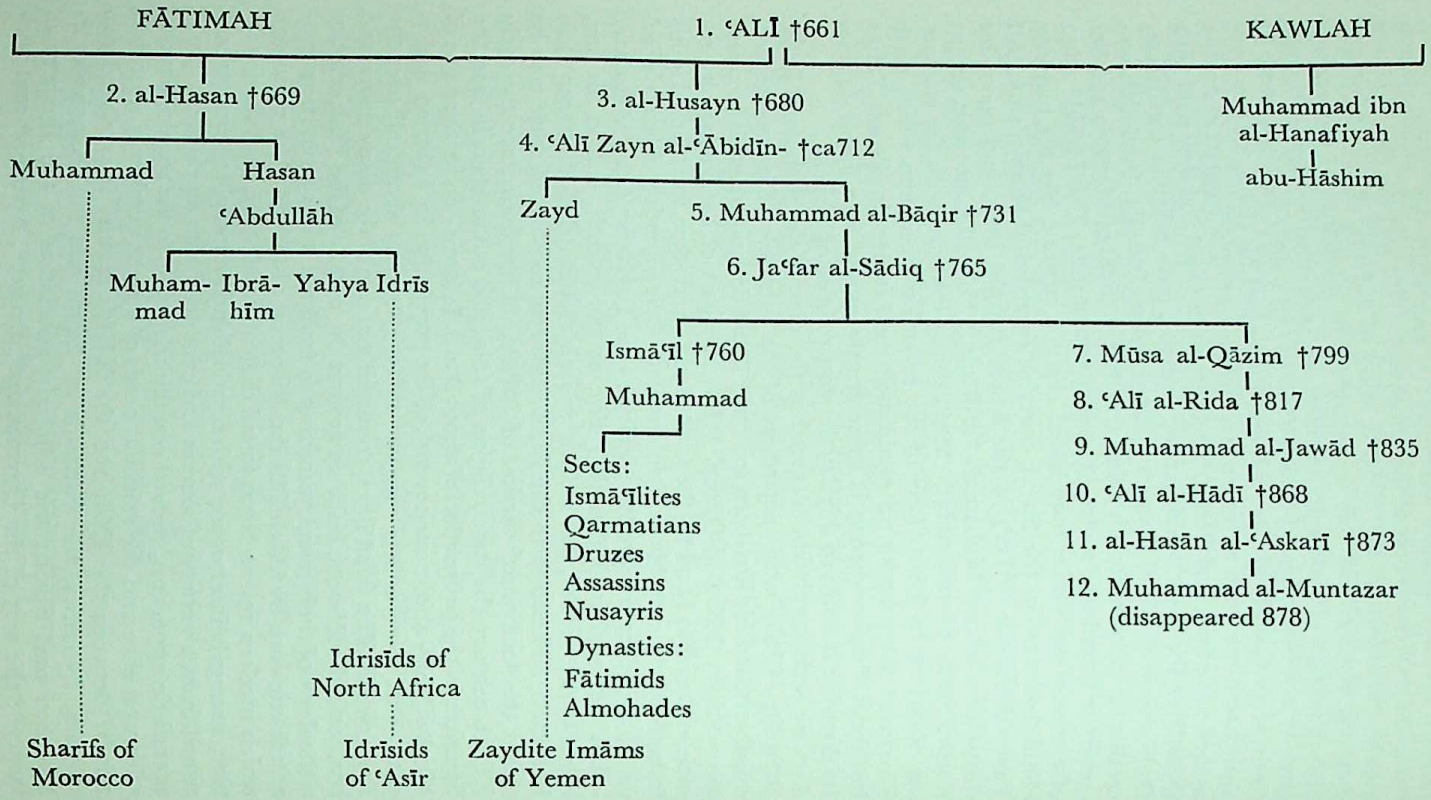
CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.
leadership mission *(imāmate)* on the ground of the power bestowed upon him and by way of a sort of transmigration of the spirit *(tanāsukh)* to a sequence of hereditary *imāms** of his progeny. With the quasi-deification of ʿAlī and the tenet of the divinely appointed *imām* fused the notion of the immunity from death of the last one in this chain of *imāms*, his temporary occultation *(ghaiybah*)* and return *(rajʿah*)* at the propitious moment, preannounced by the coming of the *mahdī**, the God-guided Deliverer of mankind from all evil. These elements reminding on the one hand of the Persian veneration of the Sāsānid line of kings as a successive embodiment of the divine essence, and on the other of the Judeo-Christian Messianic expectations, both still strongly present in the minds of many of the neo-Moslems, led to the conception of the *imām*'s inpeccability *(ʿismah)* and his infallibility in the interpretation of the Koran *(ta'wīl*)*, and by extension to the so-called *bātinite** view of his knowledge of the deeper meaning of the Revelations, hidden to the common mortal. A further step introduced the principle of the *taqīyah**, the justification for dissimulating, in the case of need, the religious convictions 'in one's breast' in order to escape personal persecution and as a safeguard of the community of the faithful.

On this soil was set up within a century after ʿAlī's death a theological framework strongly tinctured with Hellenistic philosophy and speculation as well as with Zoroastrian and Manichaean teachings, which left ample room for the most varied opinions, some of them hard on the borderline of Islam. Tradition credits one ʿAbdullāh ibn-Saba'*, a figure of doubtful historic evidence, with having been the first to profess, still during ʿAlī's lifetime, the belief in his super-human nature. Its authentic first apostle found Shīʿism in al-Mukhtār* whose proselytizing talent quickly discovered how to shift into the field of the politic-religious revolution preached by the new doctrine the discontent of the Persian and Aramaean converts *(mawālī*)* deprived by the Arabian victors of the social and economic equality which, they felt, was their due in the brotherhood of all Moslems. From among these disaffected, many of them battle-trained veterans, he assembled a war-like crowd of followers inspired by the Messianic hope, who blindly followed him into open rebellion. The revolt was crushed but the propagandistic force remained alive and called forth a multitude of similar militant movements. Some of them crystallized into organized sects such as the Kaysanīyah* or the Rāwandīyah*, which after a while divided into a number of branches generated by subtle differences of interpretation or simply by the rivalries of their founders. The need for secrecy imposed by the subversive nature of the doctrine was at an early date conducive to a missionary technique which throughout the Middle-Ages has remained characteristic for Shīʿite religious propaganda, except when it was carried on under official patronage as under the Fātimid* caliphs. Faced with the impossibility of public preaching the Shīʿite emissaries had to rely on personal contacts which they sought under the guise of merchants, pilgrims and the like. By the use of methods which ranged according to circumstances from symbolizing explanations of the Koranic text to the stirring up of armed in-

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

surrections they gained adherents in practically all social classes. After the extermination of the Umayyads (749) and the rise to power on the shoulders of the Hanīfah wing of Shīʿism, of the ʿAbbāsid* dynasty, the Fātimid line commanded the allegiance of the various Shīʿah groups. It was not, however, an undivided loyalty. Although already a century ago al-Hasan (†669), ʿAlī's elder son, had come to terms with Caliph Muʿāwiyah and renounced his claim, his descendants now came forth as pretenders and found Shīʿite support in Arabia as well as in Iraq and Persia. Their attempts failed and they paid with their lives for their ambition or, perhaps, their religious conviction. Only one of them, al-Hasan's great-grandson Idrīs ibn-ʿAbdullāh succeeded in rallying for his cause the Berber tribes of Morocco and became the founder of a virtually independent state. This Idrīsid* reign of a moderate Shīʿite tone lasted about a century. Yet the majority of the believers in the Shīʿah doctrine regarded al-Husayn's son ʿAlī Zayn al-ʿĀbidīn (†712) as the fourth rightful *imām*, and upon his death his elder son Muhammad al-Bāqir (†731) as his successor, except a small body of rationalist - Muʿtazilite - leanings with the younger son Zayd at its head. One of the several sections into which these Zaydites* later broke up established itself under Zayd's son Yahya in North Persia whence it subsequently moved into South Arabia. Its doctrine is down to this day the state religion of Yemen*.

A more serious scission occurred at the time of the sixth *imām* Jaʿfar al-Sādiq (†765) who, regardless of the principle of primogeniture, disinheritated his first-born son Ismāʿīl and designated as his successor the younger Mūsa al-Qāsim. While one part of the community remained loyal to Ismāʿīl - the Ismāʿīlites* - and when Ismāʿīl died in his father's lifetime, to his son Muhammad, their seventh and last 'visible' *imām*, the other accepted the decision - the Twelvers* *(Ithnā ʿAsharīyah)* - and believed in Mūsa al-Qāsim, as the seventh, and in his line, down to the twelfth, the 'hidden' *imām* Muhammad al-Muntazar (The Expected). Thenceforth the *Ithnā ʿAsharīyah* constituted what may be called the 'orthodox' version of Shīʿism. It has been since the early XIVth century the state religion of Iran, and outnumbers in Iraq the Sunnites in the proportion of about 8 to 5. It forms - under the name of Mutāwilah* - about one-seventh of the population in Lebanon and is present in more or less compact minority groups almost all over the Arab world. The Ismāʿīlites, continuing as one of the many minor and less noticed offshoots, built up around the middle of the IXth century a theology of their own. According to tradition it was given its systematic framework by ʿAbdullāh ibn-Maymun al-Qaddāh*, a personage which modern research has found difficult to identify. Its Islamic texture, strangely interwoven with mystical and philosophic elements borrowed from a variety of sources and combined with an elaborate propagandistic apparatus, proved equally adaptable to the requirements of a learned élite and the spiritual needs of a great number of uncritical minds. Between the IXth and the XIIIth century it produced two reigning dynasties, the Fātimids in Egypt and the Almohades in Morocco and Spain; the scholarly association of the Brethren of Purity*; the sect of the Qarmatians*, Druzes*, Assassins* and Nus-



CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

ayri*; and the ideologies and practices of the *futūwah* (Knighthood*) and the artisans' guilds. The present total number of Shīʿites including all extremist sects is estimated at roughly 40 million souls or about 10 per cent of the approximately 400 million Moslems of the world.

SHIDYĀQ al-, (AHMAD) FĀRIS, journalist, man of letters and grammarian (XIXth cent.) who exercised great influence on the formation of modern Arabic prose. Born of a Maronite* family in Lebanon he had his early education in Beirut. While still a youth he came to Cairo where he was converted to Islam and assumed the Moslem name Ahmad. In Egypt he began his journalistic career with the Official Gazette, but soon gave up his position and went to Malta to teach Arabic. Subsequently he spent several years in London and Paris acquainting himself with the contemporary literature and social currents in the Occident. In this period falls the publication of a French grammar for the use of Arabs and of a 'Practical Arabic Grammar' for the use of English-speaking students. After some years in the service of the Bey of Tunis he settled in Constantinople, and subsidised by the Turkish government founded the newspaper *al-Jawāʾib* (1860). It was the first Arabic paper based on modern journalistic principles with a well organized information service, circulating practically in all the Arab provinces of the Ottoman Empire. Shidyāq followed a twofold purpose: on the one hand to defend the position of orthodox Islam against the spreading movement of modernism; on the other hand to acquaint the intellectual Arab public with European ways of thought. His articles are less noteworthy for their contents than for the simplicity and vigour of their style, in sharp contrast to the artificial and antiquated manner of writing used by the majority of the Arab journalists of his day. During the twenty years under his direction *al-Jawāʾib* maintained a leading position in the Arabic press, but after his death - he died at the age of 83 - soon disappeared. Besides his articles and a number of poems, Shidyāq wrote a History of the Ottoman Empire, an Arabic-Persian dictionary and some philological treatises.

SHIHĀB, a dynasty of emirs in Lebanon (1698-1841) whose genealogical tree, according to Lebanese chroniclers, reaches back to the Makhzūm* clan of the banu-Quraysh*, the Prophet's tribe, and the days of the Arab conquest* of Syria. There they lived for some five hundred years as feudal lords with their seats at Shahbah (ancient Philippopolis), whence they probably took their name. In the first half of the twelfth century - it is unknown whether before or after their conversion from Islam to the Druze* faith - they moved into South-Lebanon, in the region of Mount Hermon, conquered, it is said, from the crusaders the stronghold of Hasbayah - the fortress-like mansion which they built on its site is still inhabited by members of the family - and settling there and around the neighbouring mountain town of Rashayah and soon held a leading rank in these parts of Mount Lebanon. Upon the death of the last emir of the house of Maʿan* (1697) a Shihāb of Rashayah, Bashīr, was elected his successor by the Druze notables.
The Ottoman government, afraid of too wide-spread a concentration

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.
of authority, appointed another Shihāb, the twelve-year old Haidar of the Hasbayah branch, but acknowledged Bashīr as his tutor and temporary regent. Emir Bashīr I (1698-1706) transferred his residence to the more centrally located Dayr al-Qamar which thenceforth was to be, later alternatingly with Beirut, the Shihābī capital. He was succeeded by Emir Haidar (1706-1732) said to have had a hand in his and his Rashayah relatives' simultaneous death, who after an uneventful quarter of a century, except for incessant fighting with rival clans and the Shīʿite* population of the plain (Mutāwilah*), turned theg overnment over to his son Mulham and withdrew to the life of a hermit of the type of the medieval Moslem ascetic mystics. Mulham (1732-1754) restored peace and order, enlarged the port of Beirut and secured from the Porte the usufruct for his country of the Biqāʿ, the fertile plain separating Mount Lebanon from the Anti-Lebanon range. Illness forced him to abdicate in favour of his son Yūsuf, then still in his infancy, and only sixteen years later proclaimed emir by an assembly of Druze sheikhs. The meantime was filled with the feuds opposing against one another the great seignorial clans and in every valley setting village against village. To Emir Yūsuf (1770-1790) fell the task of appeasing these passions while at the same time balancing and neutralizing the machinations of a dangerously narrowing circle of neighbours thirsting for conquest. In Palestine, the former Bedouin chieftain Zāhir ibn-ʿUmar, master of the town and port of ʿAkka (St. Jean d'Acre) pressed northwards along the coast of Tyre and Sidon with the help of his Syrian tribes and the pirates infesting the Eastern Mediterranean. In Egypt, ʿAlī Beg a Circassian mameluke*, had declared himself independent, penetrated into Arabia and in alliance with Zāhir pushed into Syria, occupied Damascus, and called up the Mutāwilah peasantry against their old Druze and Maronite enemies. Beirut fell into the hands of Ahmad al-Jazzār (The Butcher) Pasha, a former military slave in the Egyptian army, then one of Emir Yūsuf's political agents, who finally took up service with the Turks. During twenty years Emir Yūsuf's elastic policy exploiting the rivalries of his opponents inside and outside the borders, and freely resorting, as they did, to bribery, deceit and violence, steered his country through the turmoil until he fell victim to the dagger of one of al-Jazzār Pasha's men. Although Yūsuf had left two sons he was succeeded by a distant relative, Bashīr II (1790-1840), who after his father's early death was brought up at Yūsuf's court in Dayr al-Qamar but then had sided with his antagonists and allegedly was implicated in his assassination. He owed his rise to power wholly to al-Jazzār, then Pasha of ʿAkka, and to the wholesale murder of rivals. Yet once established in his newly built castle at Bayt al-Dīn, perched on impregnable rocks - restored and remodelled, it is now the summer residence of the President of the Lebanese Republic - he imposed his authority on the local leaders, curbed the ambitions of the proud Druze chiefs and re-evoked the feeling of security and freedom from oppression in the common people of peasants and traders. Resistence he met, when he felt strong enough, openly and with extreme severity, or else by underhand countermoves, seemingly giving way and even, as he did several times, leaving

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

the country for a year or two in order to return after annihilation of the adversary. Maronite chroniclers, in contradiction to Druze tradition, maintain that he was baptized in the first days of his life and secretly remained a faithful Christian until his death, as indeed the chapel still in existence behind a hidden door in the palace at Bayt al-Dīn would lead to believe, unless, following the Druze interpretation, it was merely a political stratagem justifiable by the tenet of the *taqīyah** (religious dissimulation). In fact, when in difficulties with particularly untractable Druze clans Bashīr could always rely upon his Christians subjects, thanks to the favours he liberally bestowed upon them, often at the expense of the Druzes. In the conflicts of his neighbours, the pashas of ʿAkka and Damascus, he remained entrenched behind a cautious neutrality and was equally careful not to awaken any doubt of his loyalty ot his suzerain, the Sultan. When Napoleon in the course of his Egyptian campaign solicited in a personal letter his alliance in the siege of ʿAkka (1799) offering as price 'the independence of the Druze nation' with the city of Beirut and other coastal towns, Bashīr remained silent. Throughout thirty years he never deviated from the line of this circumspect policy, and when he did so in the last decade of his reign it brought about his downfall.

Confiding in the lucky stars of Muhammad ʿAlī*, the Viceroy of Egypt, (1805-1849), Bashīr joined with him in the great adventure which took their troops across Anatolia almost to the doors of Constantinople (1833), making Muhammad ʿAlī and his son Ibrāhīm Pasha masters of Syria. Yet the enthusiasm aroused by the victories in the Druze and Maronite warriors vanished as soon as with Emir Bashīr's consent the new régime extended also over the territory of Lebanon, its plans of reforms implying compulsory enrolment for service in the Egyptian army, conscription of labour, increased taxation and, as a precursor, the general disarmament of the population. The dissatisfaction, fanned by Turkey, rapidly grew until finally it broke out into an open insurrection which had its foci particularly in the Druze communities and was actively encouraged by Great Britain as a means to weaken Muhammad ʿAlī's position felt as a menace to the British interests in Turkish Arabia. For a while Emir Bashīr, still trusting in the ultimate success of his Egyptian ally, could lean upon the Maronites and some Egyptian garrisons, but the Druze revolt continued unabated. When finally under European pressure Muhammad ʿAlī had to evacuate Syria, he, too, was forced to abdicate. He spent the rest of his life in exile, first in Malta, then in an Anatolian village where he died at the age of 83. His tomb is in the Armenian catholic church in the quarter of Galata in Constantinople. With him the reign of the Shihāb practically came to an end. A claim to his succession was put forth by one of Emir Muhsin's grandsons, known as Bashīr III who, after some vain attempts to assert his authority withdrew to Constantinople (1841). The family, however, today divided into a Moslem and a Christian branch, still holds a prominent place in the cultural and political life of Syria and Lebanon.

SHIʿĪ al-, abu-ʿABDULLĀH, (†912), principal artisan of the estab-

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.
lishment of the Fātimid* dynasty. A native of San'a' (Yemen), he worked for a time as a government official at Basrah, but having adhered to the Shīʿite sect of the *Ismāʿīlites** soon devoted himself entirely to proselytizing, especially among the Berber pilgrims at Makkah. Accepting the invitation of his converts of the powerful Kutāmah tribe he continued his missionary activity in their homeland. Cleverly playing on the one hand upon the rleuctance of the turbulent mountaineers to submit to Arab domination, on the other hand upon the revolutionary character of the *Ismāʿīlite* doctrine, he gained within a few years considerable influence. At last, announcing the apperance of the Mahdī*, the God-guided Saviour - one of the cardinal points of *Ismāʿīlite* creed - he led his adherents to revolt against the ruling Aghlabid dynasty, occupied the capital al-Raqqādah (on the Tunisian coast near al-Qayrawān) and took over the government in the name of the expected Mahdi (909).

Soon afterwards the Mahdī ʿUbaydullāh* appeared, and claiming descent from the Prophet's daughter Fātimah*, and divinely ordained leadership over all Moslems, came forth from the *Ismāʿīlite* headquarters at Salamyah in northern Syria, but was arrested by order of Caliph al-Muktadir (908-932) shortly before reaching al-Raqqādah. At the head of his Kutāmah tribesmen abu-ʿAbdullāh liberated him (910), proclaimed him *Imām** - the *Shīʿite* equivalent of the dignity of Caliph - and turned over to him the spiritual guidance, hoping to be confirmed as the secular ruler. The Mahdi bestowed upon abu-ʿAbdullāh and his Kutāmah lieutenants high honours but kept them removed from the affairs of the state and firmly took all power into his own hands. Within two years he had his authority established beyond all possible resistance. When in 912 abu-ʿAbdullāh, deeply disappointed, stirred up a new Berber rebellion, he was assassinated, and his brother together with some of the most unruly chieftains and the anti-Mahdi they had set up were sentenced to death and publicly executed.

SHIRBĪNĪ al-, YŪSUF ibn-MUHAMMAD, a poet and satirical writer (XVIIth cent.), a sharp and witty critic of the rude manners and crude taste of the Egyptian peasantry as well as of the pseudo-erudition and snobbishness of the urban would-be intellegentsia. He was one of the rare authors of his time who introduced the colloquial idiom into poetry - a literary heresy in the eyes of most of his contemporaries. He left no biographical traces and only one work from his pen is known, the *Hazz al-Quhūf* (The Shaking of the Skull-Caps, meaning the movement of the heads in rural dancing). Using a poem in the Egyptian vernacular, written by him under a fictitious name, and analysing it line by line in an extensive commentary in classical language, al-Shirbīnī produced an ensemble of learned explanations, jocular anecdotes and poetical fragments - a humorous, yet mercilessly censuring picture of his time.

SHIRKAH, or *sharikah*, Partnership, a term of Islamic law, originally meaning common ownership arising from a fact independent of the will of the owners, such as heritage or donations, later extended to commer-

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

cial associations based on a contract. Infiltrated into modern usage *shirkah* denotes joint stock company.

SHIRUĀL, in Egypt called *libās* (for men) and *shintīyān* (for women), a special kind of trousers which became known to the Arabs through their conquest of Persia and soon were found a very convenient garment for both men and women. The various regions did not fail to develop their characteristic types of cut, style or colour. A particularity common to most varieties is the absence of a slit and of buttons, and the mode of upholding them by means of a belt *(dikkah* or *tikkah)* which consists of a long, broad piece of cloth, sometimes with elaborately interwoven or embroidered designs, tightly wound several times around the waist. In the medieval knighthood fraternities of Islam *(futūwah)* flourishing in the Arab Middle-Ages, particularly at the time of Caliph al-Nāsir (1180-1225) the different orders were distinguished by their particular trousers *(shiruāl al-futūwah)* which figured also on the knight's armour or shield and played an essential part in the ceremonial of the admission of a novice. While in the towns the Occidental garment, male as well as female, is increasingly replacing the traditional style of clothing, men still may be seen quite often wearing black *shiruāls* with a black *dikkah*, although usually in combination with a 'modern' coat. Among Moslem peasants also the women continue to favour the old familiar kind of trousers made as a rule of a red or blue patterned cotton fabric.

SHŪRĀ, Consultation, the title of the 42nd *sūrah* of the Koran, taken from verse 36 in which is recommended to the believers to be 'guided by mutual advice'. The word was used to denote the board of electors said to have been constituted by the second caliph ʿUmar* (634-644) and comprising six of the oldest and most respected companions* of the Prophet who were to elect ʿUmar's successor. Today *Majlis al-Shūrā* (Council) is in some Arab states the designation of a law-court competent for claims, especially of officers of the public services, against the government.

SHURTAH see POLICE.

SHUʿŪBĪYAH, a political and literary movement deeply stirring the intellectual world in the caliphate between the IXth and XIth century and directed against the social and political predominance which the groups of Arabian stock arrogated to themselves. The Shuʿūbites, in confirmity with the Koran (*Sūrah* XLIX, 13), contended that all Moslems were of equal standing, whether they were descended from Arabian tribes *(qabā'il)* or belonged to other races and peoples *(shuʿūb*, pl. of *shaʿb*, whence the name *shuʿūbīyah*). The most ardent champions of this universal equality under the sign of Islam came from the Persian intelligentsia, proud of their ancient civilization and learning. They found support in the ranks of the pious Arab Moslems to whom the word of the Koran was the fundamental guidance in human relationships. While the moderate *shuʿūbīyah* groups were satisfied with

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

censuring the privileges of the Arabian aristocracy, the more radical spirits went further. Emphasizing their own achievements in the domain of higher civilization they claimed for themselves the title to superiority over the offspring of desert tribesmen, who in their eyes were uneducated, vulgar and overbearing upstarts not different from their primitive, Bedouin ancestors. Already at the beginning of the IXth century a Persian author painstakingly extracted from the satires* *(hijā')*, that much cultivated genre of pre-Islamic poetry, the colourful invectives and injuries exchanged between hostile tribes through the mouth of their poets, and used them to illustrate Arab self-characterization. The *shuʿūbīyah* controversy, essentially a literary feud, but fought from both sides with utmost vehemence, combined at times with various oppositional trends in the field of dogmatic theology and even with a number of seditious activities. It is reflected in certain aspects of the *Khārijite** rebellion and other, minor sectarian revolts, as well as in the propagandistic arguments of a number of political adventurers and leaders of malcontents of various shades. *(Mawālī*)*.

SĪBAWAYH al-, an Arabic philologist and grammarian (†793). He was born in Persia, studied in Basrah under the philologist Khalīl al-Ahmad*, the author of the first Arabic dictionary, and became an outstanding member of the so-called Basrah school of grammar. Sībawayh died very young and wrote only one book, which became known as *al-Kitāb* (The Book) and was considered for a long time the standard work on Arabic grammar. He was the first to abstract grammatical rules from the Koran and the *hadīth** (Tradition of the Prophet) as well as from classical poetry and proverbs. Though some of the later grammarians criticized his technique and certain of his conclusions, the *Kitāb* served generations of Arab scholars as the most authoratative work of reference. It is of particular interest because of its more than 1000 quotations from various poets, many of whom might otherwise have remained unknown.

SĪDĀRAH, originally denoting a skull cap worn under the turban. To-day *sīdārah* means the common Iraqi headgear worn by men in the towns. It is of black or brown felt and resembles a high forage cap. The *sīdārah* was introduced into Iraq by King Faysal I (1921-1933) - it is therefore frequently called *Faysalīyah* - at the time of the struggle for independence and as the outward sign of Iraqi nationalism replaced the hitherto customary *tarbūsh**.

SIGNET, *khātim* (seal). The use of signets instead of or with signatures is very frequent among Arabs of all classes especially in regions where the number of illiterates is still large. The signets of the cheaper kind are mostly small brass stamps with a handle and worn on a cord around the neck. More elaborate ones are generally made of silver in the form of a ring, the name, surrounded by a pious saying, engraved in ornamental calligraphy.
The signet of the Prophet is said to have had as legend the three words: Muhammad *Rasūl Allāh* (Muhammad messenger of God). Ac-

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

cording to tradition it was used after the Prophet's death by the first three caliphs abu-Bakr*, ʿUmar and ʿUthmān*, but accidentally dropped down a well by ʿUthmān and could not be recovered.
Some of the old signet rings, especially those of the XVIth and XVIIth centuries, show very artistic workmanship.

SIKKĪT al-ibn-, abu-YŪSUF, a grammarian of al-Kūfah (†858). He was born in Baghdad, the son of a reputed philologist of Persian origin and studied with his father. Folowing the custom of his period he spent some time in the desert with Bedouin tribes supposed to speak the purest Arabic. After his return to Baghdad he was entrusted with the education of the caliph's son, but later his leanings towards *Shīʿite** ideas made him powerful enemies. At last he was openly accused of heresy, sentenced to death and cruelly executed. Particularly known among his numerous philological works are his commentaries on the *dīwān** of several pre-Islamic poets, especially of ʿUrwah ibn-al-Ward* and of the poetess al-Khansā'*.

SITT al-MULŪK, Lady of the Realm, epithet by which the sister of the Fātimid* caliph al-Hākim (996-1021) has become known in Arabic annals. Holding the regency after her brother's assassination for his minor son, Caliph al-Zāhir (1021-1035), she commanded undisputed authority based on her generally recognized political skill and financial talent. It has not been established to what extent the rumours by some chroniclers, which connect her with the conspiracy against her brother's life are founded on facts; allegedly he had made her his mortal enemy by his criticism of the liberal views she manifested in her love affairs.

SITT NAFĪSAH, or al-Sayyidah Nafīsah, a Moslem woman saint (IXth cent.) who is much venerated in Egypt. She was the great-granddaughter of al-Hasan*, the Prophet's grandson, and was married to a son of the VIth *Imām**, Jaʿfar al-Sādiq. While still young she built her own tomb near al-Fustāt (Cairo) and there spent the rest of her life in reciting the Koran and in pious contemplations. Soon people began to extol the miraculous power of her prayers which became the subject of many legends. It has been related that the Imām al-Shāfiʿī* used to go to her house to collect traditions of the Prophet, and that after his death his body was brought there in order that she might recite the prayers for the dead over it. The site of her tomb, near that of the *Imām*, soon became a holy place. Eventually a shrine *(mashhad*)* was erected over it and many people wished to be buried there. The area which lies between the site of al-Fustāt and the Muqattam* hills in the neihgbourhood of the mosque of Ibn-Tulūn, is known as the cemetery of Sayyidah Nafīsah or *al-Karāfah al-Kubrā* (The Great Cemetery).

SITT SEKINAH, or Sayyidah Sukaynah (*sitt*, contracted form of *sayyīdah*, dame), one of the most brilliant women of the VIIIth cent. (†735) for whose beauty, wit and charm the Arab chroniclers found the most exalted forms of praise. On her father's side she was des-

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

cended from the Prophet; her mother was the poetess Rabāb, of the family of Imru'al-Qays*. Sukaynah kept her residence in Makkah and in al-Madīnah, and in both cities gathered the outstanding poets, writers and singers around her. She is said to have been married ten times, and to have made each one of her husbands allow her full freedom of action in every respect.
A cenotaph (dated about 1100) of Sitt Sukaynah is placed in a mausoleum at the cemetery of Bab Saghīr on the outskirts of Damascus. The coffin is of walnut wood, decorated with floral ornaments in Fātimid style and large, interlaced cufic inscriptions.

SLEB, or Sulayb, Arab nomads of the Syrian desert, differing in many respects strangely from the other Bedouins who look down on them as an inferior race. Of much smaller stature and of fair complexion with blue eyes, they wear instead of the *'abā'** - the well-known sleeveless floating Bedouin cloak - a belted coat of gazelle hide, the fur turned outside, sewn together in front, with sleeves and hood attached to it, called *farwah*. They carry extremely primitive weapons but are known as excellent hunters. Instead of the usual black goat-hair fabric they use animal skins also for their tents. Their specialty is the breeding of the so-called Baghdad or Morocco donkey, a white variety much appreciated because of its strength and toughness. Generally, however, the Sleb make a living like the gypsies as dancers, musicians and tinkers, or as day labourers at the time of the harvest. Moslems of a rather superficial sort, they have preserved many traces of pagan rites, such as the adoration of certain stars or the institution of priests and priestesses, also certain Christian concepts such as a kind of baptism and the use of the cross on the occasion of some feasts. The ensemble of these particularities seems to point to a non-Arab origin of the Sleb, without, however, giving sufficient indications for the assumption of a definite relation with any other specific ethnical group.

SOFA, a Turkish word (originally meaning a lord's reception dais) which infiltrated into Arabic, designates the large central room in the modern apartments, combining the use of the entrance hall, living and sitting room and giving access to all other rooms.

STONE THROWING It is an ancient popular belief among the Arabs that malignant demons wander about the world trying to harm men and angels, but that the angels drive them away by pelting them with stones which human beings see as shooting stars *(shihāb)*. Similarily Abraham and Ishmail are said to have chased the devil who appeared to them at Minā, near Makkah, disguised as an old sheikh, by throwing 7 small pebbles at him as they had been taught by Gabriel - hence *al-rajīm* (the one who is stoned), one of the names given to Satan. This legendary occurence is remembered in the ceremony of stone throwing, *Ramī al-Jimār*, at the end of the pilgrimage *(hajj)*. On the 10th of the month of *Dhū al-Hijjah**, at sunrise the pilgrims gather in the valley of Minā around the three small pillars, called *jamrah*, which mark the places where the devil appeared. Exclaiming

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

'In the name of God! God is great' every pilgrim throws seven pebbles at each of the pillars.

The original mystic-religious significance ascribed to the throwing of stones as an act of cursing all over the ancient Semitic Orient and in some parts of Africa also appears in the punishment of lapidation formerly inflicted by Moslem law - as in the Old Testament - upon women proved guilty of adultery. The throwing of stones by children and also grown-up persons to emphazise invectives and curses in a quarrel, where the real hitting of the opponent obviously is only of secondary importance, is still a very common street scene in all Arab countries.

STORY-TELLER see HIKAWATI.

STREET PREACHERS, *qussās*. In the years following the death of Muhammad, which witnessed the triumphal spread of his teaching, many of the ancient Arabian folk tales were given a religious varnish, and numerous legends were woven around the Prophet, his companions* and other men and women known by their pious and ascetic way of life. At the same time there originated a special class of popular preachers who in the court of the mosques, in public places or in the street recited to the crowd those edifying stories clad in a kind of sermon and mostly composed in rhymed prose *(saj')*. The first to have devoted himself to this missionary activity is said to have been Tamīm al-Dārī*, one of the Prophet's companions, who himself became the hero of a very popular legendary cycle. Not always strictly differentiating between what was approved by the orthodox doctrine and what sprung from their own imagination to suit the requirements of the occasion, these street preachers were not looked upon very favourably by the scholarly theologians. Nevertheless they contributed greatly to disseminating the ideas of Islam, and when necessary, inciting and keeping up the enthusiasm for the wars of conquest undertaken in the name of the new creed. It lay in the nature of harangues of this type that they easily provoked the quickly excitable masses to outbreaks of religious and political fanaticism, and that the group of *qussās* developed into a focus of all sorts of reactionary, intolerant tendencies. In the course of time the *qussās* lost their significance as a factor in the formation of public opinion, but the moralizing and didactic anecdotes recited by the dignified story-tellers, their harmless successors, after religious service in and around the mosques, particularly during the month of *Ramadān**, still attract an eargerly listening audience.

SUBHAH see ROSARY.

SUBHĀN ALLĀH, freely translated 'Oh, Holy God', a phrase, the so-called *Tasbīh*, according to Moslem tradition of particular merit and attributed with the faculty of atoning for men's sins if repeatedly recited. This recitation takes a prominent place in the ritual of many religious fraternities.

SUFYĀN abu-, one of the most obstinate opponents of the spreading

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

movement of Islam. He belonged to the Quraysh*, the Prophet's tribe, and was the head of the Umayyad* clan and of the rich merchant class of Makkah, which practically ruled the city. He was also a keen soldier and personally led the Makkanese troops in the various battles against the Moslems. His daughter Umm Habībah was married in a second marriage to the Prophet, who succeeded in winning over this influential leader in spite of the intrigues of Hind*, abu-Sufyān's wife and Muhammad's implacable enemy. From then on abu-Sufyān fought faithfully on the Prophet's side. His son, Caliph Muʿāwiyah*, became the founder of the line of the Umayyad caliphs.

SULAYM, an Arabian tribe of the great QaysʿAylān* confederation of tribes. Their pasture grounds lay in the fertile region between the Najd and al-Hijāz, a particularly favoured part of Arabia which besides fertile oases contained rich gold and silver mines (exhausted today), offered ideal conditions for horse-breeding and was crossed by the important caravan routes from the Persian Gulf to Makkah and al-Madīnah. Thus friendship and good connections with the Sulaym were sought after by all lesser tribes in the neighbourhood, as well as by the merchants of Makkah. The Sulaym who worshipped an idol in the form of an upright stone, called Damār, were among the first to embrace Islam. For a time they faithfully supported the Umayyad* caliphs, but in the rivalry between ʿAbdullāh ibn-al-Zubayr* and the Umayyad Marwān I, which culminated in the battle of Marj Rāhit* (684) they fought on the side of the former. Later they joined the Qarmatian* sectaries and were noted for their turbulent disposition. In the XIth century they set out together with the banu-Hilāl* for the inroad into northern Africa, which lives on in the popular romance of the *Sirāt bani-Hilāl*. Today they have their pasture grounds on the eastern banks of the middle Euphrates.

SŪLĪ al-, abu-BAKR MUHAMMAD ibn-YAHYA, a historian and man of letters (†946) descended from a noble Turkish family whose members for several generations had held offices in state and court chancelleries. Private secretary *(kātib*)* to several ʿAbbāsid* caliphs in succession, he enjoyed the particular favour of all his masters as well as of the high court dignitaries, owing, it is said, to his extraordinary skill in chess*, a game at that time very much in style with high society. Later, however, he fell into disgrace and had to live in hiding at Basrah. The variety of his works mirrors the versatility of his faculties. He left a history of the ʿAbbāsid caliphs, in which he stressed the poetical achievements of this epoch; a manual for secretarial work under the title *Adab al-Kuttāb*; editions of *dīwāns** (Collections of Poems) of contemporary poets such as abu-Nūwas*, ibn-al-Muʿtazz*, al-Buhturī* and others; numerous poems from his own pen; and a book on chess the *Kitāb fi'l Shatranj*.

SULTAN *sultān*, presumably an Assyrian word which at an unknown period, but certainly prior to Islam, infiltrated into Arabic by way of Syriac, designating the concept of power bestowed by God. Originally

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

understood in the purely moral or ethical sense - as such it occurs in the Koran (*sūrah* XVII, 35; LXIX, 29; LI 38) - it subsequently connoted also the worldly aspects in the form of sovereign might and authority. Under the early ʿAbbāsids* the term was shifted from the sphere of the abstract to that of the concrete and came to signify the embodiment by the will of God of all power, spiritual and secular, in the person of the caliph, the supreme ruler. As soon, however, as the prestige of the caliphs started to decline they were forced to delegate an ever increasing part of their prerogatives upon their minister of state, the vizier*. Simultaneously the term *sultān* appeared in titles which these all-powerful dignitaries insisted on having conferred upon them such as *Sultān al-Dawlah* (Possessor of the Authority in the State). To some extent they may have wanted to emphasize their exalted rank; but of equal weight probably was the need they felt to drape with a semblance of sacred right in the eyes of the people with the exercize of functions which in reality they held only by usurpation. The first one who had the title *al-sultān* appear on his coins was the great chieftain of the Saljūq Turks, Toghrul Beg (†1063), vizier and regent of the caliphate at the time of the ʿAbbāsid* Caliph al-Qā'im (1031-1075). A similar motive of legitimizing their position acquired by the force of arms led the heterodox Fātimid* caliphs to assume the epithet 'Sultans of Islam'. They set an example which henceforth was followed not only by their successors on the throne of Egypt, Sultan Salāh al-Dīn (Saladin) of the house of the Ayyūbids* (1169-1252) and the Mameluke* (1250-1517) 'Sultans of Islam and the Moslems', but also by numerous other princes in various Islamic countries. Most of them did not fail to follow the time-honoured practice of having the caliph bestow the title upon them or at least solemnly sanction its use. A remembrance of the former nimbus and splendour of this royal distinction was carried over into the twentieth century by the Sultan-Caliphs of the Ottoman Empire, until on the first of November 1922 the Grand National Assembly at Ankara declared that their office had ceased to exist. At present the title Sultan is borne by the sovereigns of Morocco, the rulers of Muscat and ʿUmān* and some of the more important chieftains in the Aden Protectorate*.

SUNNAH, a path or way, figuratively a way of life, and as an Islamic term in particular the *sunnah* of the Prophet, manifested by his sayings, acts or tacit approval, as transmitted by his Companions* and compiled in the collections of the *hadīth** (Tradition of the Prophet). The *sunnah* represents an authentic interpretation of the word of the Koran and an independent source of Islamic law, equal to the Koran itself. It is the infallible guide of the faithful in every situation of his spiritual and secular life. Hence *sunnah* came to denote the whole body of religious rules, traditions and opinions in matters of religion considered immutable, as opposed to *bidʿah** (innovation) and, by extension, that section of the Moslem community - the Sunnites *(ahl al-sunnah*, people of the *sunnah)* - which considers itself the orthodox depositary and executor of the doctrine of Islam in contradiction to the various Shīʿite* sects. The overwhelming majority of the Arab world is Sunnite.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

SŪQ, Market, a word probably of Aramaic origin. In every Arab town the main business quarter now occupies, as it has done for centuries, an intricate network of roofed, narrow streets and alleys in the town's center, as a rule in the immediate neighbourhood of the Great Mosque. Often there still stand the heavy gates which once divided the *sūq* in several sections to make it more easily defendable against pilfering bands at times of unrest. The tiny stalls and artisans' workshops, separated from one another by wooden partitions, are open-fronted, without doors or windows, and closed up at night-fall with solid shutters and iron bars. A surprisingly large stock of wares fills the rows of shelves, piles up on the ground and spills over into the street. Frequently an inside balcony forms a kind of upper floor, hardly high enough to stand upright but providing additional room for one or two workers. Occasionally the line of shops is broken by the monumental hallway of an ancient *khān** transformed into a warehouse and office premises for wholesale businesses, or by a small mosque whose miniature minaret juts out into the street like a birdcage in front of a window. All day long the crowds of shoppers, porters, pushcarts or heavily loaded donkeys throng every lane and passage. After the evening prayer at sunset the *sūq* is deserted.

As in medieval Europe each trade or craft occupies its own street, closely observing a traditional distribution which varies only slightly in the different towns, and is unchangedly rooted in the beginnings of their history. Books, paper and writing materials are still sold near the entrance of the Great Mosque as they were at the time when the students passed there to hear the lectures of the theological scholars.

Nearby since of old is the place for the scents and various sorts of cosmetics, and usually also for the gold-and silversmiths' workshops. Separated, however from the main *sūq*, towards the outskirts of the old city precincts - formerly outside the city walls - and mostly with a mosque of their own, are the *suq*'s of the kettlemakers, blacksmiths and makers of all kinds of brass utensils and iron tools. Presumably they were assigned this somewhat remote location partly on account of the incessant, deafening noise of their hammering, partly as a measure of safety because of the open charcoal fires of their forges.

Its significance as the marketing centre of a region which may extend wide over the zone of the villages into the semi-nomadic fringe of the desert, and even into the Bedouin pasture grounds, makes the *sūq* a social and political focus whose influence radiates far beyond the urban sphere proper. Down to this day it has remained one of the strongest factors in the formation and expression of public opinion regarding the inner affairs of the country as well as its external relations. The closing of the *sūqs*, voluntary or enforced by the populace, as a manifestation of general dissatisfaction or opposition, lasting sometimes several weeks, is a characteristic phenomenon of Arab public life.

The growing infiltration of western customs and trends begins to lead the *sūq*, too, into a phase of slow but steady transformation which extends over its external aspect as well as its functional structure. More and more shops, particularly in the main arteries, are being provided with doors, show-windows and advertising devices - innovations which

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

henceforth exclude the old, intimate contacts between neighbours and dilute the traditional atmosphere of familiarity in which shopkeepers and shopping public were accustomed to move. Retail business of the higher-grade type tends towards the new, fashionable streets in the modern residential districts, taking along its share of the clientele. Under the impacts of factory production, domestic and imported, the old-time artisans' workshops diminish and in certain branches completely disappear. Motor-truck transportation, replacing the donkey and pushcart, draws wholesale trade and warehouses out of the winding, intricate passages too narrow for its use. For the time being this development is still confined to the larger cities and even there has not yet gone very much beyond an initial stage; sooner or later, however, all Arab towns will have to face the problem of planning the adaptation of the *sūq* to the requirements of present-day urban life.

SŪRAH, plur. *suwar* (literally meaning a row or series), designation of a chapter of the Koran. The 114 *sūrahs* are composed of verses *(āyāt*, lit. signs*)* differing in length, without meter, in the manner of the so-called *saj*ᶜ (rhymed prose). They have titles taken from words in the texts (e.g. Abundance, The Cave, Council, The Cow etc.), which according to Tradition were chosen by the Prophet himself. In the Arabic editions of the Koran they follow in continuous, unbroken lines, the verses being separated by small circles which in some cases contain the number of the verse; in the European translations they are distinguished by the typographical composition. In 29 *sūrahs* the text is preceded by certain letters of the alphabet, the so-called *fawātih*, the significance of which has caused much speculation; according to the earlier commentators they have a hidden meaning known only to the Prophet himself. All *sūrahs*, except the ninth, begin with the formula: *bismi allāhi al-rahmāni al-rahīm* (in the name of God, the compassionate, the merciful). The first one, the *fātihah**, has the form of a prayer, but otherwise no systematic arrangement is followed, the longer ones being in general placed first, irrespective of the chronological sequence of their revelation or of the contents. Even within some of the *sūrahs* there are verses which belong to different dates. In general the shorter *sūrahs* at the end of the Koran were revealed at the beginning of the Prophet's preaching in Makkah, whereas the longer ones at the end date from the later, Madīnah period. In most of the presently current European translations the chronological order is as far as possible re-established.

SURAYJ ibn-, ᶜUBAYD ALLĀH, Arab singer (634-ca. 726), son of a Turkish slave. He practised his art in Makkah and al-Madīnah, where he enjoyed the patronage of the highest circles and was subsequently summoned to the court at Damascus by Caliph al Walīd (705-715). He is said to have introduced the lute from Persia into Arabia, and to have been the first one to use a baton for directing his fellow musicians. Ibn-Surayj was also appreciated as a composer.

SUYŪṬĪ al-, JALĀL-al-DĪN, Egyptian man of letters, probably the

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

most prolific writer in Arabic literature (1445-1505). He was born in Cairo from a family of Persian origin but settled for several generations in Usyūt (Suyūt, Upper Egypt), and is said to have known the Koran by heart at the age of eight years. After having attended the course of the best teachers of his time in almost every branch of science, he taught himself at several theological academies *(madrasah*)* in Cairo, but was dismissed because of irregularities in his financial dealings. Thereupon he withdrew to a solitary life in the Isle of Rawdah on the Nile.

The titles of 561 writings by his pen are known, many of which, it is true, are only brief articles. They dealt with the most varied subjects and had considerable success all over the contemporary Arabic speaking world. Some of them are of interest also to-day, because of the quotations they contain from works of earlier periods which have been lost. Best known are the *Muzhir* (a treatise on philology), the *Husn al-Muhādarah* (a history of old and new Cairo), the *Ta'rīkh al-Khulafā'* (History of the Caliphs) and further the *Itqān*, a koranic exegesis, and the *Tafsīr al-Jalālayn* (Commentary on the Koran by the two Jalāls), begun by Jalāl al-Dīn al-Mahallī and finished by his namesake Suyūtī. Suyūtī seems to have displayed a rather overbearing and haughty attitude towards the academic and literary circles of Cairo, judging from the many attacks directed against him, particularly concerning his honesty as a writer.

SWORD, *sayf*. The sword holds a prominent place in Arabic folklore, legend and literature. Al-Kindī (VIIIth cent.) has left an interesting treatise in which he enumerates some twenty-five different makes of swords manufactured in countries ranging from Yemen to Ceylon and as far as the Germany of Charlemagne and Russia. He describes their qualities and indicates methods for reforging poorly made blades. The Arabic language is said to possess not less than one thousand synonyms for sword. It occurs in such epithets as *Sayf al-Dīn* (Sword of the Faith) or *Sayf al-Dawlah* (Sword of the State); Muhammad himself bestowed the title *Sayf Allāh* (Sword of God) on the famous general Khālid ibn-al-Walīd* after his first victory in the service of Islam. Down to this day the official title of the eldest son of the Imām of Yemen is Sayf al-Islam (The Sword of Islam). In many places the Moslem preacher *(Khatīb)* following the example of the Prophet and the early caliphs, holds a wooden sword in his hand whilst delivering the Friday sermon* *(Khutbah)*, in remembrance, according to a currently given explanation, of the conquest of the city by the Moslem warriors. The sword is replaced by a wooden staff if the town had surrendered of its own free will.

The most celebrated of the legendary Arab swords is that of the Prophet called *Dhū al-Faqār*, translated as 'Lord of the Cleaving', or 'The Cloven Blade', or also 'Master of the Vertebrae'. Frequent representations picture it two-edged with a forked blade (hence the 'cloven' blade); according to another version the 'Lord of Cleaving' was thus named because of its particular suitability for the cleaving of coats of mail; but since *faqār* can also be translated with 'Vertebrae', the sword's name may allude to its power of breaking the enemy's

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

back. The idea of the *Dhū al-Faqār* probably goes back to the swallow-tailed daggers appearing on ancient Assyrian reliefs; similar types are still used by some south-Arabian tribes. According to some traditions the Prophet received the *Dhū al-Faqār* from the hands of the archangel Gabriel, according to others he won it in the Battle of Badr* as his part of the booty and bequeathed it to his son-in-law ʿAlī*. Later, according to the chroniclers, it came into the possession of the ʿAbbāsid* caliphs. Many stories and proverbial sayings praise its extraordinary qualities and the wonderful deeds it enabled ʿAlī to accomplish. The words '*La fata illā ʿAlī, wa la sayfa illā Dhū al-Faqāri*' (there is no hero like ʿAlī and there is no sword like the *Dhū al-Faqār*) allegedly spoken by a voice from heaven, were engraved on many Arab swords in the Middle-Ages.

The *Samsāmah* (the Sharp One) is another sword which is often mentioned in Arab literature of the VIII and IXth centuries. It seems to have been of a rather primitive workmanship but has a long and eventful history which begins with the ancient people of ʿAd*, continues along a chain of many possessors, some mythical, some historic, and leads to the warrior-poet ʿAmr ibn-Maʿdīkarib* (VIIth cent.), from whom the Umayyad* caliphs are said to have taken it over. From their hands, as related by the historians, it passed to a series of Bedouin chieftains, the last of whom sold it to a caliph of the ʿAbbāsid dynasty. After the IXth century it is no more mentioned by the annals.

The Damascene and Toledan sword blades were famous in the Middle-Ages for their fine temper and workmanship.

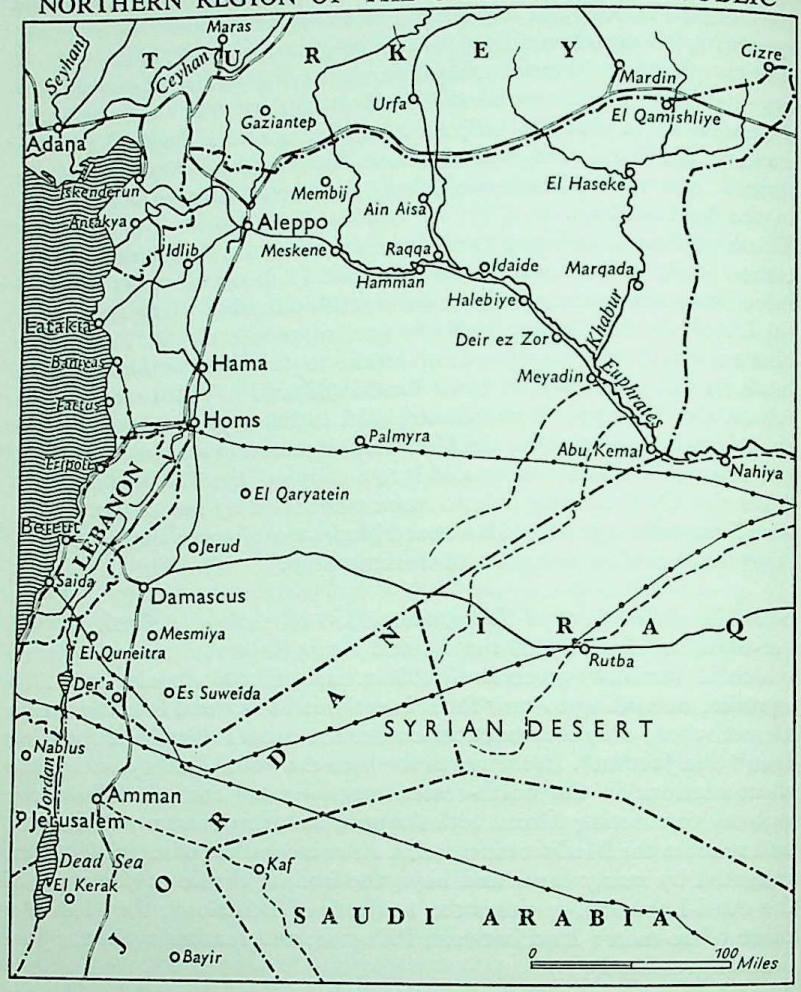
SYRIA, *al-Sūrīyā*, or *al-Sha'm*, since 1958 officially the North Region *(al-Aqlīm al-Shamālī)* of the United Arab Republic, covers an area which is variously given as 57.000 sq.miles, 66.000 sq.miles or 72.000 sq.miles, according to how far it is reckoned to extend into the Syrian Desert where only a theoretical border separates it from neighbouring Iraq* and Jordan*. In the north the boundary with Turkey, except the short sections in the north-eastern and western corners, follows the railway connecting Mosul with Aleppo, then turns sharply south-west and reaches the Mediterranean Sea. After a coastline of some 100 miles, indented by many capes and bays, the frontier climbs up the crests of the Anti-Lebanon, encloses the territory of Lebanon*, then leaves a piece of no-man's land between Palestine, and reaches again the Jordanian grasslands.

The vast majority of the population estimated at about 3.800.000 are Arabs by language, but except the 350.000 or so Bedouins, a composite of the many races which have met here and mixed long before the dawn of human civilization and all through recorded history. Interspersed are some not Arabic-speaking ethnical groups, most of them immigrated during the last fifty or sixty years under the pressure of persecution such as the Kurds (appr. 250.000), Armenians (appr. 90.000), Turcomans (appr. 30.000), Circassians (appr. 20.000) or Assyrians (appr. 15.000). Even an Aramaic dialect, the vernacular of Syria and Palestine in the first centuries of the Christian era, has survived in a few villages in the region of Damascus. The predominant

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

SYRIA

NORTHERN REGION OF THE UNITED ARAB REPUBLIC



CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

creed is Islam, mainly of the Sunnite* rite with a small Shīʿite* admixture, and some heterodox sects such as the ʿAlawites (Nusayris*) (appr. 280.000), Druzes* (appr. 80.000) and Ismāʿilites* (appr. 25.000). The Christian minority (appr. half a million) comprises besides the Armenians and Assyrians (Nestorians*) practically communities of everyone of the Oriental Churches.

Nearly two-thirds of Syria are grazing and desert, suitable only for pastoral nomads. Very fertile, however, is the coastal strip with the terraced seaward slopes of the Nusayri Mountains, where oranges, olives, figs, grapes and around the bay of Lataqia *(Lādhiqīyah)* tobacco are grown. This coastland, settled already in palaeolithic times, was the stage of an ancient civilization which attained its most splendid period in the XVth and XIVth centuries B.C. Excavations started around 1930 at Ra's al-Shamrah north of Lataqia and still continuing have brought to light one of its oldest, highly flourishing centres, the Phoenician town of Ugarit with houses equipped with baths, sanitary installations and family burial vaults beneath the floor, a clay tablet library of epic poetry, mythical prayers, glossaries and grammars and a treasury of the king holding the gifts of honour sent by the Pharaos. On these mountains too, upon the foundations of much older fortifications stood in the Middle-Ages the strongholds of the Assassins* and of the Knights Hospitallers, such as the Hisn al-Akrād (Crac des Chevaliers) or Marqab, while at the fortified seaport of Tartūs, the Tortosa of the Latin chroniclers, and on the small island of Ruad (Arwād) in front of it, the Knights Templars had their castles.

Southwards this mountain belt falls off barren and steep to the flat-bottomed, malaria-ridden valley of the meandering Orontes river *(Nahr al-ʿAsi)*, the marshes of the Ghab and the lake of Homs. Further east follows another system of hilly country, plateaus and mountain ranges which rises to the chains of the Anti-Lebanon and in its southern continuation, Mount Hermon *(Jabal al-Shaykh)*, half of it already on Lebanese territory but with its three 9000-feet peaks forming the highest points in Syria. The second summit called *Qasr ʿAntarah** (ʿAntarah's castle) still shows the vestiges of the age-old semitic cult in honour of the High God of the sun and the clouds worshipped there as late as the Vth century A.D. The Hermon changes southwards into the wheat-growing Hawrān plain, Syria's granary, swelling again to the highland of the Druze Mountains *(Jabal al-Durūz)* which soon turns into a sombre, ragged and cavernous lava landscape. East of the Anti-Lebanon still lie wide fertile areas: corn fields in the plains of Aleppo and Hamāh, sugar-beet fields around Homs, irrigated vegetable gardens and orchards watered by the ancient irrigation system of the Barada river in the *Ghūtah* (orchards), the oasis of Damascus, reputed far beyond Syria for its apricots and dried apricot paste *(amardin)*. In between, the so-called 'Little Desert' begins to push forth, in parts cultivable thanks to an old system of underground aqueducts connected with deep pits full of water, gradually, however, becoming more and more arid. An occasional spring or ancient cistern still allow here and there some agricultural life reminding, apart from ruins, of the one-time wealth of Palmyra* and the hunting castles* of the early caliphs,

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

but soon the undulating sanddunes and stretches of gravel or stones of the Syrian Desert dominate alone the horizon. Wheat and cotton appear again along the banks of the Euphrates and its tributaries, the Balkh and Khabūr, and in the Jazīrah (the island), a region of good soils between stony hills extending across the Euphrates and ending in the triangular 'Duck's Beak' on the upper Tigris.

Since the end of the second World War irrigation drawing water from artesian sources has won more expanse of steppe for the growing of corn and cotton. Further development projects are in an early stage of execution or under study, such as the drainage of the swamps in the Ghab combined with the construction of fishponds; the drilling of wells; replacement of the antiquated farm equipment by small-powered machinery; introduction of modern dairy and poultry husbandry methods; or the fight against plant diseases and pests. The crucial problem however, is not how to bring more land under the plough or to improve the form of its use, but how to break down the walls of a land tenure system which keeps the peasant imprisoned - a system rooted in the times of the Arab conquest* and maintained almost unchanged throughout Ottoman rule. It was embodied in the vague attempts at an adaptation to more up-to-date concepts, in the complicated and never seriously enforced Turkish Land Law of 1858 the essence of which was taken over with modifications of a formal order by the legislation of the French mandatory régime. This Land Code of 1930 which is still in force, was meant to regulate land registration and the recording of titles to the land as well as to facilitate the granting of mortgage loans and short-term credits to the peasants. Left without the socio-economic framework which would have secured the position of the small-farmer mass - at the expense of the great landed lords upon whose support all governance had to rely - it produced very little, if any, practical results. Demands for reforms have not been wanting but failed to get beyond the stage of theoretical discussions.

The greater part of all Syrian territory, originally Crown domain (*mīrī*, from *amīrīyah*, that which belongs to the prince, *amīr*, emir*), had in the course of time been farmed out in large-size units to high dignitaries or influential notables, who by some means or others had acquired full property rights. Thus there now lie enormous estates with ten, twenty or more villages within their confines in the hands of a few families residing in Damascus, Aleppo, Hamāh or Homs, not interested in farming at all, and very little in the life led by the people in the villages they own. They let their land through intermediaries in small plots to a great number of tenants, as a rule for a year without obligation to renewal of the lease or compensation for improvements. The rent consists in a part of the crop, which may go up to as high as three-quarters, particularly when the landlord owns the water and supplies the irrigation pumps. At threshing time the agent of the landlord takes off his master's share and his own, and at the beginning of the season advances to the tenant for an additional share which, expressed in a rate of interest, easily amounts to twenty-five or thirty percent, whatever he needs on seed or on cash.

In some parts, especially in the north-east, there prevails a sort of semi-

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

collective village ownership (*mashā'a*, from *shā'a*, to be shared in common). It came into being whenever a tribe* settled down, each clan setting up its village and assigning to its families a number of plots according to the number of their men, to be tilled for a certain time until a new distribution was to take place so as to give everybody a fair share of good and bad soils. Today the land, divided into different categories, is apportioned anew every two or three years under the guidance of the village elders either by common consent or the casting of lots, each family receiving a parcel in each category, usually widely scattered strips of a mile or so long and a few feet broad. It may have happened, that either the village holding was registered in the name of the headman or sheikh with the result that the villagers became his tenants; or that the periodical re-apportionment fell into disuse and the peasant farmers achieved individual ownership. In both cases, however, the old form of strip cultivation continued, often to such an extent that one group owns the land, another the water, and still another the trees on someone else's ground. It has been calculated that the loss of time spent in constant travelling from one strip to another, and the loss of the land separating the strips from one another, diminishes the productivity by approximately one fifth.

This picture of rural Syria which thus emerges, mirrors the life, stagnate drab and unchanged for centuries, of the three-quarters of the population depending on agriculture for their existence and in years of a bad harvest sinking close to the borderline of hunger and misery. To many the town seems to hold out hope of a better livelihood - a hope all too soon disappointed. The new-comers, unskilled, illiterate and bare of all means of subsistence crowd into slum quarters on the outskirts, forced to put up with the hardest working conditions and with earnings keeping them just above the level of starvation. A landreform which was to restrict the size of the individually owned estates and to distribute the land thus relieved to the peasants has been for quite some time a point of almost every political party programme. In September 1958 a land law was, in fact, promulgated establishing these limits at 200 to 300 acres according to the quality of the land and providing for a re-allotment scheme according to which as a first step some 3.5 million acres non-irrigated land are to be partitioned.

In entirely different colours appears urban Syria. While the once famous craftsmanship of its silk weavers, metalworkers, glassblowers or wood-carvers and inlayers has irretrievably been declining under the impact of mass-production imports from the Occident and from Japan, others of the old-traditional industries such as tanning, soap making, oil processing and especially cotton spinning and weaving orientated themselves in many cases to machine-made methods of manufacture. New ones, mainly utilizing domestic raw materials developed during the second quarter of the century, such as the factory production, modelled on western patterns, of sugar, cement, glass, shoes and furniture. Yet the insufficiency of technical skill, managerial experience and capital available for long-term investments on the one hand, and the narrowness and low purchasing power of the local market on the other seriously handicap a large-scale industrialization. For the time being

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

the artisans and their workers, whether in the small workshops or at home, still outnumber the factory-hands and continue to dominate in the middle-class* urban background to which the fast growing group of University educated youth convey a particular shade. The beginnings of Syrian academic life go back to 1903. The various schools founded since (including the School of Law, established 1914 in Beirut and transferred to Damascus) were merged to form the University of Syria (1923, Damascus), comprising four faculties, a Higher Teachers' Training School, and a Faculty of Engineering (Aleppo). Their 3000 students include a remarkably high percentage of girls.

The place held by the Syrian towns in the national contexture surpasses the functions of an administrative, commercial or cultural centre. Independent city-states throughout a long Aramaic past, and evolving during the 1000 years of the Arab Middle-Ages each one in its particular geographic setting and historic climate, they matured and have perpetuated down to the present day each of them a distinctive social and political personality which deeply impressed its marks on a wide-stretched surrounding countryside. Aleppo (*Halab*, appr. 340.000 inhabitants); Damascus (*Dimashq* or *Shām* appr. 310.000;) Homs (*Hims* appr. 105.000); or Hamāh (appr. 75.000); Dayr al-Zūr (appr. 65.000); or Lataqia (*Lādhiqīyah* appr. 40.000) are foci of forceful regional community feelings and loyalties, often at variance with one another in their attitudes towards issues, even of a basic nature, of internal policy as well as of the country's external relationships. Even the name of the country covered at different times and under the pen of different authors a different meaning: the entire area of present-day Lebanon, Syria, Jordan and Palestine; or the territory of present-day Syria and Lebanon, sometimes including, sometimes excluding the region of Mount Lebanon; or a vilayet extending from the Gulf of ʿAqabah northwards to Homs; or finally the territory of the Syrian Republic, since February 1958 the North Region of the United Arab Republic. It was this particularistic bent of her towns which determined the history of Syria as a body politic, making it on the one hand a sequence of fragmentations into separate short-lived states under quickly changing local dynasties, and as often, on the other, opening the door to an incorporation, wholly or in part, by conquest or invitation, into the neighbouring sphere of Egyptian sovereignty:

633-640 Arab Conquest of the Byzantine Province of Syria

Damascus taken by Khālid ibn-al-Walīd (635); Caliph ʿUmar establishes the organization of Syria in four military districts: Dimashq (Damascus); Hims (Homs); al-Urdunn (Jordan i.e. Galilee to the Syrian Desert); and Filastīn (Palestine i.e. the land south of the plain of Esdraelon). Muʿāwiyah appointed governor of Syria. Struggle for power between Muʿāwiyah and Caliph ʿAlī.

661-750 Umayyad Dynasty

Muʿāwiyah, founder of the dynasty, proclaimed caliph at Jerusalem (661); Damascus capital and cultural centre of the caliphate which is largely administered by Syrians, regardless whether Christians or Moslems. Conflicts between the tribal factions of Qays and Kalb. Development of Arabic literary life; flourishing building activity.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

750-1258 ʿAbbāsid Caliphate

750-877 With the shift of government to Baghdad Syria loses her prominent position; decline of prosperity and decrease of population.

877-905 Tūlūnid Régime

Ahmad ibn-Tūlūn occupies Syria (877) and is appointed governor; Qarmatian sectaries spread devastation all over the country and besiege Damascus (901).

905-935 Syria again under direct administration of Baghdad central government.

935-969 Ikshīdid Régime

Ikshīdids extend their rule over Palestine and southern Syria including Damascus.

929-1003 Hamdānids

Sayf al-Dawlah, founder of the Hamdānid dynasty, rules over North-Syria; repeated Byzantine incursions; floursihing literary and scholarly life at Aleppo court.

910-1171 Fātimid Caliphs

Palestine and southern Syria under precarious Fātimid rule.

1070-1117 North-Syria divided among several Arab rulers; Saljūq dynasties in Aleppo and Damascus.

1098-1271 Crusaders' Conquests

Antioch (1098); Latin Kingdom of Jerusalem (1099); Tripoli (1109).

1127-1262 Zangids

Atābeg Zangi rules over Aleppo, Homs, Hamāh and Baalbak; his son Nūr al-Dīn adds the area of Antioch and Damascus (1154); period of great prosperity.

1127-1252 Ayyūbids

Salāh al-Dīn conquers Syria from the last Zangid; expels the Crusaders from most of their Syrian possessions; takes Jerusalem (1187).

1250-1516 Mamelukes

During first half of XIIIth century dissensions among local princes; first Mongol invasion repelled by Sultan Baybars (1258); Franks driven from Palestine and Syria; second Mongol invasion (Homs 1299/1300) checked by Sultan Qalāwūn. Continuous change of *nā'ibs* (governors); period of decay and unrest, decrease of wealth and population. Sack of Aleppo and Damascus (1401) by Tīmūr Lang (Tamerlan).

1516-1918 Ottoman Period

Sultan Selim I conquers Aleppo and Damascus (1516). Syria divided into the pashaliks of Damascus, Aleppo, Tripoli and later Saida, but government authority remains limited to the garrison towns and their immediate surrounding. Feudal landed lords and local chieftains, in charge of tax collection, hold almost uncontrolled power. Impoverishment of peasantry, and general economic and intellectual stagnation. Only Aleppo flourishes owing to old established trade relations within the Ottoman Empire as well as with Europe, mainly in the hands of specially privileged French and Italian colonies.

1832-1840 Régime of Muhammad ʿAlī.

Ibrāhīm Pasha, son of the Egyptian Viceroy Muhammad ʿAlī, appointed governor of Syria in his father's name, modernizes public

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

administration, judiciary, education, military service and taxation. After his enforced abdication Syria comes again under direct control of the Ottoman central government.

Mid-Nineteenth Century until First World War

Administrative re-organization and division into the three Vilayets of Aleppo, of Syria, and of Beirut excluding the autonomous Sanjak of Mount Lebanon; the Sanjak of Jerusalem; and the Mutassarifat of Dayr al-Zūr. Increase of foreign mission schools at primary and secondary level; establishment in Beirut of the Syrian Protestant College (later American University) and of the Jesuit College (later Université St. Joseph). Literary revival and awakening of Arab national consciousness. Growing discontent with Turkish rule, bringing forth a number of open and clandestine nationalist associations *(al-Fatat, Hizb al-Lāmarkazīyah, al-ʿAhd* a.o.) aiming at the political independence of the Arab lands.

The entry into Damascus on the 1st of October 1918 of Emir Nūrī Shalān, great chieftain of the Ruwalah Bedouins, and two days later of Emir Faysal (later King of Iraq), both of them prominent leaders of the Arab 'Revolt in the Desert', marked the end of the Ottoman régime. At the conclusion of the armistice (November 11, 1918) Syrian territory was under a twofold control: French on the coast from Tyre to the Taurus; and Arab, east of Mount Lebanon from Aleppo to ʿAqabah. While the Allies in Paris were discussing the fate of the former Arab provinces of the dismembered Turkish Empire a General Syrian Congress proclaimed the independence of Syria - understood to include Lebanon and Palestine with Emir Faysal as King (March 8, 1920). A month later the Surpeme Allied Council assembled at San Remo, and in accordance with a wartime delimitation of the French and British zones of influence, the so-called Sykes-Picot Agreement of May 1916, conferred upon Great Britain for Palestine, and upon France for Lebanon and Syria the Mandate of 'rendering administrative advice and assistance until such time as they are able to stand alone', implying also the maintainance of troops and the control of foreign relations. Thereupon a French detachment advanced into Syria, and Faysal, after the breakdown of the resistance put up by a handful of his followers at the pass of Maysalūn in the Anti-Lebanon, was forced to leave the country (July 28, 1920).

To the antagonism of the embittered nationalists of all shades the mandatory authorities thought to oppose the old particularistic tendencies. It was a policy which thoroughly misjudged the ideological force of Arab nationalism and the hold it had already won upon the mind of the masses. It failed, whatever the forms of the political and administrative organization which the frequently changing High Commissioners set up, modified, abandoned and tried again to carry it into effect: creation (1920) of a State of Aleppo (ca. 700.000 inh.), a State of Damascus (ca. 500.000 inh.), a territory of the ʿAlawis (ca. 350.000 inh.) - soon promoted, too, to the rank of a State, and an autonomous Sanjak of Alexandretta; combining (1922) the three States into a Syrian Federation, and establishment of a National Government of the Jabal al-Durūg (ca. 70.000 inh.); dissolution of the Federation;

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

fusion (1925) of the States of Aleppo and Damascus into the State of Syria, subsequently called Syrian Republic; reduction (1930) of the State of the ʿAlawis to the Government of Lataqia; annexation (1936) to the Syrian Republic of the Government of Lataqia and of the Jabal al-Durūg; their separation (1939) from, and re-attachment (1942) to the Syrian Republic. Strikes and disturbances culminating repeatedly in open revolts and three times (October 1925, May 1926, June 1945) in the shelling of Damascus by French artillery; the most popular Syrian leaders exiled or emprisoned; constitutions promulgated and suspended; parliamentary assemblies dissolved; a treaty to replace the Mandate negotiated, initialed but refused ratification by the French Parliament; the Sanjak of Alexandretta ceded to Turkey (1939); martial law at the outbreak of the war in 1939; and the weak Free French régime oscillating between conciliatory promises and rigid coercion - this was the climate of the struggle tenaciously sustained by the Syrian patriots throughout twenty-five years. With the change in the world-power configuration, brought about by the war, their efforts at last were crowned with success: by April 1946 Syria had achieved full independence and recognition as a sovereign state.

In the heated atmosphere of these years Arab nationalism on Syrian soil had assumed a variety of facets. They all reflected the aspiration for some sort of a geographically wider national community but differed, sometimes quite sharply, as to its extent and the political structure it was to have - amalgamation with Lebanon; or union with Jordan and Palestine into a Greater Syria*; or federation with Iraq; or since the rise to power of Gamal ʿAbd al-Nāsir a confederacy with Egypt. Frequently also demands for social and economic reforms of a more or less radical nature began to be voiced. For the sake of a common front the National Bloc*, a coalition of all political groups, was permitted to spread a cloak, at least in public, over the divergencies; but once the fight was won, its authority vanished in the clash of the long repressed doctrinal differences, personal animosities and, in a certain measure, the traditional rivalries of the regions, all of which was now given vent in a multitude of factions and parties such as the *Hizb al-Istiqlal**, the *Hizb al-Shaʿb** or the Party of Arab Socialist Renaissance* and a great many minor ones. The conservative landed gentry and the merchant élite, of predominant influence in the state by their wealth and prestige of deep-rooted standing; and the progressively minded intellectual circles from among the younger generation of the urban middle-class*, challenging their privileged position were the main factors in the far from balanced political machinery. It was fully thrown out of gear when the army forced its way into the wheelwork.

The result was a succession in one year of three coups d'état - in March 1949 by Colonel Husnī al-Zaʿīm; in August by Colonel Sami al-Hima-wi; and in December by Colonel Adib al-Shishakli - and Shishakli's dictatorship until his overthrow under the impact of the general dissatisfaction with military rule. There followed the restoration of a constitutional government of the highly esteemed former President Shukrī al-Quwatlī whom Husnī al-Zaʿīm had deposed. Social and political stability however was not achieved. Drawn into the whirlpool

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

of the currents released by the cold war, party passions rose higher than ever before. The issue was the country's fate for the foreseeable future. Pressure from outside and inner tensions made it inevitable to choose in the contest of world forces its position either on the side oft he West or on the side of the Soviet block; or, translated into the party slogans, as a client of America or a communist satellite. A third way was to take the line of 'positive neutralism'. In February 1958 Syria decided for the integration within the United Arab Republic.

SYRIACS, or Syrian Catholics, one of the Oriental Churches which acknowledge the supremacy of the pope. They number some 80.000 adherents, most of them in Syria, Lebanon and Iraq, the rest in a few small communities established by emigrants in the United States, Latin America and Australia. The Church originated in Aleppo at the beginning of the XVIIth century by a secession from the Jacobite* sect, as a fruit of the labour of Capuchin missionaries. The Ottoman government recognized its patriarch (1662) only after a long hesitation, pretexting the tenacious and at times extremely violent resistance of the Jacobite clergy, but more probably because of its reluctance to admit a new communion so intimately connected with European interests. For many years it seemed as if the enmity of the ancient and much stronger mother-sect, covered by the Turkish authorities, would not permit its heterodox offspring to survive. One Syriac patriarch and his archbishop died in prison and it took 80 years before a successor was confirmed. But the sectarian struggle continued with undiminished vehemence so that at the end of the XVIIIth century the primate of the Syrian Catholic Church had to seek Maronite* protection, and for thirty years awaited the arrival of quieter days in the seclusion of a monastery near a Lebanese mountain village. At last, after a firman of the Sultan had granted the free and unrestricted exercise of his functions, the patriarchial see was anew set up in Aleppo, but soon transferred to Mardin (southern Anatolia). There it remained until the end of the first World War. Then, upon invitation by the French High Commissionar in Lebanon, the patriarch established his residence in Beirut. His official title is 'His Beatitude, the Patriarch of Aleppo and all the Orient'. He is elected by a council of bishops and solemnly recognized by the pope. Under him are two metropolitans in Damascus and Homs and three archbishops in Aleppo, Baghdad and Mosul elected by the clergy and representatives of the community. The Syrian Catholics who use Syriac and Arabic as liturgical languages have preserved in their ritual many traits from the pattern of the first Christian period. They still sing at service the ancient religious hymns which their choirs have transmitted orally from generation to generation, since the knowledge of reading the musical signs in the old manuscripts was lost long ago. In recent years this music has partly been put down in writing.

SYRIAN SCIENTIFIC SOCIETY see JĀMIʿAH al-ʿILMĪYAH al-SŪRĪYAH.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

T

TA'ABBATA SHARRAN, literally 'he put evil under his arm', nickname of the poet Thābit ibn-Jābir ibn-Sufyān (VIth cent.), the meaning of which has been variously interpreted: the evil may have been his sword; or a bag of vipers let loose against his enemies; or a demon whom he had killed and carried home. Ta'abbata Sharran represents the typical Bedouin poet-warrior with all his unrestrained passion, courage and reckless ferocity in taking revenge on his foes; and his strong feeling for the ties of the clan and the family honour. Some of his odes have been preserved and were translated into Latin, English (C. J. Lyall, Ancient Arabian Poetry, London 1885, R. A. Nicholson, Literary History of the Arabs, Cambridge 1941) and German (Goethe, West-Oestlicher Diwan; Rückert, Hamāsa etc. Stuttgart 1846).

TABAQĀT, classes or classification, a term of Arabic literature used for collections of biographies* arranged by categories or classes according to the particular point of view which the author wanted to emphasize. A special place is held by the compilations of critical life histories of persons reputed for possessing sound knowledge about the sayings and acts of the Prophet *(hadīth*)*. Such biographies were classified by the place each transmitter held in the 'chain' *(isnād)* which linked him with the original source of information, and were intended to establish the degree of his trustworthiness. As a rule the arrangement of the biographies begins with the group of Companions* *(sahābah)*, i.e. the people of Muhammad's immediate circle; it continues with the so-called successors* *(tābiʿūn)*, i.e. the generation after the companions; then of the third generation, that of the so-called successors* of the successors *(tābiʿū al-tābiʿīn)*; and it ends with theologians and jurisprudents *(fuqahāh)* classified by the places where they taught. In other types of *tabaqāt* the date of death was taken as the principle of the classification; still others follow merely an alphabetical order.

TABARĪ al-, abu-JAʿFAR MUHAMMAD ibn-JARĪR, an Arabic historian of encyclopaedic learning (838-923), born in the Persian province of Tabaristān south of the Caspian Sea. Knowing the Koran by heart, according to his biographers, at the age of seven, he travelled while still a youth in Persia, Iraq, Syria and Egypt to attend the lectures of reputed scholars and to assemble first-hand material for his own research. Finally he settled in Baghdad for a simple and unselfish life entirely devoted to study, teaching and writing. His main fields were history and theology, but his interest covered also ethics, poetry and grammar.

Al-Tabarī left two works of fundamental importance: a commentary on the Koran the *Jāmiʿ al-Bayān fī Tafsīr al-Qur'ān*, generally referred to as *al-Tafsīr* (The Commentary 30 volumes in the edition of the

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

Būlāq Press, Cairo, 1909-1911), and a monumental history, the *Taʾrīkh al-Rusul w-al-Mulūk* (Annals of the Apostles and the Kings, 15 volumes in the Leyden edition by de Goeje, 1879-1910). The form in which the two books have come down to us is obviously an abridgement by the author himself to facilitate their use, and indeed, they have served generations of later authors down to the present day as an unequalled source material, in particular the 'Annals'. The latter start with the Creation of the world and end with the year 302 of the *hijrah** (915 A.D.) in a year-by-year enumeration, accompanied in each case by a list of the transmitters *(isnād)* in the manner of the *hadīth** (Traditions of the Prophet). Different versions of the same event are impartially reproduced without attempt to critical examination, always in the exact wording of the original source of information. Thus al-Tabarī introduced a complete innovation into the conception of historiography, until then consisting in an assemblage of biographies around which were grouped some tales of outstanding happenings regardless of their chronological sequence. The scientific value of his method escaped most of the later mediaeval writers using his text; they disregarded the variations in the chain of transmitters and fused their different accounts into one single description. One of the earliest examples of this type is a Persian condensation by al-Balʿamī, vizier of the Sāmānid King Mansūr ibn-Nūh (961-976), the first known work of Persian historiography (French translation 'Chronique de Tabari, traduite sur la version persane de Balʿami' by Dubeux and Zotenberg, Paris 1867-1874). The 'Annals', which were partly translated into German ('Geschichte der Perser und Araber zur Zeit der Sasaniden' by Th. Nöldeke, Leyden, 1879), must still be considered as a work of high importance for modern research.

TĀBIʿŪN, Successors, meaning persons who were in personal contact with the Companions* *(sabābah)* of the Prophet. The following generation which conversed no more with the Companions but only with these 'Successors' was called *Tābiʿu al-Tābiʿīn* (Successors of the Successors). Detailed biographies* were established of these people and of all those who by linking generation to generation of transmitters, were able to hand down information concerning an act or saying of the Prophet *(hadīth*)*. Moslem theology compared these narrators with the links of a chain *(isnād)* and made the authenticity of the related fact dependent upon the assumed honesty and reliability of the transmitters. Hence the importance attached to this research into their lives, a task which formed a special branch of the science of the Tradition of the Prophet.

TADHKIRAH, memorial, a term frequently used in titles of books in the Middle-Ages. To-day it means in a restricted sense birth-certificate or similar documents.

TAFSĪR, commentary* a term derived from the verb *fassara*, to explain). As a special term of Islamic theology meaning a commentary

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

on the Koran. Koranic interpretation *(ʿilm al-tafsīr)* is a branch of Islamic theological science.

TAFTĀZĀNĪ al-, SAʿD al-DĪN MASʿŪD, theologian and jurist (†1389). He was born in Samarkand where he also spent the greater part of his life. Already at the age of 16 he distinguished himself by his brilliant intelligence and learning, and was treated with great honours by the Mongol conqueror Tīmūr Lang (Tamerlan). Several of his many works on grammar, canon law, rhetoric*, logic and especially his commentary on the Koran are still in use as standard text books in Moslem theological seminaries.

TAFWĪD, authorization, a term of Moslem matrimonial law, denoting the act by which the husband confers upon his wife the right of pronouncing herself at any time her own repudiation *(talāq*)*. This legally admitted interpretation of the husband's prerogative of the unilateral dissolution of the marriage provides the same possibility to the wife. The inclusion in the marriage contract of this provision has become a current practice among the educated circles of liberal views.

TAGHRĪ BIRDĪ ibn-, abu-al-MAHĀSIN, an Egyptian historian (1411-1469). He was born in Cairo, the son of a high official at the Mameluke* court. Ibn-Taghrī Birdī studied with the best teachers of his country and was honoured by the friendship of several rulers of Egypt. He wrote a history of Egypt (*Al-Nujūm al-Ẓāhirah fī Mulūk Misr w'al Qāhirah*, The brilliant stars regarding the Kings of Egypt and Cairo), which starts with the Moslem conquest and continues down to his own days. It is one of the principal sources of information on the history of Egypt under the so-called Bahrī Mameluke* (1250-1390) sultans.

TAHTĀWĪ al-, RIFĀʿAH BEY, an Egyptian author (XIXth cent.) and one of the champions of the renaissance of Arabic literary and intellectual life. Born in the village of Tahta (Upper Egypt) of a poor family, he studied at the religious academy of al-Azhar* and later was sent with an educational mission to France. There he acquainted himself thoroughly with the French language and the trends of contemporary French thought and literature. After his return he closely participated in the elaboration of educational reforms and taught at several of the higher schools which were being organized along western lines. His ideal to which he dedicated all his efforts was to break the tradition-bound intellectual inertia barring all ways towards progress and to instill in the youth of his country the new values of scientific thinking borrowed from the West, particularly from France. He wrote numerous studies and articles on the most varied subjects related to the modernization of the Arabic language and scientific activity, while more than two thousand works of various fields of European literature were translated into Arabic and Turkish at the newly founded School of Languages under his guidance and supervision.

TAKBĪR see ALLĀHU AKBAR.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

TAKĪYAH, literally a resting place, and denoting a one-time residence or the tomb of a Moslem saint. Since such a place often became the seat of a religious fraternity, *takīyah* came to denote also a Moslem monastery or a house of dervishes. A third meaning is resthouse or hostelry for pilgrims on the way to and from Makkah. Some of these rest-houses were monuments of high architectural art and craftsmanship. A specially fine example of this kind is the *Takīyah Sulaymanīyah* in Damascus, founded by the Ottoman Sultan Sulaymān the Magnificent in 1554 and built by the famous Turkish architect Sinan. It is used today by the Syrian University, but at the time of the pilgrimage part of it serves as transient quarters for the pilgrims.

TALĀQ, originally meaning the act of unshakling (e.g. of a camel), as a term of Moslem matrimonial law denotes the repudiation of the wife by the husband, the normal form of divorce. The marriage is legally dissolved if the formula *ʿalaī talāq*' (appr. translated 'I declare the repudiation') is pronounced three times in succession.

TALHAH ibn- ʿUBAYDULLĀH, one of the closest friends and first adherents of Muhammad, whose life he saved in the Battle of Uhud*. He was of the Quraysh*, the Prophet's tribe, and of the clan of the Prophet's wife ʿĀ'ishah*. Talhah was praised for his courage and generous mind, but also known for unscrupulously pursuing his ambition for power and wealth. After Muhammad's death he came forth as one of the most obstinate pretenders to the caliphate. Defeated first by abu-Bakr* (632-634), then by ʿUmar* 634-644) and a third time by ʿUthmān* (644-656) he openly revolted against the forth caliph ʿAlī*, his former ally against ʿUthmān. Together with the Prophet's widow ʿĀ'ishah, one of ʿAlī's keenest enemies, he gathered a number of malcontents but was beaten and killed in the Battle of the Camel* (656) at the age of 64. He was buried in Basrah. His daughter ʿĀ'īshah bint-Talha* was famous for her beauty and the circle of prominent people she attracted by her wit and charm.

TĀLIB abu-, ibn- ʿABD al-MUTTALIB ibn-HĀSHIM, the Prophet's uncle, who after the death of Muhammad's parents and his grandfather, took care of his nephew, and remained his faithful protector and friend throughout the vicissitudes of the first years of his mission. Not much is known about abu-Tālib's life except that he was poor but highly respected. Notwithstanding his close relation to Muhammad it is doubtful whether he was converted to Islam. His son ʿAlī* married the Prophet's daughter Fātimah*.

TAMĪM banu-, an ancient North-Arabian tribe ranged by the Arab genealogists among the outstanding members of the great Adnānite* or Mustaʿribah* family of tribes, whose warlike virtues were the frequent subject of early Bedouin poetry. In pre-Islamic times the Tamīm were spread over a territory reaching from the east coast of the Arabian Peninsula over the north-eastern desert of the Najd into southern Mesopotamia. From there some of them migrated northwards along

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

the banks of the Tigris and still have their pasture grounds in the plain which extends west of Baghdad to the Euphrates. In the wake of the Moslem conquest* Tamīm groups moved into the Persian province of Khurāsān where they became the protagonists in the hereditary feuds opposing everywhere in the Arab world Adnānites and Qahtānites* or southern Arabs *(ʿArab al-ʿĀribah*)*.

The Tamīm who in Mesopotamia had embraced Christianity of the Jacobite* doctrine, contrary to the Arabian clans who had remained pagan, were among the latest to be converted to Islam; and among the first to follow under the leadership of their prophetess Sajāh umm-Sadir the movement of apostacy *(riddah)* which broke out after Muhammad's death. But once this sedition was subdued they stood in the foremost ranks during the wars of the conquest, but played no lesser part in the many rebellions which filled the history of the caliphate and subsequently the four centuries of Ottoman rule in Iraq and Arabia.

Down to this day the Tamīm pride themselves of having produced famous poets such as Jarīr*, al-Farazdaq*, Kuthair*, and others of lesser renown. The warlike Aghlabid dynasty, conquerors of Tunisia and Sicily (800-909) was an offspring of the Tamīm in Khurāsān; and Muhammad ibn ʿAbd al-Wahhāb*, founder of the militant Wahhābite* sect, came from a clan of Najdi Tamīm.

TAMĪM al-DĀRĪ, one of the Prophet's companions*, descended from a Syro-Arab tribe and said to have been a monk before embracing Islam. After his conversion he went to al-Madīnah and later having returned to Syria devoted himself to a strictly ascetic life and seems to have been one of the first street preachers* *(qussās)* in Damascus. Tamīm al-Darī became the hero of a series of legends according to which he had been taken away by a *jinn* (genii) to fabulous lands where he went through the most dangerous adventures and met the strangest creatures such as the apocalyptic *Dajjal**. Believing him dead his wife, so the story goes, had married again, but upon his re-appearance left her second husband and returned to him.

TAMMĀM abu-, HABĪB ibn-AWS, poet and anthologist († ca 850), known as a fine connoisseur of old Arabian poetry. He was born in Damascus, the son of a Christian wine merchant but soon embraced Islam. He left his home town for Homs, where he made a living as the poet of one of the tribes of this region composing libels against enemies of his patrons. From there he went to Egypt and devoted himself to systematic studies of literature and poetry, but continued to depend for his livelihood on remunerations in return for his panegyric services. When this means of subsistance began to dwindle he went to Baghdad and further on to Mosul, earning his living in the same way. Helped by his profound knowledge of ancient poetry he did not hesitate to borrow liberally from this source. Abu-Tammām's place in literature, however, is based on his work as an anthologist. He composed altogether six collections of poems from pre-Islamic times down to his own day. The best known is the *Dīwān al-Hamāsah* (Collection of songs of Bedouin

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

virtue). Most of the pieces contained in the *Hamāsah* show high poetical qualities and prove the refined literary taste of their compiler, particularly since he selected preferably authors of lesser fame or anonymous poets.

TANTAWĪ al-, MUHAMMAD, an Arab scholar (1810-1861) born near Tanta (Egypt) of a poor family, who studied at the theological academy of al-Azhar* in Cairo where he subsequently himself lectured on Arabic literature and linguistics. Al-Tantawī gained international reputation and at the age of thirty was offered a chair at the St. Petersburg (Leningrad) Institute of Oriental Languages and the St. Petersburg University where he did fruitful research work in the field of Arabic philology and counted a number of well-known European orientalists among his pupils. He left his valuable collection of Arabic manuscripts to the University Library of St. Petersburg. A number of his studies appeared in the publications of the Académie des Sciences de Russie (1850-1860).

TANŪKH banu-, a much ramified, ancient confederacy of various, originally South-Arabian tribes and clans, which at an unknown period had moved into Central Arabia and thence, presumably starting at the beginning of the second century in successive waves into the area west of the middle and lower Euphrates. There they took up a semi-sedentary life and soon the greater part became Christians. For a time their name appears closely connected in Arab annals with the expanding power of the Lakhmid* kings on whose side they fought, and with the growth of their residence al-Hīrah*, whose wide-stretched half-rural suburbs seem to have been mainly inhabited by a Tanūkh population. Some groups later migrated westwards into the region of Damascus, where the Ghassānid rulers welcomed them as valuable allies. Together with them they were among the Byzantine auxiliary troops which in the seventh century were engaged in the battles against the victoriously advancing Moslem armies. While a number of their clans, quick to change colours, took part in the Arab conquest of Egypt and established themselves in the newly founded capital al-Fustāt, the majority preferred to seek new homes further to the north in the fertile plains between Homs and Aleppo, and during the reigns of the first ʿAbbāsid* caliphs gradually, yet under considerable pressure, were converted to Islam. Their villages prospered, their numbers grew, and towards the end of the ninth century, in quest of new land, they began to infiltrate into the valleys of central and southern Lebanon as well as into the Biqāʿ, the wide depression separating Mount Lebanon from the chains of the Anti-Lebanon. In the Gharb, the mountain district fringing the coast south of Beirut, one of their clans built up a kind of patriarchal principality which under the governance of almost independent emirs lasted until the conquest of Syria and Lebanon by the Ottoman Turks in the early sixteenth century, although implicated in incessant warfare with their neighbours, the emirs of the house of Maʿan*. The Tanūkh, among whom neither Islamic orthodoxy nor the allegiance to the ʿAbbāsid caliphate had ever taken very deep roots, offered a fruitful

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

field for the politico-religious heresies preached first by Ismāʿīlite*, later by Druze* missionaries, and constituted some of the principal nuclei around which both sects developed and whence especially Druze teaching spread among the various other ethnical groups in the surrounding parts of Mount Lebanon. In the course of time and perhaps under the influence of the exclusiveness of the common faith they all merged into a more or less homogenous population, but down to this day the name of Tanūkh is still born by a few families of Druze notables of the Jabal al-Durūz in Syria.

TAQĪYAH, literal meaning 'guarding oneself', caution; as a term of Islamic theology *taqīyah* denotes 'religious dissimulation' under constraint. According to this concept peculiar to the Shīʿah* creed, it is lawful to transgress religious prescriptions or prohibitions, or to deny one's religious belief, or even to simulate apostasy in order to escape persecution. Based on the passage in the Koran *(sūrah* III, 27) '... Whether ye hide what is in your breast, or whether you publish it abroad, God knoweth it...', the underlying idea of this doctrine, which was first taught at the end of the VIIIth century is that God will judge the sincerity of the faithful by his inner intentions and thoughts, and that more can eventually be accomplished in the service of one's religion by this pious fraud than by martyrdom.
The only Shīʿite sect which does not permit *taqīyah* is that of the Zaydites*, the state religion of Yemen*.

TARAFAH ibn-al-ʿABD, praised by a number of later Arab literary critics as one of the best poets of pagan times, especially in the field of the satire*. His clan, a member of the wide-spread Bakr* tribe, had its pasture grounds on the west coast of the Persian Gulf. While still a youth his sharp tongue, his dissipation and licentiousness frequently led him into all sorts of trouble and at last brought about his repudiation by his family. Readopted after a while he distinguished himself in many skirmishes of the so-called War of Basūs*, the long-lasting struggle between his kinsmen and the banu-Taghlib*. At this time he composed his most famous ode which is included in the well-known collection of the 'Seven Golden Odes' *(Muʿallaqāt*)*. Desirous to exchange the rude desert life for the amenities of a court atmosphere he went to al-Hīrah*, residence of the widely-famed Lakhmid* kings and was welcomed with honours by ʿAmr ibn-Hind, the munificent patron of poets. There, however, his unrefrainable satirical mood which did not even spare his royal host became his undoing. Deadly offended by what he felt an unforgivable affront the king took cruelly revenge: he sent the poet with all marks of distinction to one of his distant chieftains to whom he was to remit a sealed letter; Tarafah did as he was bidden, was thrown into prison, tortured and buried alive. It is said that he was not yet twenty when he died.

TARBOOSH, *Tarbūsh*, a word of Persian origin, infiltrated into Arabic in the XVIth century and denoting the customary headgear for men in the towns of most Arab countries, in the Occident better known as

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Fez. The *tarbūsh* is a flat-topped cone of a lightweight, woollen fabric fixed over a stiff body of plaited straw which keeps it in shape, with a black silk tassel hanging down from the middle of the crown. In the Arab East it is worn in various shades of red, in Morocco, Algeria and Tunis in black.

The *tarbūsh* was officially introduced by the Ottoman Government in all provinces of the empire at the period of reform and modernisation in the middle of the XIXth century in order to replace the hitherto worn turban which had become a symbol for conservatism and reaction. While the younger generation has begun to favour the occidental types of hats or to go bareheaded, the tarboosh is still very popular; it is even imposed by convention and etiquette on official occasions. In Iraq the tarboosh was replaced by the *sīdārah**.

TARDĪYĀT see HUNTING SONGS

TARĪF, leader of a detachment of 400 Berber horsemen forming the vanguard of the Arab army under the command of Mūsa ibn-Nusayr* in the conquest of Spain (710 A. D.). Tarīf landed on the small promontory of the southernmost point of the Iberian peninsula, which has since been called after him Jazīrat Tarīf (Isle of Tarīf) the site of the present-day Spanish town of Tarifa.

TĀRIQ ibn-ZIYĀD, general of the Arab army which in 711 A.D. under the command of Mūsa ibn-Nusayr* conquered Spain from the Visigoths. Tāriq, a freed Berber slave, was sent with 7000 Berber horsemen on a reconnoitring expedition from Ceuta (Africa) across the straits into Spain. The rock near which he landed, formerly called Calpe, has borne since then Tāriq's name, Gibraltar *(Jabal al-Tāriq*, Mount of Tāriq). Tāriq and his force penetrated rapidly into the interior, and having been reinforced by a further 5000 men, decisively beat the twofold superior Visigoth army under King Roderic in the Battle of Wādi Bakkah (Guadilbeca).

Disobeying his superior's order to await fresh troops Tāriq pushed on and, favoured by the disorganization in the enemy ranks, took in rapid succession Cordova, Archidona, Malaga, Elvira and finally the capital Toledo, capturing enormous booty. There he was joined by Mūsa ibn-Nusayr, who with the bulk of the army had seized in the meantime the stronghold of Medina Sidonia, Carmona and Seville. In spite of his achievements Tāriq was severely punished for his lack of discipline, but together with Mūsa in the following year led the Spanish war to a victorious end. On their triumphal entry into Damascus they were followed by an imposing cortege of captured Visigoth nobles, slaves and chariots loaded with unheard of treasures.

TASBĪH see SUBHĀN ALLĀH.

TASLĪM see SALĀM ʿALAYKUM.

TASM, an ancient tribe of the group of the so-called *ʿarab al-bā'idah**

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

('Lost Arabs'). Their fate as related by the chroniclers is so freely interwoven with legend that the historical facts can only be discerned with difficulty. It is, in particular, a frequently told story how they attained great power, conquered the kindred Jadīs* and kept them in degrading serfdom until by a ruse the Jadīs* annihilated them. Only one Tasmite, whose sister, Zarqā'u al-Yamāma* was married to a man of Jadīs is said to have escaped to the king of Himyar* and induced him to take up arms in order to avenge his kinsmen. Ignoring Zarqā'u's warning who, loyal to her tribe, announced the approaching enemy, the Jadīs were beaten and in their turn exterminated.

TASMĪYAH see BISMI ALLĀHI AL-RAHMĀNI 'L-RAHĪM.

TAWADDUD, a slave girl whose beauty, wit and knowledge are the subject of numerous stories. It is told that she was the wife of a merchant who, having lost his fortune, sold her upon her own advice to the Caliph Hārūn al-Rashīd* (786-809) for 100.000 dinars. The caliph is said to have submitted her to a severe test in all the branches of science and learning, which she passed with splendid success. Granted the favour of a wish by the delighted caliph she asked to be returned to her husband.

This anecdote, which originated probably in the Xth century, was spun out in the following two hundred years into minute details concerning the questions put to Tawaddud and her answers, which mirror the prevailing taste and level of instruction of the cultured class of that period. Later, these narrations using the Tawaddud theme as a mere frame, developed into didactical question-books which ranged from scholarly theological and philosophical manuals down to the simplest popular text books.

This type of literater found its way into several foreign languages. In Spain the story of 'Donzella Theodor' enjoyed for a long time great popularity.

TAWĀF, an Islamic religious term denoting the solemn circumnambulations of the *Kaʿbah** as part of the rites and ceremonies observed at the pilgrimage to the holy shrine. The act, enjoined in the Koran (*sūrah XXII*, 27), is performed seven times at a varying speed, and each time, when passing the black stone, the pilgrim stops to kiss it. This walking round the sanctuary was practised already by the pagan Arabs and conceived by them as symbolic of the motion of the planets. It goes back, however, to a very ancient Semitic ritual, the meaning of which has been variously interpreted.

TAWHĪDĪ al-, abu-HAYYĀN, an Arabic philosopher, mystic and jurist (†1023). He was born in Persia but spent the greater part of his life in Baghdad. He was a convinced adherent of the *Muʿtazilite* school of religious thought and a member of the 'Brethren of Purity'* *(Ikhwān al-Safā')*, a religio-political fraternity of somewhat heterodox and mystical leanings. His belief which he vigorously und unflinchingly

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

defended, exposed him to all sorts of attacks until he was forced to flee from Baghdad. After that, nothing further is known of his fate. In a moment of depression al-Tawhīdī burned all his manuscripts, but some of his works have been preserved. The best known among them is the *Muqābāsāt*, a collection of discussions allegedly held among prominent scholars of his time and analysing various philosophical and metaphysical problems. The *Muqābāsāt* belongs to a particular genre of scientific literature, the so-called *Munāzara* (from *nāzar*, investigation), which in the form of rhetorical competitions deals with questions of the most varied fields of thought.

TA'WĪL, a term of Islamic theology meaning a commentary on the Koran and used originally as a synonym of *tafsīr**. A later differentiation applied *ta'wīl* exclusively to a type of Koranic interpretation which invested the words, apart from their open and manifest meaning, with an allegoric, hidden or mystic sense, supposed to be beyond the range of ordinary understanding and accessible only to the initiate. This exegetical method was frequently used by certain mystics and heterodox sects as a means to avoid the charge of heretical teaching and to keep up the appearance of remaining within accepted Islam.

TAYMĪYAH ibn-, TAQĪ al-DĪN, theologian (1263-1328), born in Harrān (Mesopotamia), but grown up in Damascus, where his father, also a theological scholar of high standing, had moved to escape the Mongol invasion. Ibn-Taymīyah's line of thought for which he stood up throughout his life uncompromisingly and regardless of the consequences, followed closely the lines of Hanbalite* teaching: strictly literal interpretation of the Koran and the Tradition of the Prophet *(hadīth*)*. In his writings - they are said to have totalled over four hundred - as well as in his lectures to the numerous students attracted by his erudition he attacked with the full weight of an unshakable conviction as condemnable innovations the worship of saints, their relics and tombs, the belief in miracles, magic and the mystical practices that at his time, the period of the Mameluke* régime, were deeply rooted in the mind of the Syrian and Egyptian masses. Against him were not only the many dervish orders and groups of all kinds of mystics and soothsayers, but also the more serious opposition of those powerful theological scholars, in particular from the side of the Shāfiʿītes*, who maintained the doctrine of *ijmāʿ* (the infallibility of unanimous agreement in matters of religion and canon law) against his principle of the force of individual speculative opinion. Three times convicted of the spread of heretical ideas and sentenced to prison, he was twice, pardoned, thanks to the personal intervention of Sultan al-Malik al-Nāsir (1293-1340 with two interruptions), but finally died in captivity in the citadel at Damascus, working and writing in his cell until his enemies deprived him of paper and pen. According to his biographers his funeral was attended by a crowd of more than 200.000 people including a great number of women. Four hundred years later ibn-Taymīyah's teaching found a revival in the movement of Wahhābism* and lives on forcefully in the tenets of this sect.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

TAYYI', an ancient South-Arabian tribe which probably in the course of the IIIrd century, according to legend, forced by the breaking of the Ma'rib* dam, migrated into new pasture grounds between the Shammar Mountains and the desert of al-Nufūd in North-Arabia and later into Mesopotamia. Some of them seem to have embraced Judaism while others became Christians, and, taking to a sedentary life, erected a number of monasteries in their territory. The greater part served as auxiliaries in the Persian frontier forces and repeatedly fought against the Lakhmids* of al-Hīrah*, notwithstanding the frequent intermarriage of Tayyi' and Lakhmid clans until the Kings of al-Hīrah recognized the Persian sovereignty. In the Battle of Dhū-Qār (about 610 A.D.), the much celebrated victory of the banu-Bakr* over the Persian force, the Tayyi' stood on the Persian side. They were among the first tribes to follow Muhammad, but after his death joined the movement of defection *(riddah)* led by the so-called 'false prophets'. Subdued by Khālid ibn-al-Walīd*, they henceforth are found in the first ranks during the wars of the Arab conquest*. Today they live in northern Iraq east of the Kabur river.

THAʿĀLIBĪ al-, abu-MANSŪR ʿABD al-MALIK, man of letters and anthologist (961-1038), born in Nīshāpūr (Persia). Little is known about his life, but judging from his writings, he was possessed of wide knowledge and high culture. He wrote treatises on the theory of style; on philological and rhetorical subjects; and compiled collections of proverbs and selections of contemporary poetry, accompanied by biographical notes on the authors. Above all he owes his place in Arabic literary history to his *Yatīmat al-Dahr* (lit. the Orphan of the World, meaning 'The Unique One'), an anthology of the outstanding poetical creations of Thaʿālibī's days. In the choice of the texts and the explanatory remarks the compiler shows his fine literary taste and critical sense, and conveys valuable information on the society and conditions of his time. The *Yatīmat* has been particularly appreciated by modern orientalists on account of the critical analysis of the work of the poet al-Mutanabbī*. (Diterici, Mutanabbi und Seifuddala aus der Edelperle des Tsaâlibi, Leipzig 1847).

THAMŪD, a tribe or confederation of tribes now extinct whose first appearance in history goes back deep into antiquity. The Thamūd, probably of South-Arabian origin, were considered by the Arab genealogists as belonging to the *ʿarab al-bā'idah**, allegedly the first inhabitants of Arabia of pure Arab stock. While some Thamūd groups remained on the high-plateaux of the Hadramawt* where an ancient well still bears their name, others migrated northwards into the region of al-Madīnah and, according to tradition, made their dwelling-places in caves on the slopes of Mount Athlith near the town of al-Hijr (present-day Madā'in Sālih), a site on which, as popular belief has it, Abraham had left his wife Hagar and their son Ishmael, and where both mother and son are said to be buried.
The historic background of the legend was revealed some time ago by the discovery on Mount Athlith of numerous burial chambers with

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

sculptures hewn in the rock and with graffiti on the walls, representing human figures, birds and animals - perhaps the ritual symbols of an old tribal cult. The drawings are accompanied by writings in types derived from the South-Arabian script but in a North-Arabic dialect. In the last few years altogether some 13.000 of these Thamūdic rock writings and pictures were discovered, widely scattered over different regions in Central Arabia and dating from about the fourth century B.C. to the early seventh century of our era. While the greater part still awaits publication, those that have been deciphered are sufficient to reveal a quite clear picture of the surprisingly high civilization of their authors. They bear a close resemblance to another group of inscriptions left in the region of al-ʿUla, ascribed to the Lihyanites*, a people apparently kindred to the Thamūd.

There exist only rare and widely spaced records from other sources dealing with the Thamūd. The oldest is an Assyrian text of the VIIIth cent. B.C. where they are listed among the nations conquered by Sargon II. After a blank of a few hundred years their name occurs again in the writings of Greek and Roman authors, from which it appears that they were under Nabataean* rule, probably for a considerable length of time, judging from certain culture traits obviously borrowed from their masters. In the Vth century of our era Byzantine annals speak of the Thamūd horsemen who fought in the ranks of the imperial army, without, however, giving more detailed information. The last document in which their name is mentioned is the story of their annihilation, dramatically related in the Koran (*sūrah* VII, 71-77 and *sūrah* XI, 64-71), how . . .'the chiefs of these people puffed up with pride' rejected the warnings of the Prophet Sālih*, refused to worship God and rebelled against their Lord's command. Then ' . . .a violent tempest and earthquake overtook the wicked and they were found in the morning prostrate in their dwellings as though they had never abode in them' . . .

THAWRĪ al-, SUFYĀN, theologian (VIIIth cent.), born in al-Kūfah where his father was a reputed scholar. By his ascetic life and wisdom and particularly his knowledge in matters of Tradition of the Prophet *(hadīth*)* he gained the high esteem of the scholarly world, but his bitter criticism of the luxury and easy morals of the pleasure loving society of his time drew disfavour and even persecution upon him wherever he went - from al-Kūfah to Yemen, from there to Makkah and then to Basrah.

Sufyān al-Thawrī was especially reputed for his conscientious researches in regard to the transmission of sayings and acts of the Prophet. Titles and contents of many of his works are known through frequent quotations by later authors, but none of them are extant. His biographers report that on his death-bed he ordered his pupils to burn his writings, being afraid that they might contain errors which he did not want to be passed on to posterity.

TIBB see MEDICINE.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

TĪFĀSHĪ al-, SHIHĀB al-DĪN, a mineralogist (†1253) of Cairo. He left no biographical traces, although among all mineralogical works written by Arab authors his *Azhār al-Afkār fī-Jawāhir al-Ahjār* (The Flowers of Thoughts on Precious Stones) was the most frequently quoted. It describes in detail twenty-four types of precious stones, their places of occurence, their natural and magic qualities, and the methods of determining their value. Following the fashion of his time al-Tīfāshī enlivened his subject with numerous erotic anecdotes and jokes. (Translated into Italian by Antonio Rainieri, Brescia-Florence 1818).

TIQTAQA ibn-al-, JALĀL al-DĪN, a historian (XIIIth cent.) whose sobriquet 'Tiqtaqa' alludes to his fluent diction. Born in Hilla (Iraq) of a family descended from ʿAlī*, the Prophet's son in-law, he spent the early part of his life in administering the family fortune of the ʿAlids, devoting himself simultaneously to historical studies. Later he went to Mosul where he wrote his principal work, the *Kitāb al-Fakhrī* (so called because of its dedication to a high official named al-Fakhrī). It depicts in easy and simple style, with frequent quotations from older historical works, the history of the Arab dynasties and the lives of their outstanding dignitaries, giving also an outline of the contemporary political currents. Ibn-al-Tiqtaqa's book still enjoys wide popularity.

TIRMIDHĪ al-, abu-ʿĪSA MUHAMMAD, a compiler of a collection of *hadīth** (acts and sayings of the Prophet) born in Persia (†892). Though blind he undertook extensive travels throughout Iraq, Syria and Arabia to collect his material. His work called *Jāmiʿ al-Tirmidhī* (Collection of Tirmidhī) is one of the six collections of *hadīth* which hold canonical rank. In a second compilation he specialized on traditions dealing with Muhammad's character, habits and appearance. Both works were frequently quoted in Arabic literature.

TOWN, *(al-madīnah)*. When the Arab armies which in the VIIth century had started to push forth from Central Arabia, penetrated deeper and deeper into the Byzantine and Persian provinces, and at last were joined by their not arm-bearing folks with their herds and belongings, to take permanent possession of the conquered lands, they found everywhere seats of an old-established urban civilization. Not to all of them was the encounter with city life an unfamiliar experience. Many were well acquainted with such Arabian centers of business and religious worship as Makkah, al-Madīnah or Tā'if; others, engaged in long-distance caravan traffic, had visited the old South Arabian, Phoenician or Aramaean markets of Sanʿā,' Tyre (Sūr) or Sidon (Saida); still others, connected with the tribes in the Arab kingdoms of the Ghassānids* in Syria or the Lakhmids* in Iraq, might have known the royal courts at al-Hīrah *and Jilliq*. With the exception of the comparatively few with too solidly ingrained nomadic inclination, most of the newcomers, as time went by, grew into agriculturists and built their villages, family by family and clan by clan in the midst of the native peasantry. But those who were garrisoned in the military camps*

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

established at the beginning of the conquest* in the occupied territories, started to transform some of these temporary settlements into permanent ones which soon assumed real urban character, like al-Kūfah and Basrah in Iraq or al-Fustāt in Egypt. Quite a few, too, felt attracted by the big cities like Jerusalem (by Arab theologians referred to as *Bayt al-Maqdis*, The Holy House; to-day colloqial *al-Quds*), Alexandria (al-Iskandarīyah), Damascus (al-Sha'm), Emesa (Homs,) Epiphania (Hamāh) or Beroea (Aleppo, Halab, from its Hittite name Khalab). This trend might well have been encouraged by city-born commanders such as the famous Makkanese Khālid ibn-al-Walīd*, Habīb ibn-Maslamah* or ʿAmr ibn-al-ʿĀs*.

In the middle of the VIIIth century appears for the first time the planned foundation of a new town. It was the second ʿAbbāsid* Caliph al-Mansūr (754-775)* who built his capital - Baghdad - on the left bank of the Tigris on the site of a poor Nestorian* village, once a Babylonian town mentioned already in the records of Nebukhadnezzar (605-561 B.C.). The caliph in person selected the location, supervised the drafting of the plans, directed the appointment of the architects and the recruiting of the mass of foreign labour. Canals, bridges, streets and water-conduits were laid out as plannend, and the population of the surroundings was transferred, village by village in the quarters provided for them, while the grant of special privileges attracted merants and artisans of all kinds. The ruins of nearby Ctesiphon supplied the building material for the caliph's residence, the palaces of the court nobility and the fortifications. Within four years Baghdad - or *dār al salām*, abode of peace - as the Caliph named it, was completed (762).

In the same way arose Cairo. Its builder was Jawhar al-Siqillī, general of the Fātimid* Caliph al-Muʿizz* (952-975). Immediately after his victory over the last Ikshīdid* of Egypt (969) he started, in the name of his master, to mark out between the Nile and the Muqattam hills at some distance from the former capital al-Fustāt, the future Fātimid residence, and the individual quarters where he was to settle his soldiery with their families, separated by ethnical groups: Greeks, Armenians, Berber, Arabs, Turks and Kurds. Four years afterwards the Caliph held his entry into al-Qāhirah (the Triumphant), a name which later in the mouth of the Venetian and Genuese sailors was turned into Cairo.

On a smaller scale both examples were followed by minor rulers and military captains desirous to set up a convincing symbol of the solidity of their power. While strategic and political considerations and reasons of prestige were the main activating factors they would hardly have been effective had not public opinion by then already regarded the city as the logical frame for the forms of the cultural life that had been unfolding.

In whichever way and wherever in the caliphate these towns grew up, their physiognomy everywhere shows a typical likeness. Whether spontaneously assumed or purposely planned, these common traits obviously stem from the same hellenistic-Byzantine pattern prevailing in the first conquered territories, which the conquerors remodelled to suit their particular requirements, and carried over into the other parts of their empire. There are the two main thoroughfares at right angles

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

to each other and leading to the four gates in the heavy fortification walls. At their crossing stand the Great Mosque* *(al-masjid al-jāmiʿ)*, the governor's palace, sometimes a theological academy *(madrasah*)* and a hospital. Close by spreads the *sūq** - the central aggregate of the artisans' and shopkeepers' booths with a hostelry *(khān*)* for the foreign merchants. From there radiates the network of narrow streets and alleys of the residential quarters (sing. *hārat)* each one walled in again, with the mosque or church of its own, and possibly a school and a public bath. On the outside the fortified enclosures are joined in one direction by the vast extension of the cemeteries; and in the other by the open field *(maidān)* for the horse-and cattle market, in springtime the scene of the popular equestrial games *(jarīd*)*. The Arabic town of the Middle-Ages, according to the definition of the contemporary geographers, is an inhabited place with a mosque, a palace, a bath, a school, a *khān*, a hospital and a *maidān*.

The years which followed the warlike exploits were for the towns a period of increasing prosperity. Victorious generals and powerful governors with their retinue spent the accumulated wealth in a splendid court life whose demand for the luxuries stimulated the inventiveness and skill of handicraft and trade. Favoured by the spread of Arabic as an international language and the inheritance of the Roman and Persian system of roads, commerce expanded on a world-wide scale. In this atmosphere the haphazardly agglomerated groupings of townspeople soon crystallized into a broad class-conscious bourgeoisie of craftsmen, merchants, officials and religious scholars. Relieved from all drudgery by the plentifully available slave labour they developed a vivid receptivity for the subtleties of the theological, litterary and political controversies of which the many courts in the caliphate were the scene. But while their intellectual and emotional horizon embraced the entire brotherhood of Islam *(ummah)* - or in the case of the Christians, of their particular Church - it held very little room for the city itself as a community of interests and aspirations. The magnificent mosques, *madrasahs*, mausolea, *khāns*, or public fountains *(sabīl*)*, masterpieces of Arabic architecture and decorative art, erected by Umayyad*, ʿAbbāsid*, Fātimid*, Ayyūbid* or Mameluke* rulers were to extol and perpetuate the piety and fame of the builders and their dynasties. As such, and not as enhancing the beauty and importance of the town were they praised by contemporary authors and looked upon by the people.

Thus the city passed through the Middle-Ages into the Ottoman era without any essential changes. But the shift in the texture of the Turkish Empire of the political, economic and cultural centres of gravity relegated the Arab countries to a secondary position. As time went on the former abundance dwindled and most of the flourishing overland trade shrunk to small-scale provincial dealings. The fine, old monuments fell into decay, a great many houses and streets became decrepit, intellectual and artistic activities stagnated. Poverty spread in the countryside and drove ever more peasant families and mottled semi-nomadic groups, seeking some sort of livelihood into the urban environment where their primitive dwellings formed beyond the fortif-

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

ications the irregular city fringe. As soon as some of them became more or less adapted to the new way of life they settled there definitively each one in a *hārat* of his own, emerging at random, and newcomers widened the belt of miserable mud huts or tents. Hardly long before the middle of the nineteenth century, under the influence of the closer contacts with the Occident a transformation set in, first in the physical, and later also in the social sense. But it was neither the work of the city, nor did it affect its core - the *sūq* and the *hārat*. The central government laid out boulevards in the outskirts, and along them set up the edifices made necessary by the reorganization of the system of governance: for the administrative services, for a law court, post office, hospital, college or railway station. There, too, the more progressive families from among the old, land-owning gentry and merchant aristocracy began to build new homes, in villa style and well hidden to the eye by the shrubbery of their gardens. The empty spaces between the main avenues were slowly filled in by the checkerboard pattern of monotonous, one-or-two-story middle-class quarters. The city itself erected a generally not very impressive town-hall, sufficient, however, for the modest municipal functions that it now had to assume. Only in Cairo and Alexandria, and in Port Said, the rapidly growing coaling station established 1859 of the Suez Canal, where occidental influences were more strongly accentuated, the evolution went faster and followed closer the trends then in vogue in western Europe.

While this separation from tradition-bound forms kept up its hesitating course until the end of the Ottoman era, its rhythm steadily accelerated during the period between the two World Wars in the new Arab states on their way to independence. Under the pressure of the continuing drift to the towns many of the roomy old mansions were converted into barely equipped multi-family tenements, and for their owners new apartment houses grew up along the concepts of those western standards, that could be observed in the new European and American colonies built by foreign architects. Successful commercial and banking firms emulated the premises and installations which were being set up by the branches of the big occidental concerns. Retailers moved from the *sūq* in the modern town sections and refitted their shops as they saw it in illustrations of the journals and trade advertisements. Enterprising business men opened up-to-date cafés and cinemas. In the capital, the Parliament, University and Museum received proud, representative buildings. Thanks to electric tramways, autobuses and taxi cabs, outskirts became quickly built up, suburbs were drawn into the city orbit, and everywhere the towns expanded in a hitherto unthought-of measure. Yet, while the *sūq* began to lose more and more of its outmoded aspects, the self-containment of the *hārat*, although somewhat contemptuously smiled upon by the 'westernized' intellectual youth, figured still very noticeably in the town's social, religious and political life.

The interruption of this growth during the second World War, imposed by shortage of construction materials, was more than compensated by the building boom of the post-war years. The same set of factors as before supplied the incentive, but acting more forcefully and

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

radiating into far wider circles of the population, while the accumulated war profits, the rich oil revenues and the liberal grants of financial and technical asistance extended to public and semi-public institutions from various foreign sources afforded much ampler means. As before it was an almost completely uncontrolled expansion following the ways of speculative operations, with inconsistently traced streets, most houses out of alignment and swallowing up in the urban precincts the last remaining green spaces and islands of trees. It is in this fashion that there has been pushing up in the last few years the most recent of the Arab cities, ʿAmman, capital of the young Hāshimite Kingdom of Jordan. The *hārat*, still in existence, has retained many of its traditional living habits, although somewhat attenuated; but new solidarities of interest and new types of social relationships have been forming in the new business and residential sections. Simultaneously a hitherto unknown civic consciousness and civic will are becoming manifest, within some sections of the population only sporadically, within others, more articulately and vigorously. The enforcement of building regulations, improvement of the street traffic, provision of public gardens or clearance of the slums began to be conceived as incumbent upon the urban community. At the same time the understanding is also ripening for the need of a systematic approach to the problems involved in these tasks, with the result that 'town-planning' is to-day a familiar concept in the larger Arab municipalities, which have now either foreign professional planners in their service or are operating their own, special town-planning departments.

TRADITION OF THE PROPHET see HADĪTH.

TRIBES, *qabīlah*, plur. *qabāʾil*, the earliest, and still surviving form of human association in the Arab world. Present-day Arab tribal society, while in a certain measure adapted to the technical innovations of modern civilization, has upon the whole held on to its age-old mode of living and pattern of concepts and attitudes. Its home is the vast expanse of sand dunes in the Arabian, Syrian and Mesopotamian deserts, the *bādīyah*, which gave its name to its inhabitants, the Bedouins (*badāwī* plur. *badāwīyūn*; collectively *bādawīyū* or *badū* and *ahl al-bādīyah*, people of the desert, as they call themselves; but in colloquial language usually *al-ʿarab*, the Arabs). Most of the year entirely dry, apart from some larger or smaller oases, and only after the winter rains covered for a few months with a carpet of green, the desert imposes upon its people a constant migration *(musabalah)* in search of water and fresh grazing grounds for their camels and sheep, forth and back from the interior to the borders, where grasses and shrubs secure scanty but sufficient fodder also during the summer. There too is the occasion to market the increase of the flocks, hides, wool, clarified butter *(samnah)* or cheese, and to purchase the few essentials not supplied by the herds, mainly rice, flour, olives, sugar, coffee and tea. Until not very long ago razzias* into the settled zones or the exaction of a tributary payment *(khuwwah)*, as a rule in kind, had to help tide over difficult periods when drought or disease had diminished the livestock.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

There are degrees in the nomadic instinct. It appears in its full form in the true desert Bedouins, the *ahl al-baʿīr*, the people of the camel, in nothern and central Arabia, north-eastern Syria and western Iraq. They rely for their livelihood on the camel and its products: the milk and, on festive occasions, the meat; the hair, spun and woven by the women, for the tent and clothing; the skin for saddles, straps and belts; the bones for their utensils; and the dried dung for fuel. Less mobile are the *ahl al-ghanam*, the breeders of sheep, with narrower wandering grounds on the desert fringe, and in closer contact with the cultivated areas. The nearest to sedentary life are the *ahl al-asha'ir al-mutahaddara*, the ,,settled" Bedouins in the hills and mountaneous regions, who have turned from horizontal to vertical migration: in summer they graze their sheep, goats and cattle on the higher-lying meadows and heath-clad glades, and for the cold months descend to the lower slopes or into the valleys. The grazing area *(dirah)*, partitioned among the tribes by age-old customary right, the Bedouin considers his for use as long as it offers food for his flock, without any question of ownership of the land ever entering his mind; and therein the migrations follow year by year the same course determined primarily by water conditions. The herds are the indivisible family property, and so is its home, the tent *(bayt al-shaʿr* the house of hair). It is as a rule all black, sometimes with white stripes along the whole length of the tent walls, with a curtain which separates the room for the family head and his guests from the part reserved for the womenfolk, children and stores *(bayt al-mahram)*.

Tribal society is rooted in the idea of collective, indelible kinship responsibility. Its unit is the community of families united by blood relationship from the father's side, the clan *(qawm*, plur. *aqwām)*, all the sons *(banū*, sing. *ibn)* and unmarried daughters *(banāt*, sing. *bint)*, springing from one — real or assumptive — ancestor, proud to carry his name, bound together by the sense of a common honour and unconditional loyalty *(ʿasabīyah*)*. It keeps together in its wandering, pitches its tents in a common encampment *(hayy)*, and protects the fellow kinsman in every situation, without asking as to right or wrong. The unwritten law of blood feud and talion has been, the ultimate expression of this all-embracing clan solidarity from the battles of the ,,Days of the Arabs"* down to the present day. A number of clans make up a tribe, a community of equals under the patriarchal leadership of their sheikh*. Assisted perhaps by a council of elders, he advises, arbitrates and negotiates in accordance with the time-honoured Bedouin tradition, custom and practices, relying on his sense of justice and indifferent to State legislation or authority. Affinities by marriage or the neighbourhood of pastures might have caused the ramification of a tribe into sections or sub-tribes *(ʿashirah)* just as the ups and downs of desert strife and peace-making or the hand of a forceful personality might have linked together two or more tribes in some sort of grouping or confederacy. Arab annals have recorded a few such alliances in the heroic age, which under strong far-seeing chieftains such as the Royal Kindah*, the Ghassānids* or Lakhmids* could build up an organized territorial body politic. These were fol-

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

lowed in the course of history by several similar achievements in Syria and Mesopotamia such as the Hamdānid* or ʿUquaylid* realms, and others more or less successful. The most recent history-making accomplishment was the foundation of the Kingdom of Saudi Arabia*. Cases like these, however, remained exceptions. The inventiveness of erudite genealogists or the imagination of the tribesmen might well have traced the origin of the amalgamation to some legendary hero who had to lend his name to his alleged offspring — but dispersion caused by the rivalry of factions among the clans or clashes among the minor sheikhs came about as easily as coalescence.

While these movements, often culminating in heavy impacts and continually dislocating the elements of the tribal body in order to reassemble them in new combinations have left its structure and mode of existence unaltered, another process going on simultaneously from oldest times has been pressing the tribes slowly but steadily from the interior of the desert towards its borders and beyond into the cultivable land. Under its impulse camel Bedouins have gradually been turning into sheep breeders, these into mountain shepherds and these at last into village people, in spite of the nomad's contempt for settled life and the loss of prestige, inherent in each move into a phase nearer to it. Overgrazing and the need for richer pastures, modifications in the water conditions or simply the emergence of an aggresive neighbour continued to push forth new generations from the heart of the desert, kept the current flowing, maintained the tribal spirit and with it the feuds and the extortions from the defenceless peasantry. The absence of any super-tribal regulating institution and the inability of the central government, particularly during the last two-hundred years of the Ottoman régime, to exercise some sort of control apart from occasional punitive expeditions, carried out with extreme brutality, perpetuated a state of anarchy which dangerously broadened the belt of empty villages and untilled land.

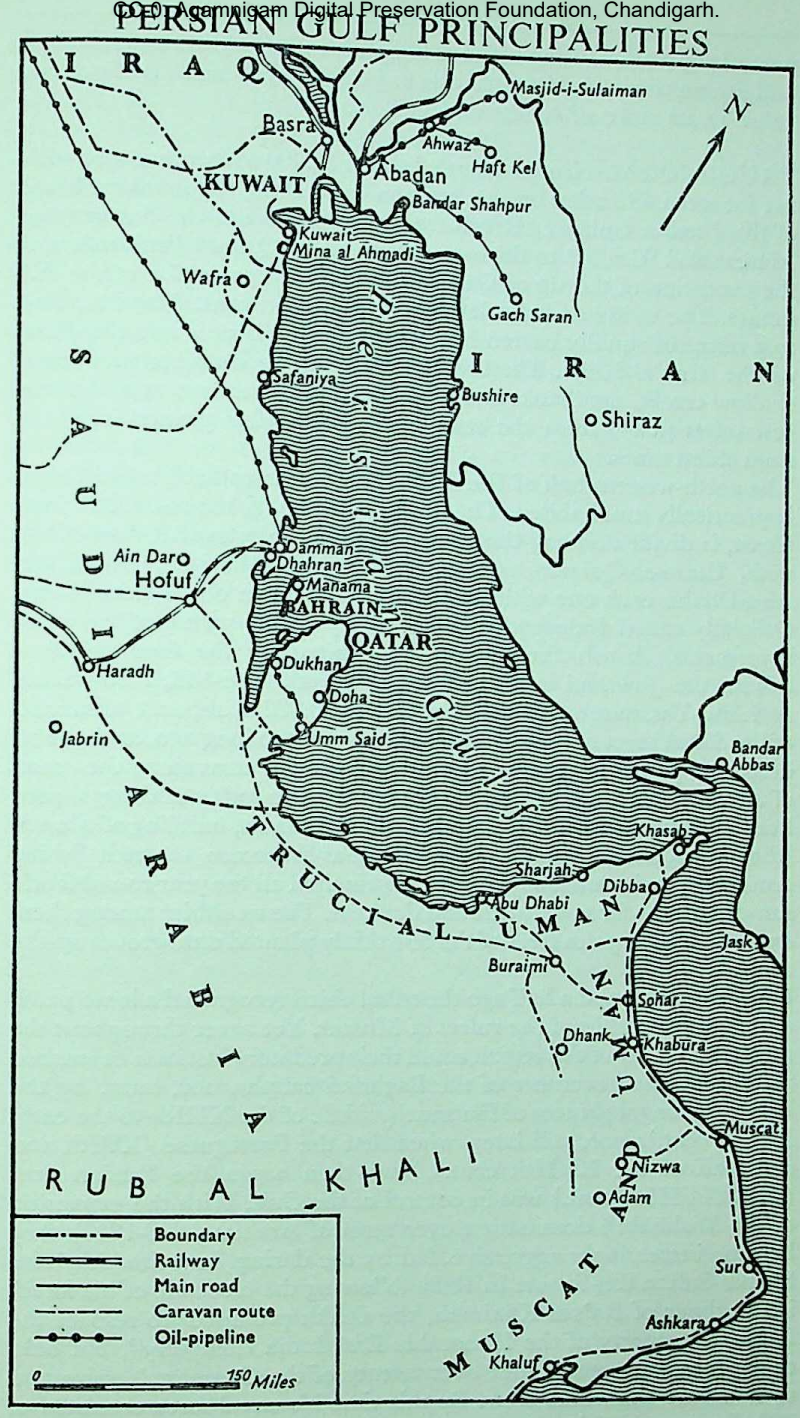
The first, not very happy attempts at fitting the tribes into the existing social and administrative agrarian system were made in the 'seventies of the last century. The aim was to transform the chieftains into landlords entrusted with the responsibilities of local government, primarily tax collection and conscription; and the tribesmen into their tenants. Thus for little and easy payment the sheikhs were offered the title to tenure, though not actual ownership, for the wandering grounds of their tribes, mainly state-owned domain. This method, in general failed because of the inadequate organization, the resistance of the tribesmen and suspicion of the sheikhs of anything calculated to connect them with the governmental machinery. Yet, some of the influential chiefs, particularly in Syria and Iraq, such as those of the ʿAnazah*, Muntafiq, Shammar or Ruwalah confederacies, knew how to seize the opportunity and had enormous tracts of land registered in their names, on which sooner or later they obtained full property rights. Some sections of their tribes seceded; others stuck to the nomadic life; but still others could be induced to settle down, each clan under its headman who as a kind of manager *(sirkal)* determined the time for sowing, harvesting threshing and apportioned

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

the shares of the crop — one-half or three-fifths for the landlord and himself, the remainder for the tenants. The Great Sheikh, however, who now carried the title of emir* or pasha, took up his residence in the capital; his interests shifted from the tribe and the problems of its husbandry to politics and business; and inevitably the old allegiances loosened. As time went on also one or the other less influential chieftain became aware of the advantages of acquiring land as individual property, especially as a source of effortless income. Of these smaller estates one portion, as a rule one-third to one-half, used to be set aside to provide his personal revenue as compensation for the discharge of his administrative duties; he then farmed it out to share tenants through the intermediary of the *sirkal*. The other portion was alloted to the clans on the basis of communal ownership. This class of sheikhs continued to live with their people and preserved also most of their social prestige but from the point of view of economic guidance their rôle, too, was without any significance. For still a long time, however, the ancestral Bedouin ideals remained vivid in the minds of the settlers, and whenever an occasion arose here and there the clans broke the ties which made them feel slaves of the soil and returned to the free life of the desert. Results so far apparantly satisfactory were obtained by King ʿAbd al-ʿAzīz ibn-Saʿūd's* foundation of the Ikhwān* colonies, by which he gradually led about one-third of his subjects from nomadic to sedentary life; but his tactics resting entirely on the religious, social and political particularities of the Kingdom could scarcely serve as a model applicable under different circumstances.

By very rough estimates, obviously the only ones possible, the Bedouin population numbers in Syria 350.000; Jordan 350.000; Iraq 1,200.000; Egypt 100.000 and Saudi Arabia 2,000.000 souls. Only around the end of the first quarter of this century was there in these countries inaugurated what may be called a deliberate Bedouin policy. It comprised the creation of special government departments in charge of Bedouin affairs; the organization of a desert police force, recruited from among the tribal horsemen, in order to control the wanderings, prevent the razzias and settle the feuds by peaceful intervention; and in particular the enactment of a Bedouin legislation which codified the customary tribal law, practices and procedures and henceforth was applied in inter-tribal disputes and in all cases, civil and criminal, involving a tribesman. The distribution of subsidies to the sheikhs and the election of influential tribal leaders as Deputies in the Chamber helped smooth the ways for the innovations. Gradually, too, it was realized, that considerable desert or semi-desert regions, although decidedly excluding agricultural exploitation, could well lend themselves to a profitable pastoral economy, if rationally developed. Various projects for the storing of rain water, the tapping of underground sources and the appropriate distribution of the additional water supply have been established and to some extent put in work. Seen in this light the Bedouin problem soon assumed a different aspect, and indiscriminate wholesale settlement was no longer thought to present a desirable solution. Instead of it educational and welfare programms were intitiated, intended to raise the mental and material level of the

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.



CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

nomad population, using as much as possible its own ways and methods, and attempting to infringe as little as possible upon what is of cultural value in its store of habits and customs.

TRUCIAL ʿUMĀN, a territory of about 10.000 square miles, stretching for some 437 miles on the Arabian coast along the southern beach of the Persian Gulf. It extends from the frontiers of the Sultanate of Muscat and ʿUmān* to the eastern side of the Qatar* Peninsula with the exception of the tip of Cape Musandam, in possession of the Sultanate. The sandy and desolate malaria-infested coastal lowland rises to a range of equally barren hills which gradually pass into the desert of the Rab'al-Khāli. The shores dissolve in an intricate network of shallow creeks, sandbanks and reefs covering the entrances of the narrow inlets *(khur)* from the sea, almost inaccessible pirates' hide outs from oldest times.

The north-western half of Trucial ʿUmān, the so-called Trucial Coast, is practically uninhabited. The south-eastern half, the so-cal'ed Pirate Coast, is divided among the Sheikhdoms or Emirates of Ra's-al-Khaimah, Umm-al-Qaiqain, Ajman, Al-Shariyah (Sharjah), Dubai and Abu-Dhabi, each one with its little harbour town of the same name. Officially called Independent States, they are by virtue of 'exclusive agreements' British Protectorates, inhabited by the four principal tribes: the Jawasmi or Qawasim (Juwasim), Abu-ʿAlī, Abu-Falasal and Abu-Yas, numbering together some 150.000 souls, and adherents of the *Shīʿah** sect of the Ibādites*. Known not so long ago, as the most desparate pirates, slave traders and smugglers of arms along the coasts of Arabia, India and in the Red Sea, they are today making a poor livelihood by pearl-diving for Bahrain merchants, building of *dhaws** (the native, one-mast sailing vessels) and as fishermen, the rich fishing grounds of their waters supplying the principal all the year round food - sun-dried fish - for men, cattle and donkeys. The wealthier among them own one or two palm trees of the few thinly planted date groves on the coast.

Until a century and a half ago the tribal chiefs recognized a loose patriarchal overlordship of the rulers of Muscat. Yet never throughout the recorded history of this region could their predatory instincts be curbed neither by the governors of the Baghdad caliphs, nor, later, by the Persian-Mongol princes of Hormuz (middle of the XIIIth to the early XVIth cent.); nor, still later, when first the Portuguese (XVIth and first half of the XVIIth cent.), and then again the Persian fleet (early XVIIIth cent.) was in control of the Gulf. With the expansion of the Wahhābi* domination over most of Arabia (1803-1819) they became increasingly aggressive, led by the daring Juwasim chieftain, Sheikh Sultan ibn-Saqar. In 1806, following the blockade of his fortified harbour of Ra's al-Khaimah, the sheikh promised 'to respect the flag and property of the Honorable East India Company", but only to capture, two years later, over twenty of the Company's ships and to slaughter the whole crew. By this time his naval force consisted of 800 *dhaws* and 63 larger, heavily armed ships, manned with 19.000 sailors. Not before the Wahhābi power was broken (1819/20) and Ras'

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

al-Khaimah twice bombarded (1809 and 1819) and all his ships destroyed, could Sheikh Sultan ibn-Saqar be subdued and made to sign a 'General Treaty of Peace' (1820) - hence the name Trucial ʿUmān. But the traffic in slaves continued and so did, on land and at sea, the feuds among the unruly tribes-men, making undisturbed fishing and pearl-diving impossible. A British squadron, stationed at Ras' al-Khaimah, made the Persian Gulf definitely safe from piracy. It also proved to be the ultimate means of enforcing further treaties (1828, 1847, 1856 and, 1873) for the suppression of the slave trade and still others which gradually established, at least at sea, peaceful conditions: the 'Maritime Truce' of 1835, concluded among the sheikhs of the coast, prolonged in 1843 and extended in 1853 by the 'Treaty of Peace in Perpetuity'.

In 1892 the Trucial Sheikhs placed themselves under British ʿUmān protection and agreed neither to enter into relations with other Powers nor to admit their agents nor to alienate any part of their territories without the consent of the British Government. Additional conventions made the granting of concessions with regard to pearling or sponge fishing (1911) and with regard to the exploitation of oil deposits (1922) dependent upon British consent. These agreements are the basis of Great Britain's supremacy in Trucial ʿUmān. British interests are represented by a Political Officer, with his residence in Dubai.

In 1937 the Petroleum Development (Trucial Coast) Ltd., owned by the Iraq Petroleum Company, was granted six concessions and offshore exploration rights by the Sheikhs of Trucial ʿUmān in return of fixed annual payments. They have made it possible to finance the establishment and maintenance of some schools and a hospital at Abu Dhabi. In 1953 the discovery of allegedly high-grade oil at Abu Dhabi was announced, but so far no information on the development of a commercially significant production has been published.

TUBBAʿ, title carried by the South-Arabian kings of Himyar* in the IVth and Vth centuries A.D. The word is probably derived from *Bataʿ*, the name of a noble Himyarite family.

TUGHRĀ'Ī al-, HASAN ibn- ʿALĪ, an Arabic poet († ca. 1120) of Persian descent, born in Isfahān, who because of his fine handwriting obtained a position as secretary *(kātib)* in the chancellery of the Saljūq sultans Malikshāh (1072-1092) and Muhammad. Later he was promoted chief *tugrāh'ī* (chancellor), the title under which he became known in literature. Driven by an exaggerated ambition he spent almost his entire fortune in seeking the friendship of influential persons, and became permanently involved in political intrigues. At last he was appointed vizier* to the Saljūq ruler Ghiyāthu al-Dīn Masʿūd of Mosul, but his still unsatisfied desire for power tempted him to take part in a conspiracy which cost him his life.

Al-Tughrā'ī's reputation as a poet rests on one ode, the *Lāmīyat al-ʿAjam* (The Ode Rhyming in L (Arabic '*lām*') of the non-Arabs) a title referring to the pre-Islamic poet Shanfarā's* famous poem *Lāmīyat al-ʿArab* (The Ode Rhyming in L of the Arabs). It expresses the poet's

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

complaint of the unjustice of his time and of his own unmerited fate which he bitterly compared with the successes of far inferior rivals. Excerpts from the *Lāmīyat*, which has remained very popular, are included in the textbooks of most Arab high-school textbooks. It was repeatedly commented upon and translated into several European languages. A Latin version of the XVIth century was the first Arabic poem which became known to European readers. Al-Tugrāh'ī was also devoted to alchemy*, and several of his works in this field have been preserved.

TŪLŪNIDS, a dynasty of three generations of virtually independent governors of Egypt (868-905) under the ʿAbbāsid* caliphs. Tūlūn, the first known member of the family, was a Turkish slave from Bukhāra, who won a commanding position in caliph Muʿtasim's* bodyguard. His son Ahmad received a thorough soldierly as well as general education, and while still a youth acceded to a high rank in the army. He obtained his appointment as deputy governor of Egypt (868), the governors themselves preferring the court life of Sāmarra or Baghdad to their provincial residence, a practice which had become quite frequent in this period of a declining central authority. Step by step Ahmad ibn-Tūlūn gained in four years almost uncontrolled power, and skilfully consolidated his position by regular remittances of substantial tributes which satisfied the caliph's treasury. An excellent intelligence service provided him with information on all the intrigues that were spun against him. At the same time he built up a strong and rigorously trained army of Turkish and negro military slaves and Greek mercenaries, who took the oath of allegiance to himself, not to the caliphs' person or government and a well functioning system of taxation based on Egypt's flourishing agriculture and textile industry.
Upon the death of the governor of Syria, Ahmad ibn-Tūlūn felt strong enough to occupy, regardless of the Baghdad central government, the principal Syrian and Palestinian towns (877). He proclaimed himself governor and left his lieutenant Lu'lu, like himself a former Turkish slave in command of Damascus. By this stroke of force he gained a new naval base at ʿAkka (St. Jean d'Acre) and considerably increased his military and financial ressources. On the other hand it brought him into open conflict with his sovereign and it involved him in all the unrest and antagonism, for which Syria had always been a most fertile soil. Soon he had to face a revolt on the Syro-Byzantine border; an insurrection of a group of officers led by his own son ʿAbbās; and the treason of his comrade-in-arms Lu'lu. He suppressed the rebellion with the utmost severity, and filled the key positions in the public administration with men of proved loyalty, mostly Egyptians. His residence, following the ʿAbbāsid example of Sāmarra, was erected in the outskirts of al-Fustāt (the Old Cairo, capital of Egypt until the end of the Xth cent.) protected by solid fortifications, in the midst of the equally fortified estates of feudal lords - hence called al-Qatā'iʿ, i.e. the fiefs - who were completely devoted to him. When at last the Baghdad government was ready for a peaceful settlement Ahmad suddenly died (883), and the negotiations were broken off.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

It took his younger son Khumārawayh (884-895) - the elder son of ʿAbbās was assassinated soon after their father's death - a hard, three-year struggle against the caliphs' troops and against some of his own insurgent commanders before he was recognized (886), in return for a moderate tribute, as governor for a period of thirty years over a territory comprising Egypt, Syria, Cilicia, the Armenian border districts and shortly afterwards also northern Mesopotamia with the exception of the region of Mosul. The friendly relations with the court of Baghdad were confirmed by the marriage of his twelve-year-old daughter with the new caliph Muʿtadid (892-902). The beauty and wit of the bride, her magnificent dowry and the luxury displayed by her retinue are still remembered in many a popular tale. During awayh's reign Tūlūnid power reached its apogee. But the expenses for his sumptuous court, for the construction and decoration of his palace and pleasure gardens, depicted by his biographers in the most exuberant terms gradually exhausted the Treasury, demoralized the civil administration, and dangerously weakened the army. At his death - he was killed by one of his courtiers in the course of a harem affair - the organization of the state, built up by his father, was in full disintegration.

Khumārawayh's successor, his son Jaysh (895-896) was deposed by his younger brother Hārūn. But deserted by some of his best generals and immobilized by the rivalries of the others, Hārūn had to remain a passive spectator while the turbulant Qarmatian* sectarians were spreading destruction all over Syria, and the troops of the central government occupied his province, allegedly to restore order. Henceforth the downfall of the dynasty was only a question of time. Two of Caliph al-Muktafī's (902-908) armies one advancing through Iraq and Palestine, the other landing at Damiette conquered al-Fustāt and destroyed his fortress-residence al-Qatāʾiʿ. Harūn was killed (904) by his own cousins; his uncle Shaybān ibn-Ahmad maintained himself for twelve more days until he and the surviving members of the family were removed to Baghdad.

Notwithstanding its short duration the Tūlūnid régime holds a significant place in the political, economic and cultural history of Egypt. Since the days of Cleopatra it was the first which was built, if not in name yet in fact, on Egyptian independence; and for the first time since Pharaonic days it extended Egyptian rule over Syria. Of an immediately practical order was the financial aspect of the emancipation, which made it possible to discontinue the yearly remittance to Baghdad of the tax returns and to make them available, with the exception of a nominal tribute, for investments within the country. They were employed for improvements of the Nile irrigation system; for recruiting and maintaining Ahmad's powerful army; and for the construction of palaces and pleasure sites, mosques and other public edifices including one of the largest hospitals of the time. Brought up in the atmosphere of the ʿAbbāsid court at Sāmarra the luxury-loving Tūlūnid princes were lavish builders - who aimed at emulating the Sāmarra style and taste. Yet, as shown by comparisons between the Sāmarra excavations and the great Mosque of Ahmad ibn-Tūlūn in Cairo,

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

the only remaining monument of this period, their architects and artisans were given sufficient freedom to express in numerous characteristic features their own artistic manner and technique.
After Hārūn's death Egypt reverted for some thirty years to a nominally unrestricted, practically rather hazardous, direct rule by the caliphs; then it was again given in fief to a Turkish condottiere, Muhammad ibn-Tughj al-Ikshīd*.

TURAIFAH, or Zarīfah, a legendary woman seer* *(kāhinah)*, wife of the Hymiarite* king ʿAmr ibn-ʿAmīr Mā'-al-Samā al-Muzayqiyā'* (IIIrd cent.), who according to a well-known story predicted the bursting of the Ma'rib* dam, one of the great catastrophes of early Arabian history. Turaifah was said to have transmitted her magic faculties to the fabulous *kāhins* Satīh ibn-Rabiʿa and Shiqq al-Saʿbi, both born at the moment of her death.

TURBAN, *ʿimāmah*, the head-dress consisting of a stiff, round cap with a sash, scarf or other piece of cloth wound around it was presumably worn in Arabia at a very early period as in other parts of the ancient Orient. In the caliphate it was commonly used by all groups of the population, but in the process of the development and differentiation of medieval Arab society it had been assigned a function which by far exceeded that of a mere headgear: it had become an essential symbol of social status and class distinction. As early as the VIIIth century the colours and sizes of the turbans were officially regulated for the non-Moslem communities, and thus they are still in use with the clergy of the various Oriental Churches, in a similar way law and convention determined the choice of the material, the shape and the folding of the pleats for Moslem court dignitaries, government clerks and the members of the professions. The caliph invested the vizier* with his office and authority by solemnly putting the turban on his head; he also conferred upon persons he wanted to honour a turban the style of which was rigorously regulated in accordance with the receiver's hierarchical rank. Numerous stories circulated about the Prophet's and the angels' turbans, describing their colours, shapes and ways of binding, all of which were subjects of intense popular interest. Tradition and customs maintained the significance which the turban has acquired in Arab public and private life with almost undiminished rigidity throughout the Ottoman era until the middle of the XIXth cent., when it was officially replaced by the tarboosh*. But in all Arab countries a small white turban is still customary for Moslem scholars and students of theology, and is also favoured within the conservative groups of the population as a visible mark of a pious way of life. Descendants of the Prophet's family wind a green scarf in a turban-like manner around their tarboosh.

TŪSĪ al-, MUHAMMAD ibn-al-HASAN, Shīʿite* theologian (995-ca. 1067). He was born in Tūs (Persia), but spent the greater part of his life in Baghdad, working for the propagation of Shīʿism. Avoiding strictly any appeal to the passions and lower instincts of the masses,

CC-0. Agamnigam Digital Preservation Foundation,Chandigarh.

and combating his Sunnite* adverseries with remarkable objectivity, he was highly respected by opponents of his own ethical and scientific rank. He had, however, to suffer from occasional attacks of the mob, and therefore, at the age of 60, left Baghdad for Najaf, one of the centres of Shīʿism. Two of his works on Tradition of the Prophet *(hadīth*)*, the *Kitāb Tahdhīb al-Akkām* and the *Kitāb al-Istibsār* are counted by the Shīʿites among the four canonical books *(al-kutub al arbaʿa)* upon which the spiritual and secular law of the sect is founded. Of his great scholarly production is particularly known a commentary on the Koran in 20 volumes, and a *Fihrist* (Catalogue) of all treatises on Shīʿite subjects written up to his time. By his co-religionaries al-Tūsī is commonly called 'the Sheikh', an epithet expressing their deep esteem for his wisdom and religious knowledge.

TŪSĪ al-, NĀSIR al-DĪN abu-JAʿFAR, an encyclopaedic scholar (†1274), a Persian born in Tūs (Khurāsān), but by his intellectual outlook belonging to the sphere of Arabic science. He was a convinced adherent of the Shīʿite* doctrine, and one of the leaders of a widespread movement which at that time exercized growing pressure both in the fields of religion and politics against the Sunnite* caliphate of Baghdad. His political activity brought him into contact with the Mongol chief Hūlāgu Khān, who saw in this opposition a welcome instrument for his plans of expansion. Al-Tūsī, indeed, rendered him valuable services in the preparation of his attack during the advance of his armies against Baghdad. After the conquest of the city (1258) Hūlāgu Khān munificiently rewarded al-Tūsī, who was appointed his confidential astrologer and personal adviser. He furthermore placed at his disposal large sums for the construction of an observatory (1259) at Maragha (near lake Urmiyah in Ādharbayān) which, equipped with all up-to-date instruments and staffed with the best-known scientists, became under al-Tūsī's direction one of the outstanding institutions of research in the Middle-Ages. There, in the following twelve years until his death he compiled his works on trigonometry and astronomy which secured his fame, besides numerous others on philosophy, logic, medicine and mysticism. Al-Tūsī's Shīʿite conviction did not prevent him from entertaining friendly and scientific relations with men of quite different opinions and creeds.

TUWAYS abu-, ʿABD al-MUNʿIM, a singer who enjoyed great popularity in al-Madīnah (632-710). His real name was Tā'ūs (Peacock), but because of his effeminate manners the diminutive Tuways was given him as a nickname. His beautiful voice and a new technique of singing to the accompaniment of the tambourine *(duff)*, which he is said to have invented and propagated, gained him great fame and fortune. He had numerous pupils many of whom became celebrities themselves.

TWELVERS, *Ithnā ʿAsharīyah*, or *Imāmīyah*, the numerically most important sect of Shīʿah* creed, so called from its belief in a hereditary chain of twelve infallible and impeccable *imāms** - as opposed to the

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

seven 'visible' *imāms* of the Seveners or Ismāʿīlites* - starting with ʿAlī* and ending with Muhammad al-Muntazar (The Expected), supposed to have mysteriously disappeared in 887 in the Great Mosque of Sāmarra (some sixty miles from Baghdad). According to the doctrine of the sect he will remain concealed 'like the sun behind clouds' until his return *(rajʿah)* on the Day of Judgement in order to fill the world with justice and to save from eternal fire those who had not ceased to believe in him. Meanwhile a body of religious doctors *(mujtahids*)* act as the interpreters of his wisdom and of his God-inspired knowledge of the true sense of the Divine Revelation. The *ithnā ʿasharīyah* version of Shīʿism is the state religion of Iran and is followed by the majority of the Moslems in Iraq, by a certain section of the population in Pakistan and by a small minority in Lebanon and Syria.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

U

ʿUBAYDAH, ibn-al-JARRĀH abu-, Companion* of the Prophet and one of the ten of his followers to whom he explicitly promised Paradise (581-639). When in the Battle of Uhud* Muhammad was wounded, abu-ʿUbaydah valiantly went to his help. He exercised great influence on the conduct of affairs in the young Islamic community. By Caliph abu-Bakr* (632-34) he was appointed commander of one of the army groups in the Syrian and Mesopotamian campaign, and by Caliph ʿUmar* (634-44) after the conquest of Damascus (September 635) governor general and vice-regent with the task of pacifiying and organizing the newly acquired territories. Abu-ʿUbaydah died in Emaus (Jordan) of the plague and was buried in Damascus where his tomb in a mosque bearing his name is a much venerated shrine.

ʿUBAYDAH abu-, MAʿMAR ibn-al-MUTHANNĀH, philologist and historian († ca 845). Born in Basrah of Persian-Jewish descent he was one of the leading spirits of the movement of emancipation of the non-Arab Moslems from Arab hegenomy *(Shuʿūbīyah*)*. Impressed by his erudition and minute knowledge of early Arabian events, Caliph Hārūn al-Rashīd* (786-809) summoned him to Baghdad but his caustic wit made him rather unpopular among the court society. Thus it may have been only malicious gossip that notwithstanding his great learning he was unable to recite a single verse without making grammatical mistakes or to read the Koran faultlessly. Of his many writings numerous passages quoted by later authors have been preserved and constitute a valuable source of information on ancient Arabian history.

ʿUBAYDULLĀH ibn-ZIYĀD, military leader (VIIth cent.), son of Ziyād ibn-Abīhi*, Caliph Muʿāwiyah's* foster brother. Appointed governor of the Persian province of Khurāsān when quite young he distinguished himself at the head of several expeditions which led him as far as Bukhāra. Thereupon he was entrusted with the difficult position of a governor of Iraq where the revolutionary Khārijite* sect had assumed dangerous proportions. He re-established order and was placed in command over the troops at al-Kūfah, the centre of an anti-Umayyad propaganda aiming at the restoration of Caliph ʿAlī's* family. ʿUbaydullāh quickly suppressed a threatening rebellion fomented by Muslim ibn-ʿAqīl*, a cousin of the pretender al-Husayn*, ʿAlī's son, and had Muslim executed. Al-Husayn who advanced with a group of adherents from al-Madīnah towards al-Kūfah was stopped by some of ʿUbaydullāh's troops and killed near Karbalā' (about 60 miles southwest of Baghdad). ʿUbaydullāh fell, not yet forty, in a skirmish with a troop of al-Husayn's partisans. Down to this day his memory is hated by the Shīʿites* as the murderer of their martyr-saint al-Husayn.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

ʿUDHRAH banu-, belonging to the banu-Kalb*, a member-tribe of the strong Qudāʿa* federation which at an early date moved from South-Arabia northwards into the region between Hijāz and the Red Sea. In Arabic literature their name is connected with the idea of romantic unselfish love remaining faithful until death. ʿUdhrah love *(hubb ʿUdhrī)* corresponds approximately to the western conception of platonic or courtly love, and was a genre cherished by the ʿUdhrah poets. Some of them, like Jamīl* or ʿUrwah ibn-Hizām, allegedly modelled their own lives according to their poetic ideal and died of a broken heart.

ʿŪJ also ʿĀj or Anak, the Arabic name of Og, the giant king of Basan-land of the Bible, hero of many Arabic legends. According to popular belief he was born in the days of Adam and survived the Flood, as the water reached only his waist. He drinks from the clouds, walks on the bottom of the sea and catches whales which he fries on the sun for his food. He lived 3500 years until Moses killed him with a single stroke of his stick.

UKHAYDIR al-, an ancient Arab castle south-west of Karbalā' on the fringe of the desert ,near the caravan route from Basrah to Aleppo. It probably bears the name of a governor of al-Kūfah of the days when the town was in the hands of the Qarmatians*, a Shīʿite* sect which in the IXth and Xth century maintained an almost independent rule over a great part of Iraq. Al-Ukhaydir was a massive structure of stones, bricks and cement and partly roofed by domes which underwent in the course of time repeated transformations. Its erection is ascribed by some archeologists to a Persian architect in the service of the Lakhmid* kings of al-Hīrah (Vth cent.) by others to the Umayyad* caliphs (VIIIth cent.) and by still others to one of the first ʿAbbāsid* caliphs (IXth cent.). The ruins were first mentioned by a European traveller in the XVIIth century, but identified and more closely investigated only three hundred years later.

ʿULAMĀ', (plur. of *ʿalim*, one who knows, a learned man), title given to the scholars of Moslem theology and canon law usually including the *imāms** muftis* and cadis*. The *ʿulamā'* have always been regarded by the people as the keepers of the purity of the faith and the observance of the religious precepts. In the ʿAbbāsid* caliphate they formed a powerful caste which especially in the XIIIth and XIVth centuries espoused with rare exceptions the views of the most intolerant and reactionary elements in its midst and practically controlled not only the spiritual but also the political and social life. To be branded by them as heretics could mean also for highly reputed men of letters, philosophers or theologians holding more liberal opinions the loss of standing and prestige and often banishment, imprisonment and even more serious consequences. The present rôle played by the *ʿulamā'* in Arab society is only a weak reflection of their former position, but they still excercize an influence on public opinion to be reckoned with in questions of moral and ethical standards and occasionally also in

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

matters of politics. While still governed by a strong esprit de corps as a professional group, they give room to a wide variety of theological and social concepts shaded from strict conservatism to a comparatively far-going tolerant liberalism. Several, particularly of the professors and lecturers at the Azhar* Academy in Cairo, the most highly esteemed theological school in the world of Islam, have pursued studies and acquired academic degrees at occidental universities. It is customary for the *'ulamā'* to wear as a mark of dignity a dark cloak *(jubbah*)* and white turban*.

'UMAR ibn-al-KHATTĀB, the second caliph (634-644). He was born in Makkah of one of the lesser families of the banu-Quraysh*, the Prophet's tribe, but by his mother related with its wealthy and influential clan of the banu-Makhzūm*. In the first years of Muhammad's preaching he was fiercely opposed to him and his small community. The story of his sudden conversion by his sister Fātimah and her husband Sa'īd ibn-Zayd* may belong in the domain of pious fiction; but whatever his reasons were, once he had embraced Islam, his willpower and keenness became an essential driving force in the difficult times of its infancy. Bound by an unshakable friendship to Muhammad, to whom he gave his daughter Hafsah* in marriage, he let himself willingly be overshadowed by abu-Bakr*, the Prophet's second self, and strongly supported Caliph abu-Bakr's (632-634) recognition as succcessor in the leadership of the community. But when abu-Bakr died, it was for him a matter of course to take the conduct of affairs in his hand and to receive practically unanimous allegiance.

Under 'Umar's ten-year caliphate the Arabian tribes expanded their embryonic state from the heart of the desert over the major part of the then known civilized world. His generals 'Amr ibn-al-'Ās*, Yazīd ibn-abi-Sufyān*, abu-'Ubaydah ibn-al-Jarrāh*, Khālid ibn-al-Walīd* and Sa'd ibn-abi-Waqqās* smashed the empire of the Sāsānids, acquired Iraq and almost all Persia (634-649) and wrested Syria (634-636) and Egypt (639-642) from the Byzantine Empire. While the beginnings of this expansion fell under abu-Bakr's reign, a considerable share in the planning and launching of the conquest* was due to 'Umar as the active counsellor of his more cautious and hesitant predecessor. It was his political perspicacity which had realized the extraordinary constellation of favourable circumstances for this offensive and his faculty of discerning military talent.

From his residence in al-Madīnah he maintained at all times his strategical supervision over the operations, although the increasing distances and the constantly changing situation on the different theaters of war left inevitably a great deal of initiative and responsibility to the individual army commanders. But his personal prestige and tact, severity combined with subtle compliance, upheld his authority over his officers as well as unruly chieftains and tribes whom the ecstasy of the victories rendered still more difficult to handle. In order to strengthen his control he established at planfully chosen points a series of fortified military camps* as regional centres of communication with his headquarters. The fact that a number of them subsequently developed into

CC-0. Agamnigam Digital Preservation Foundation,Chandigarh.

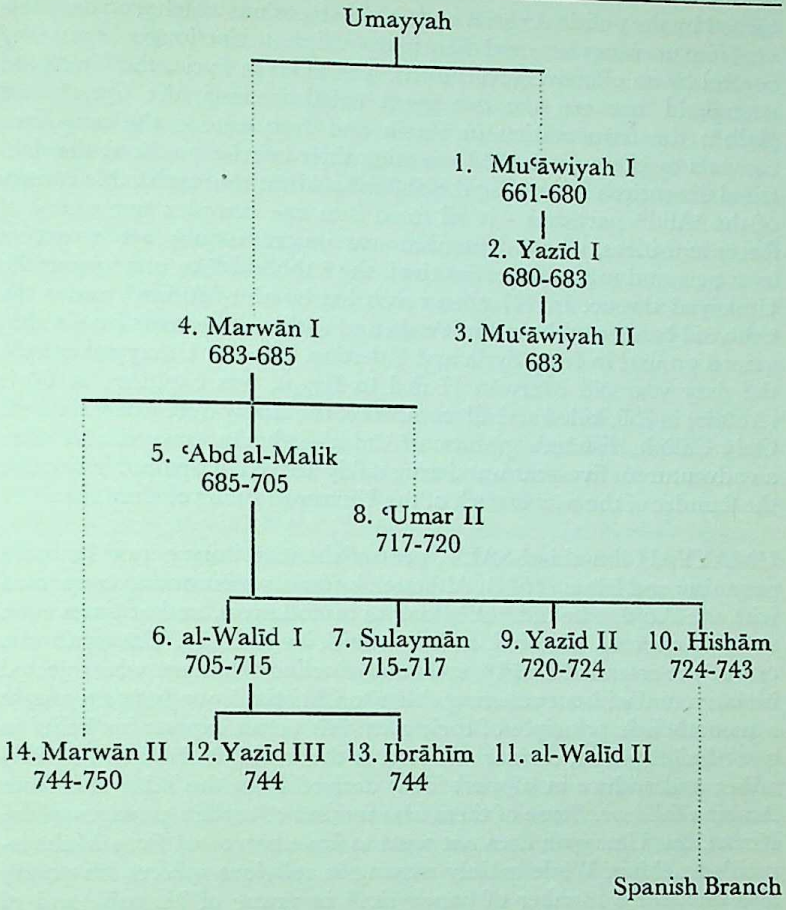
flourishing cities speaks for the farsightedness which guided the selection of their sites.

Intent to consolidate the success of his troops, ʿUmar soon realized the need for a state organization which would prepare the unification of the vast new areas inhabited by the most heterogenuous populations. He conceived a military empire founded on the word of the Koran and built upon Arabian ascendency. In 637, when the conquest of Syria was accomplished, he outlined in consultation with his generalissimo abu-ʿUbaydah the principles which were to guide the organization of a public administration. The trained Persian and Byzantine functionaries were kept in office, but in Arabia proper only Moslem Arabs were henceforth to reside. In accordance with this rule the Jewish and Christian inhabitants who had refused conversion to Islam were directed into Syria and Iraq. The system of taxation *(jizyah*, kharāj*)*, land tenure *(fay'*)* and military service which was established, strictly differentiated between Moslems and the non-Islamic monotheistic communities *(dhimmī*)*; even among the former it secured the social and economic predominance of the Arabians over the other races. In line with this conception was the institution of a system of pensions for members of the house of the Prophet *(ahl al-bayt*)*, his Companions* and the rank and file of the warriors and their families, which was graduated according to the beneficiaries' worthiness and based on a public register *(dīwān*)*. The introduction of the era of the hegira* *(hijrah)* instead of the different chronologies which were in use in the conquered countries, was to mark the unity of the realm and its Moslem character. The idea of a theocratic leadership was given expression in the title *Amīr al-Muʿaminīn** (Commander of the Faithful), which ʿUmar added to that of Caliph*.

ʿUmar died at the age of 60, assassinated by a Persian slave for an unknown motive, to soon to witness the fruits of his efforts. Popular admiration embellished every phase of his life with numerous anecdotes, making him the exemplary pious, just and simple-mannered Moslem ruler. He was doubtlessly one of the outstanding figures of Arab history, but much in the structure of the Arab empire which his biographers ascribed to him was in reality the work of later generations.

UMAYYADS, the first dynasty of caliphs (661-750), offspring of Umayyah, a member of the Prophet's clan, whose great-grandson Muʿāwiyah*, the powerful governor of Syria, brought about the fall of Caliph ʿAlī* (656-661) and succeded not only in raising himself to the throne but also in breaking the hitherto rigorously observed principle of election and in securing the caliphate for a line of fourteen descendants in hereditary succession. The place held by the short Umayyad period in Arabic history rests on the organizing talent and statesmanship of the caliphs Muʿāwiyah I (661-680), ʿAbd al-Malik* (685-705), al-Walīd* (705-715) and Hishām (724-743). It was their achievement to have set up and developed the administrative, military, financial and judicial institutions, partly modelled on Byzantine and Persian patterns, by which the enormous territories, rapidly assembled by the army in the wars of the conquest*, were gradually formed into an empire. They

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.



made their capital Damascus the splendid symbol of its governing power with Arabic as the vehicle in public affairs and - although themselves, except ʿUmar II (717-720), far more worldly than religiously minded - with Islam as the unifying spiritual bond. Thus by their planfully conducted policy they laid the foundation upon which in Damascus as well as in different provincial centres began to grow up and expand a civilization absorbing the traditions, intellectual achievements, social and ethical codes of the most heterogenuous peoples. Islam started to formulate its theological structures, and Arabic its grammatical system; poetry flourished, although still expressed only in the manner of the Bedouin bards; architecture developed the first characteristic features; and initial steps were made along the lines of philosophic and scientific thinking.

The dynasty produced no other rulers of even approximately similar circumspection and energy. Holding court luxuriously at their palace in Damascus, the Green Dome *(al-Qubbat al-Khadrā')* or in their hunting castles surrounded by poets, singers and musicians, unaware of, or undis-

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

turbed by the political, social and spiritual tensions which soon degenerated into uprisings here and there in the caliphate if no longer kept under control by an effective government. The feuds in Syria, the Umayyad stronghold between the two great tribal factions, the Qays* and Kalb*; the fermentation in Persia and Iraq among the non-Arab converts to Islam *(mawālī*)* resenting their inferior position; the doctrinal dissentions anouncing the Shīʿah* schism; the implacable enmity of the ʿAlid* partisans - it all fused into one complex movement of forces and ideas, whose dynamism was unscrupulously set in action by a new and most dangerous rival, the ʿAbbāsids* to undermine the Umayyad throne. In 747 open revolt led by abu-Muslim* under the ʿAbbāsid banner broke out in Persia and within three years irresistably gained ground in Iraq, Syria and Palestine. The last Umayyad caliph, the sixty year old Marwān II fled to Egypt, was captured at Būsir (Abūsīr) in 750, killed and all members of the family were exterminated. Only Caliph Hishām's grandson ʿAbd al-Rahmān escaped and after an adventurous five-year wandering safely arrived in Spain. He became the founder of the new branch of the Umayyad Emirs of Cordova.

UMAYYAH ibn-abi-al-SALT, poet of the transitory period between paganism and Islam (†624). Although by family relationship connected with the Prophet he did not belong to his followers, and at times even strongly opposed him, led, as it was said, by jealousy. Umayyah was one of the so-called *hanīfs**, spiritually inclined thinkers who rejected idolatry, and without adhering either to Christianity or Judaism sought a monotheistic principle of their own. His verses express his belief in one Almighty God, creator and lord of the world, in Hell and in Paradise; and adduce in support ideas derived from the Bible and from Arabian folklore. Some of them also remind of certain passages of the Koran, but Umayyah does not seem to have borrowed from Muhammad's teaching. While mainly moving in religious spheres his poetry also includes a number of panegyrics* in praise of his tribe and of influential persons of Makkah.

UMM-KULTHŪM, the youngest of the Prophet's daughters by his wife Khadījah*. She married her cousin ʿUtaibah son of abu-Lahab*, Muhammad's uncle and his worst enemy but is said to have left her husband on her father's instance before the marriage was consummated. After the death of her sister Rukayah*, wife of the later Caliph ʿUthmān*, Muhammad gave Umm Kulthūm to ʿUthmān in marriage.

UNITED ARAB REPUBLIC, *al-Jumhūrīyah al-ʿArabīyah al-Muttahidah*, formed by the political integration of Syria, henceforth called the North Region *(al-aqlīm al-shamālī)* and Egypt, henceforth called the South Region *(al-aqlīm al-junūbī)*, solemnly proclaimed in Cairo on February 1, 1958 as constituting one single state 'with one flag, one army and one people'. Following the resignation of Shukrī al Quwatlī, President of the Syrian Republic, Gamal ʿAbd-al-Nāsir, Head of the State *(raʾīs)* of Egypt, was elected with an overwhelming majority by a referendum of the people of both countries as President.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Subsequently Vice-Presidents were appointed in each of the two Territories which are to retain a certain administrative autonomy, while matters of common interest, especially foreign affairs and national defence fall within the exclusive competency of the President and a council of ministers of the United Republic. The political parties in Syria were dissolved, as had previously been done in Egypt, and all party activities concentrated in the official Party of National Union.

UQAISIR al-, name or perhaps nickname (meaning 'short-necked') of an ancient Arabian deity represented as an idol in human form and venerated chiefly by tribes in the Syrian desert. Al-Uqaisir is also the name of a tribe; the name of a legendary sword, and the name of a sanctuary.

ʿUQAYLIDS, a dynasty of Mosul (Xth/XIth cent.). They were the leading clan of the banu-ʿUqayl, one of the sub-tribes of the great Qays ʿAylān* confederacy, which having spread northwards into Syria and Mesopotamia recognized the overlordship of the Hamdānid* rulers of Aleppo and Mosul. When the Mosul Hamdānids began to decline, the ʿUqaylid chieftain abu-al-Dhawwad (†996) by a daring coup de main gained possession of the town. His nephew Qarwash during a fifty year reign extended the ʿUqaylid domain over large regions in northern Iraq. Under his second successor, Muslim (†1085), ʿUqaylid power reached its peak. His death marked the beginning of a rapid decay accompanied by murder and treason among the members of the family. The last survivors lost their throne to the Turkish Saljūqs (1093). Somewhat earlier another ʿUqaylid branch had been expelled from the mountain fortress of Takrīt on the upper Tigris while further offshoots of the clan still governed for a while several towns in northern Iraq. Upon their extinction the banu-ʿUqayl retreated from Mesopotamia to the area north of the Persian Gulf.

ʿUQBAH ibn-NĀFIʿ, one of the generals of the Arab conquest* (†683). He was a nephew of the great military leader and governor of Egypt, ʿAmr ibn-al-ʿĀs*, who appointed him commander of his troops on the western frontiers of his province and sent him on an expedition into northern Africa, then still in Byzantine possession. With the help of some Berber tribes ʿUqbah pushed back the Byzantine garrisons and advanced deep into enemy territory. The camp where he established his headquarters developed into the city of al-Qayrawān and the mosque which stood in the middle of the camp was later several times rebuilt and is down to this day one of the most venerated sanctuaries of Islam. Appointed governor of Africa by Caliph Yazīd I (680-683), ʿUqbah advanced along the coast, allegedly as far as Tangier (682), and then turned against the Berber mountain tribes of the Atlas. A number of these embraced Islam and recognized the sovereignty of the caliph. The small number of his troops and insufficient supplies did not permit him to consolidate his victories. As soon as he began to withdraw, the chieftains who had declared their submission rose again, and together with the groups of Byzantine soldiers who had maintained

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

themselves in the country harassed his retreat in ceaseless guerilla warfare. Separated from the main body of his army and accompanied only by a small force, ʿUqbah was surprised by a strong band of Sahara Berbers and killed together with his men. Around his tomb, the oldest and still quite primitive Arab monument preserved in Africa (near Biskra, Algeria) grew up a village called Sidi ʿUqbah.

ʿURWAH ibn-al-WARD, a pre-Islamic poet of the tribe of the banu-ʿAbs. He was reputed to be the true type of the chivalrous poet-warrior and protector of the poor. Numerous anecdotes have been transmitted showing how strictly he lived up to the Bedouin code of honour. Especially popular is the story of how he had been made drunk by men of the banu-Nadīr*, a Jewish tribe of al-Madīnah, was induced to promise them his wife, and later faithfully kept his unconsciously given word.

ʿURWAH al-WUTHKAH, a Koranic metaphor meaning a strong, steady faith. The word *ʿurwah* originally denoted the hole in the tent-cloth through which passes the cord fixing the tent to the peg in the ground; its present-day, common meaning is button-hole. *Wuthkah* means solid. Muhammad ʿAbduh* used the phrase as the name of the literary society and weekly review which he founded in Paris (1880) and which during the short time it appeared, attracted considerable attention in intellectual Arab circles. Subsequently the name was taken over by one of the larger politico-literary clubs in Cairo, and in the early 1950's by a nationalistic, rather radical students' organization at the American University of Beirut.

USĀMAH ibn-MUNQIDH al-KINĀNĪ, one of the most brilliant figures of medieval Arab chivalry (1095-1188), distinguished equally by his knightly virtues, his high general culture and literary talent. Born of the old Syrian nobility settled in the region of Hamāh he took part, while still a boy, in a number of encounters with the crusaders, then served some time in the army of the ruler of northern Syria, Atābeg Zangi*, and subsequently spent some ten or fifteen years first at the courts of the Burids (1103-1154) in Damascus and of the Fātimids* in Cairo, yet always ready to take up his sword and join in the skirmishes with neighbouring Frankish princes. By his bravery he gained not only fame and honour in his own camp but also the esteem of the enemy in whose ranks, thanks to his engaging personality he won real friends, especially among the Order of the Templars. Implicated, apparently against his will in a political intrigue he was compelled to leave Cairo - on this occasion he had the misfortune of losing his painstakingly collected, valuable library of some 4000 manuscripts - and returned to Damascus to fight against the Franks on the side of Nūr al-Dīn Zangi, Atābeg Zangi's son. As the years went on he withdrew from military life and gave himself up almost completely to literary work and his poetical inclinations. A last time, however, already far advanced in age, he went back to the battlefield under

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Sultan Salāh al-Dīn's* victorious banners. He died at the age of 93 and was buried on Mount Qasiyūn near Damascus.
Usāmah ibn-Munqidh wrote numerous poems partly preserved in various anthologies and a number of prose works, but his most valuable legacy is his *Kitāb al- Iʿtibār*, his memoirs, in which he draws a vivid picture of the life of his epoch, and in particular of the relations between Arab and Christian knighthood. The memoirs have been translated into French (Paris 1886), German (C. Schumann, Innsbruck 1905), Russian (M. Sallier, Petrograd 1922), and English (G. R. Potter, London 1922; Ph. Hitti, An Arab-Syrian Gentleman, Princeton 1930).

USAYBIʿAH ibn-abi-, MUWAFFAQ al-DĪN, physician and biographer (1203-1270). The son of an oculist in Damascus, he studied medicine first in his home town and later, specializing in ophtalmology in Cairo. where he directed one of the city's largest hospitals. He made his name not so much as a medical man, but rather as the compiler of a collection of some 400 biographies of Arab and Greek physicians, the *ʿUyūn al-Anbāʾ fī Tabaqāt al-Atibbāʾ* (Sources of Information on the Classes of Physicians). He drew his material from a great number of works, many of which are no more extant. Present-day knowledge of the development of Arabic medical science in the Middle-Ages owes a great deal to ibn-abi-Usaybiʿah.

ʿUTHMĀN ibn- AFFĀN, third caliph (644-56). He was of the Umayyad* family, a clan of the Quraysh*, the Prophet's tribe, and one of the richest merchants of Makkah. Unlike the other Makkanese patricians who for a long time opposed the Prophet's teaching, ʿUthmān became one of his earliest adherents and by his prestige greatly supported the young community. Muhammad gave him his daughter Ruqayyah* as wife and after her death his youngest daughter Umm Kulthūm*, whence the nickname *Dhū al-Nūrayn* (Master of the two Lights) given to him by Arab chroniclers. ʿUthmān's biographers depict him as a pious and kind-hearted man of refined taste with neither the ambition nor the capacities for leadership. It was probably to his own surprise that after Caliph ʿUmar's* (634-644) death the *Shūra** (the Council of six electors, allegedly instituted by ʿUmar) chose him as caliph. The electors may have seen in ʿUthmān's political neutrality the safest guarantee of preventing internal unrest which their preference for any of the other candidates, all of them heading strong and highly antagonistic parties, might have created.
ʿUthmān's most pressing problem was to keep in check the proud and refractory generals and governors, almost uncontrolled masters in their distant provinces. His attempt was to solve it by entrusting members of his family with these functions, a policy which failed: it provoked the hostility of the deposed, exposed him to the reproach of nepotism, and made him a tool in the hands of his clan. The display of luxury by the haughty Ummayyad* gentry aroused the discontent of Muhammad's old companions*, simple men who shunned worldly pleasures. They were joined by the great number of primitive street

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

preachers* *(Qussās)* and Koran readers* *(Qurrā')* whose influence upon the masses represented an element of considerable political power. Their argument was the word of the Prophet, frequently misquoted, sometimes unintentionally, but sometimes also on purpose to suit the occasion. Prompted by religious considerations, but as much by the necessity to control this irresponsible factor in the formation of public opinion, Uthmān had a revised version of the Koran prepared by a group of three reliable persons of the Prophet's close surroundings, headed by Zayd ibn-Thābit*, the compiler of the first copy. This version was to constitute the official and exclusive text. All other copies in existence were destroyed. As a result the opposition from pious quarters still grew. In this dangerous atmosphere the frustrated ambitions of former candidates to the caliphate - Alī*, Talhah* and al-Zubayr* - and the Prophet's widow ʿĀ'ishah found ample occasion for open and disguised agitations against ʿUthmān.

Disturbances broke out simultaneously in al-Kūfah and Egypt; they spread to al-Madīnah where the situation rapidly grew worse. At last the caliph was beleaguered for several weeks in his house by a revolutionary crowd clamouring for his abdication without anybody coming to his rescue. It was not in his character and in his conception of his office to give in to the populace and to shirk what he considered a sacred duty. His house was stormed and Caliph ʿUthmān at the age of 82 was murdred by the mob.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

V

VILAYET, Turkish form of the Arabic word *wilāyah*, in the Ottoman Empire the designation of a province administered by a *Wāli** (Governor) who was directly responsible to the central government at Constantinople. *Wilāyah* originally meant the legitimate exercise of sovereign power conferred by God upon the ruler who might delegate it wholly or in part to his officers. Subsequently the term came to denote also the territory under the jurisdiction of such high officials representing the sovereign. After the conquest of Egypt and Syria (XVIth cent.) this use was taken over into the Ottoman administration. At the time of the first World War the areas of Syria, Lebanon and Palestine formed the vilayets Aleppo, Beirut and Syria, excepting Mount Lebanon and the town of Jerusalem, which were constituted as autonomous sanjaks; present-day Iraq consisted of the vilayets Mosul, Baghdad and Basrah; Egypt had become a British protectorate; in the Arabian peninsula the sultan claimed under various titles a merely nominal sovereignty.

VILLAGE, *qarīyah*. From two thirds to four fifths, in some regions not less than 90 to 95 per cent of all Arab people are peasants *(*pop. *fellahīn*, sing. *fellāh)*. Clan solidarity and the need for security precluded at all times the settling in isolated farmsteads. It is the village community - a hundred to five hundred families - which constitutes now as in the past the frame of life for the overwhelming majority of the population. Some of the villages in Egypt, Jordan and Lebanon, Syria go back, as shown by their names, to Pharaonic, Phoenician and Aramaic antiquity. Excepting the densely inhabited Nile valley and parts of Lebanon, distances of many miles, interrupted only by the black clusters of goathair tents of some nomad shepherds, separate the villages from one another. Their aspects vary from the modern, well-to-do summer resorts of Mount Lebanon to the miserable dwellings artlessly patched together from mud and rust-pierced kerosene cans, - the first attempt to permanent settling of semi-nomadic tribesmen. The generally prevailing pattern of village life is drab, inveterate poverty frequently sinking down to appalling misery. More comfortable housing, electric light, cleaner streets and more up-to-date sanitation in most Lebanese villages and to a certain extent in Western Syria, are due to the money which the families receive from their emigrated members, or to the savings brought back by those who have returned.

The layout differs little from one village to another. Its centre is the church or mosque on a round or horseshoe-shaped place *(sāhah)* bordered by the few stalls of the grocer, blacksmith and cobbler; the summer heat covers it with a thick layer of dust, quickly transformed by the first winter showers into a mud lake, where roughly hewn stone blocks emerge as a rudimentary pavement. Five or six tortuous alleys, just wide enough for a donkey with its side-baskets, wind into the entangle-

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

ment of low, flatroofed houses, and branch out into still narrower lanes ending in front of a dilapitated wall or in the open field. They partition the village into as many sectors or quarters *(hārat, hayy)* as there are clans making up the village community. The house consists of one or two, hardly more than three rooms and a courtyard. When one of the sons marries, a new room is grafted on to the roof or a side of the house, wherever the space permits it. Thus houses and roofs grow into one another, overlap one another and conglomerate in the maze of the *hārat.*

Stone blocks on the rocky hillsides, reed cane in the marshy areas and sunbacked bricks made of a mixture of mud and chopped straw in combination with a framework of crooked poles in most other regions, are the main building materials. Stone slabs in the mountains, elsewhere firmly beaten mud which the wealthier owners overlay with cement, are the flooring. Reed, reed matting or faggots of brushwood, supported by rough poplar beams and covered with rolled earth form the roof. A small hole is left open for a smoke vent when there is no chimney, and frequently a second larger one for pouring down the grain. Six or eight pigeon-holes about four inches in diameter take the place of the windows; most of the time they remain carefully plugged up with rags to keep out the heat in summer and the cold in winter, equally excluding light and fresh air. Unless kept well in repair a mud house is rain-worn in ten to fifteen years and collapses; then the rubbish is levelled, and the wooden parts, if not wormeaten, are built again into the new structures. The scarcity of timber in the treeless plains of northern Syria developed the so-called 'beehive' types of houses with their peculiar dome-shaped roofs where the tiers of mud-bricks start at about man's height to overlap towards the center and converge in the summit of a cone.

The furniture is reduced to the strictly essential: a chest which in the wealthier homes is carved or inlaid with mother of pearl patterns and metal filaments; a pile of bedding stored away during day-time in a recess in the wall; a few straw mats and possibly one or two cheap, bright-coloured carpets; a cradle, a huge grain bin of wicker with a coating of clay, sealed up at the top after the harvest, with an opening at the bottom from which the daily supply can be taken to be ground in a hand-mill; and a few *ibrīqs**, the clay jars for keeping the drinking water. A copper kettle, a few wicker baskets, earthen jars, enamelled bowls and basins make up the kitchen equipment. Since squatting on the floor is the normal posture for doing the housework and taking the meals - with the fingers or a piece of bread dipped into the common dish - there is no need for tables and chairs, plates, spoons or forks. Two or three coffee-cups to welcome occasional visitors, a few photographs of the sons, a calligraphed verse of the Koran or a coloured print of a saint and a small kerosene lamp complete the normal inventory of the average village home.

Separate stables are an exception. As a rule the family and its few heads of cattle share the same dirt-and dung-littered courtyard, and in winter the same room for sleeping. Sometimes the people reserve a platform of compresssed mud for themselves. Ignorance of the detrimental effect

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

on their health on the one hand and on the other hand the necessity to protect their animals from thieves or from other harm in the course of their frequent feuds with rival clans; and, last but not least, the animal warmth in the cold, damp winter nights make for continuance of this ingrained habit. It is their cattle, too, which for most villagers is the sole purveyor of fuel: women and children carefully gather the dung, shape it into round, flat cakes which they clap on the walls and pile up on the roof or around the house to dry in the sun. Where there are no trees or shrubs within miles, and charcoal or kerosene a rare luxury, this very old practice gives them their only substitute for firewood; but it deprives the soil of manure and makes the peasant home a breeding place for uncountable flies, fleas and other kinds of vermin. Often the scarcity of water, joined with the lack of fuel prevents every endeavour of cleanliness of one's house, clothing and body. In many villages of the Syrian and Jordanian plains, springs and wells run dry in the arid summer months, imposing upon the women long walks to a distant cistern or pond. Just as often one has to be satisfied with a rivulet meandering between the houses and through the courtyards and polluted by dirt and garbage; or with a stagnant pool infested with algae or snails and the excrement of the sheep, goats and cows, driven there to drink. Groups of wealthier villages may have the water piped from a spring or common pumping plant, but also this kind of supply is mostly very limited. In some regions of Egypt and Iraq the irrigation canals bring abundant water close to the village, but at the same time billharziasis and malaria.

More kinds of chronic diseases carried in water and food, associated with dirt, flies and vermine, overcrowding and insanitary personal habits sap the peasant's vitality: nine-tenths of the rural population suffer, according to estimates, from trachoma or other milder forms of sore eyes, typhoid, dysentery, intestinal worms or minor enteritic ailments and tubercolosis. The normal recourse of the sick is the village barber, the peddlar of charms or an old woman's not seldom harmful practice. Under-nourishment or an unbalanced diet aggravate the effects of an injurious environment and mode of life. Unleavened bread - in Egypt greatly replaced by maize - is the mainstay of the standard rural food. Some rice and lentils, onions and garlic and, according to the region, a few olives or a handful of dates are its chief supplements. Occasionally small quantities of green vegetables and fresh fruit are added. Only at a wedding, on great holidays or in honour of a distinguished visitor is the menu enriched by meat and fat, which are otherwise absent for weeks and months. Coffee, in Iraq and Egypt mainly tea, supply within the narrow limits of the budget a second luxury item.

Insufficiency of schooling facilities is another cause for the backwardness of peasant life. Although most Arab countries have enacted compulsory education laws, the number of teachers, schoolhouses and equipment - a joint responsibility of Government and the village authorities - is far from adequate. To possess a public school a community must be fairly well-sized; in many districts there exists just one for a group of twentyfive, fifty or more villages. Better is the situation in Lebanon

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

and western Syria, where the numerous monasteries and foreign religious and cultural missions established a great number of schools with well trained teachers. Sometimes it is the local religious leader who imparts to the sons of those who can afford his modest fees what little knowledge in the three R's and in reciting a few passages of the Koran or the Scriptures he can pride himself on. Some of the Koranic schools* *(maktab, kuttāb)* are maintained by pious foundations or subsidized, and to a certain extent supervised, by the educational department of the Government; but their value as to the real needs of the peasant is little, and the esteem in which they are held proportionate to their humble standard. As a result, illiteracy among the older generation is the rule in most rural areas, in any case among the women. Exceptionally one man out of ten, at best one out of five can decipher a simple text. Given the opportunity, however, the parents are rare who would not gladly send their children to school, at any rate the boys, but eventually also the girls.

One of the most distinctive features of the village society is its deep-rooted spirit of family- and clan-solidarity. It is the inexhaustible source of aid in all the peasant's minor and major problems, in his work on his land or in his household affairs, in financial difficulties or in trouble with the authorities, which, alone, he would not know how to deal with. Yet this loyalty to his kinsfolk just as inevitably involves him in the unending feuds which often for quite trifling issues opposes during several generations two neighbouring villages or divides one village community into two irreconcilable camps of enemy clans. Coupled with the Arab's highly emotional temper flaring up on the slightest occasion into violent passion, it leads to bloodshed, manslaughter and even deliberate murder, which proportionally occur much more frequently in the village than in the town. Nearly always real or supposed violation of the family honour or prestige is the motive.

It is against their historic background that the present social, economic and cultural conditions of the village have to be judged. Little over a hundred years ago the feudal lord was its undisputed master. He was the owner of the houses and the land; the collector of the taxes which he practically assessed at will; the judge and often the military commander. The peasant was his serf who fought his battles against his rival neighbours; who could be flogged or jailed if he did not pay his debt or tithe. The emancipation of the village was an extremely slow process since changes were possible only at the expense of the classes in power. Not before the beginning of this century did the peasant attain the legal status of a free citizen; economically his freedom is still in most regions more theoretical than real. Gradually, however, a new attitude of the policy-making groups is gaining ground. They are beginning to realize that the problems of the village - economic security, progress in education, health protection,home betterment - are problems of a national scope and significance. Until recently the inadequacy of local capital resources, or organizational and technical ability discouraged all serious, and necessarily very complex improvement programms. New prospects, however, have been taking shape since the principle that the richer and more advanced nations must help the poorer and

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

less developed peoples became generally accepted by the world of today.

VIZIER, *wazīr*, the title of a minister of State in the Arab countries. The word is of uncertain origin. It may be the arabized form of the Persian *wi-chir* (one who decides, a chief) which denoted the influential head-scribe or personal secretary of the Sassanian Kings, an office introduced, presumably with the title, by the first ʿAbbāsids* in the public administration of the caliphate. On the other hand it may be derived from the Arabic word *wazara* —(to bear a load, or burden), literally meaning a burden-bearer, and figuratively used in the sense of helper or assistant, as by an early biographer of Muhammad, who calls abu-Bakr* the *Wazīr* of the Prophet.

Replacing the *kātib* (Scribe*) of the Umayyad* caliphs, an office of comparatively modest authority and prestige, the function of the vizier as the highest state and court dignitary was created by Caliph al-Saffāh*, the founder of the ʿAbbāsid dynasty, in the course of an administrative reform copying closely the Persian pattern. The vizier conducted the affairs of the State, appointed or dismissed the governors of the provinces and the commanders of the army supposedly in the caliph's name, in reality at his own discretion. Yet his apparently all-powerful position did not protect him from the most unscrupulous court intrigues which could at any moment, often by a mere whim of the sovereign bring about his disgrace and the loss of his office, fortune and life. The well-known story of the Barmakid* family of Arabian Night fame is one of the numerous illustrations of such a sudden downfall from the height of almost unlimited might and splendour. Until about the middle of the Xth century the sphere of the vizier's influence, with all its inherent vicissitudes remained unchanged both in the ʿAbbāsid empire and in the caliphate of the Spanish Umayyads. Then it became gradually overshadowed by the rising power of the chief of the caliph's bodyguard *(Amīr al-Umarā'*)* in Baghdad, and of the caliph's chamberlain *(hājib*)* in Cordova, until finally the title of vizier, given to officials or minor grades, lost practically all real significance. In the administrative system of the Egyptian Fātimids* it was born by the heads of the civil services of the lesser ranks. It was however restored to its former importance in the Ottoman Empire, where the rôle played by the grand vizier was in many respects comparable to that of his Arab prototype. After the dismemberment of Ottoman Turkey the title was taken over by the new Arab states with a meaning that covers the function of a constitutional minister.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

W

WABĀR, legendary Arabian tribe ranged by Arab genealogists among the so-called *'Arab al-Bā'idah** ('Lost' Arabs). The Wabār became the subject of many tales frequently referred to in Arabic poetry, which to some extent may be based on historic events.

WAFĀ' abu-al-, BŪZJĀNĪ al-, called *al-Hāsib* (the Mathematician), an Arab mathematician and astronomer (940-998), born in Būzjān (Persia). Having studied in his native country with two of his uncles, both well-known scholars, he went to Baghdad and was put in charge of the newly founded observatory. His works deal with spherical trigonometry, geometrical constructions and the theory of music. His translation of Ptolemy's 'Megale Syntaxis' *(Almagest*)* was much used by later Arab astronomers.

WAFD, Delegation, a strong and solidly structured party in Egypt* with its full name *al-Wafd al-Misrī*, which played a first-rank rôle on the political stage between the end of the first World War and the overthrow of the Monarchy in 1952. It grew out of a loose but ramified popular organization which at the time of the Armistice in 1918 delegated to Sa'd Zaghlūl Pasha, Mustafā al-Nahhās (later Pasha) together with some other protagonists of the nationalist movement the mandate to demand at the Paris Peace Conference the abolition of the British Protectorate and the recognition of Egypt's sovereignty. The delegation *(al-Wafd)* was not permitted to leave, while its heads were arrested and deported. In the course of the following three years they were released, deported again and again released, but the Wafd, very much owing to the energy of Zaghlūl's wife during his enforced absence, gained rapidly increasing influence among all classes of the population. Upon Zaghlūl's death in 1927 the leadership was taken over by Nahhās Pasha and from then on remained firmly in his hands. Its activities were mainly directed towards the withdrawal of the British garrisons; the termination of the British control over the country's public affairs; the extension of Egyptian administration over the Sudan; and the transfer under full Egyptian authority of the Suez Canal. There were few among the more important Egyptian politicians who were not temporarily members of the Wafd, although at an early date various groups began to split off, rather because of personal rivalries than on the ground of divergencies on basic principles: in 1922 under Ismā'īl Sidqī Pasha, the Liberal Constitutional Party *(Hizb al-A'hrār al-Distūrīyūn)*; in 1925 under 'Alī Mahir Pasha, the Liberal Union Party *(Hizb al-Ittihād al-A'hrār)*; in 1930 under Ismā'īl Sidqī Pasha who seceded from the Liberal Constitutionalists and constituted the People's Party *(Hizb al-Sha'b)* or so-called 'Moderates'; in 1936 under William Makram Ubayd Pasha, one-time Mustafā al-Nahhās'

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

closest friend the Wafdist Bloc *(Kitlah al-Wafdīyah)*; in 1938 under Ahmad Mahir Pasha and Mahmūd Nuqrashi Pasha the Saʿdist Party, claiming to defend Saʿd Zaghlūl's political heritage against the opportunistic attitude of the Wafdist leaders; and a great many other more or less short-lived factions.

The Wafd owned or controlled four dailies among which the influential *Al-Misrī* (approximately 100.000 copies) and four weeklies, much read also in Syria, Palestine and Lebanon; and had under its wings a semi-military youth organization moulded on fascist patterns, the 'Blue Shirts', intended to counter-balance the 'Green Shirts'*, of ultra-nationalist tendencies, as well as the Moslem Brotherhood* which was becoming a serious menace to the Wafd's hold on public opinion. Conflicts with the Crown, especially after King Farūq's ascension to the throne, growing out of a tenacious contest for power, repeatedly resulted in the dismissal of Wafd governments and the dissolution of the Wafd-controlled parliament, but most of the time in a victory of the Wafd in subsequent elections and its coming back into office. Gradually, however, its prestige vanished. While it still enjoyed some popular support at the time of the King's abdication (June 18, 1952) the revolutionary régime acquired within a few months sufficient influence to dissolve all political parties (January 17, 1953) and fused all party life in its 'Liberation Rally'.

WAHB ibn-MUNABBIH, an Arab chronicler († ca. 728), born in Sanʿā' (Yemen) of an immigrated Persian family probably of Jewish origin. Having embraced Islam in his early years he became known for his deep religiosity and ascetic life and soon was widely recognized as an authority on ancient Arabian folklore and on the beginnings of Muhammad's preaching. In his *Kitāb al-Maghāzī* (Book on the first Wars of Islam) he gave much room to mythological and legendary tales about the early history of mankind in general and of the Arabs in particular *(awā'il*)*, accepting them as historical facts. Wahb ibn-Munabbih conveyed his information orally, leaving it to his listeners to put down his words in writing. Thus occasional alterations may easily have occured unintentionally as well as to suit a particular purpose. It may also have happened that certain authors in quest of a solid support for their statements falsely adduced him as reference - a literary fraud quite frequently encountered in medieval Arabic literature. Notwithstanding his piety and the general esteem he enjoyed Wahb ibn-Munabbih for unknown reasons drew upon himself the disgrace of the governor of Yemen who put ihm into prison where he died.

WAHHĀBISM, *wahhābīyah*, a movement of religious reform in Islam, created by Muhammad ibn-ʿAbd al-Wahhāb* in the middle of the XVIIIth century, and essentially based on the teachings of the theologians Ahmad ibn-Hanbal* (IXth cent.) and Ahmad ibn-Taymīyhah* (XIVth cent.) who both stood for literal adherence to the Koran and Tradition of the Prophet *(hadīth*)* as the sole valid source of religious and moral law. It aimed at the return to the original, pure faith and at the restoration of the simplicity and austerity in public and private

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

life in conformance with the example set by the Prophet and the first caliphs. Wahhābism proscribes the cult of saints and the veneration of their tombs or any other shrines, admitting only the pilgrimage to the Holy Cities of Makkah and al-Madīnah and the ritual of the Kaʿbah*, consecreated by the Koran. It insists upon the prohibition of inebriating drinks, smoking, dancing and music and condemns all luxury in habitation, dessing and food and even the adornment of mosques.
For these spiritual and ethical principles ʿAbd al-Wahhāb found the necessary support in a connection with Muhammad ibn-Saʿūd*, one of the major chieftains of Central Arabia. Together they set up a sort of tribal state built upon the broterhhood of all citizens and governed by the traditional rules of a patriarchal order on a pure Islamo-Arab basis. Their successors carried the Wahhābi creed by the force of arms among the tribes of the Najd and soon imposed it on almost the whole of Arabia. Though after its initial success ʿAbd al-Wahhāb's teaching degenerated into fanaticism and bigotry and this first Wahhābi state collapsed, Wahhābism had a spiritual and political renaissance at the beginning of the XXth century under the leadership of ʿAbd al-ʿAzīz ibn- ʿAbd al-Rahmān ibn-Saʿūd*, the founder of Saudi Arabia*. It extended eastwards into India and Sumatra, westwards to the Sudan and North-Africa, where it brought forth the religious-military Sanussi brotherhood; and it became one of the driving forces in the growth of Arab nationalism as well as in the movement of Islamic modernism.

WALĪ, (plur. *awliyā'*, one who is near), word denoting the concept of nearness in several meanings: spiritually - one who is near to God, a holy man or saint*; as a legal term - next of kin or kindred, in charge of the person not capable of managing his own affairs, as the father with regard to his minor children, or the guardian of an orphan, or the so-called *Walī al-Dam*, the next of kin of a murdered person, whose duty it was to take blood vengeance on the murderer; and in a general way - a benefactor or helper, and in this sense also one of the 'beautiful names' of God, The Helper.

WĀLI, (plur. *wulāt*) originally denoting one who exercizes supreme power conferred upon him by God, a sovereign. By extension the term subsequently was used as the title of a high civil and military official to whom the ruler had delegated a part of his power, such as the governor of a province in Spain under the Umayyad* caliphs, in Egypt and Syria under the Mameluke* sultans or in the Ottoman Empire. In Iraq to-day title of a governor of a province (vilayet*).

WALĪD al-, I, sixth Umayyad* caliph (705-715) whose reign reaped the fruits of the inner peace and order of which after long years of civil war and sectarian struggles the statesmanship of his father, Caliph ʿAbd al-Malik (683-705), had laid the foundation. Able to rely on the satisfactory functioning of the civil administration, on solid public finances, as well as on the discipline of his troops and the experience of their leaders, he could confidently resume the inherited task of expanding,

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

in the name of Islam, the boundaries of the caliphate and spreading the glory of Arab arms. In this he was completely successful. Two of his generals, Qutaybah ibn-Muslim* and Muhammad ibn-al-Qāsim*, pushed triumphantly eastwards: the former into Transoxiania *(ma wara' al-nahr*, what lies beyond the river), the region between the rivers Oxus and Jaxartes (Jayhūn and Sayhūn, Amu-Darya and Sir-Darya), conquering Bukhāra, Samarqand, Khwārizm (Khiva), Farghānah and the territories controlled by these fortress-cities, seats of Turkish rulers or their vassals (706-712); the latter through Baluchistan and, having crossed the Indus, to the Indus delta and Haydārabād (al-Nīrūn). In the West, Mūsa ibn-Nusayr* extended Arab domination on the North-African coast as far as Tangier (710) and thence with his lieutenant Tāriq ibn-Ziyād* undertook his epoch-making conquest of Spain (711-714). In the North a raiding force crossed the Anti-Taurus, penetrated deep into the Byzantine province of Cappadocia and occupied the strong mountain fortress Tyana (707).

The general prosperity and probably also to a large extent the booty yielded by this unbroken series of victories supplied the means for al-Walīd's splendid court life at Damascus, where he surrounded himself with a crowd of poets and singers - the famous Maʿbad* and Surayj* were among his favourites - and also for allowing free reins to his passion for building. In Damascus over the site of an ancient basilica, he erected the celebrated Umayyad Mosque, the fourth wonder of the earth in the words of the medieval Arab geographers, and had it adorned with gold, precious stones, rare marble slabs, enamelled tiles and those beautiful mosaics which partly were brought to light again in the course of the restoration of the mosque in 1928. He embellished the Great Mosque of Makkah, rebuilt the one of al-Madīnah, built many other smaller ones in the various Syrian towns, as well as hospitals, schools and homes for the lame and blind. To him, too, is ascribed the building of the desert-palace Qusayr ʿAmrah* in the region of the northern end of the Dead Sea, remarkable by its well preserved extraordinary mural paintings, probably the work of Byzantine artists. ʿAl-Walīd died at the age of forty and was succeeded by his brother Sulaymān (715-717).

WALĪD ibn-al-MUGHĪRAH, al-, a socially and politically prominent personage in Makkah at the time of the Prophet. He was of the banu-Quraysh*, Muhammad's tribe, and one of the wealthiest and most influential members of the Makhzūm* clan, a true type of the aristocratic Makkanese merchant society. He was at the head of the opposition against Muhammad, but in spite of the sharpness of his attacks - he was called the 'Scoffer of the Prophet' - always kept up a thoroughly chivalrous attitude. His son Khālid ibn-al-Walīd* was one of the outstanding generals in the Moslem conquest* and is counted among the builders of the Arab empire.

WĀQIDĪ al-, MUHAMMAD ibn-ʿUMAR, a historian (†823) born in al-Madīnah. In Baghdad he was very graciously received by Hārūn al-Rashīd* (786-809), with whom he had first come into contact on the occasion of the caliph's pilgrimage to the Holy Cities. He is known

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

by his *Kitāb al-Maghāzī*, a history of the wars of early Islam *(maghāzi*)*. It is built upon a series of biographical sketches of the Prophet and the men around him, and is noteworthy as a serious attempt to follow systematically the chronological sequence of actual events and to avoid elements of fiction. Al-Wāqidī's work was used as a main source of information by the later biographers of Muhammad, and is considered as the basis of the so-called *ʿIlm al-Rijāl*, the critical study of the lives and trustworthiness of those who transmitted the sayings and acts of the Prophet, which form the Tradition of the Prophet *(hadīth*)*.

WARAQAH ibn-NAWFAL, a cousin of Muhammad's wife Khadījah*, and his intimate friend. He belonged to the so-called *Hanīfs**, i.e. 'Godseekers', men who at the time when Muhammad began his teaching had rejected paganism without finding their spiritual satisfaction in the maze of antagonizing Christian or Jewish sects of that period. Although it is not certain if finally he embraced Islam, he was made the center of several pious legends, being said to have foretold Muhammad's mission from a sign on the forehead of the Prophet's father, and to have been seen by the Prophet himself, in a vision, clad after his death in the white garment of the blessed of Paradise. Some of Muhammad's early biographers, however, refer to him as a Christan, stating that he copied parts of the New Testament in Hebrew, according to others, in Arabic script. Modern research interprets these passages as allusions to an early Arabic or Syriac version of the New Testament written in 'Karshūni' (Syriac script).

WĀSIL ibn- ʿATĀ' al-GHAZZĀL, theologian and principal founder of the *Muʿtazilite* doctrine (†748). He left his native town al-Madīnah for Basrah where he joined the circle around the learned Hasan al-Basrī*, and in particular became closely connected with ʿAmr ibn-ʿUbayd, after him the second pillar of the new school of theological thought. He entertained friendly relations with the poets Bashshār ibn-Burd* and Sālih ibn-ʿAbd al-Quddūs*, which he later severed, because of the heretic views of the latter. Wāsil ibn-ʿAtā' was greatly esteemed for his straightforwardness and charity and was frequently seen distributing alms to the poor women workers at the shops of the spinners - hence his surname *al-Ghazzāl* (The Spinner).

WASM, the identification mark of Bedouin property. Each clan or tribe has its own, particular sign, perhaps going back to ancient totem marks, which is used as their cattle and camel brand; carved in rocks or on trees to denote their wells and pasture grounds; and since recently also in favour with some tribal chiefs in order to mark their automobiles as their property in case of a breakdown in the desert.

WOODWORK No traces of any artistic Arab woodwork prior to the beginning of the IXth century are extant, but the aesthetic refinement and high technical standard shown by the few fragments of this period, which have come down to us indicate a mastership which could only have been acquired in the course of a long development. Egyptian

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

in origin they were apparently parts of the woodwork which decorated a mosque* or a palace, but is ist uncertain whether the artisans too were Egyptians or did not rather come from another Arab country richer in wood than Egypt. From the end of the ninth century onward the greater number of well preserved specimens reflects with increasing distinctness the enfolding richness of invention displayed in the carved doors and door pannels, the sculptured wooden friezes and sarcophagi which decorated the mosques and the royal residences built by the Tūlūnid* (868-905) and Fātimid* (969-1171) rulers and the dignitaries of their courts. Among the best works of this period must be counted the famous doors of the mosques of al-Azhar* and al-Hākim (beginning of the XIth cent., both in the Arab museum of Cairo) and the sarcophagus of Sitt Sukaynah* (about 1100) in Damascus. Especially appreciated seem to have been high bands of inscriptions in Kufic letters, often on a background of arabesques*, especially on door pannels, together with various fabulous animals and monsters or also human figures, whereby the individual tablets composing the pannel are joined so as to leave sufficient space for movement under the influence of atmospheric changes. In the course of the following century or so a new technique makes its appearance, which combines two independent stylistic elements worked on two levels: an allover geometrical or plant design in high relief standing out from a richly interlaced, lower background design. Fine examples of this type of decorative woodcarving are the sarcophagi of Imām Shāfiʿī* in Cairo, of Sultan Salāh al-Dīn* in Damascus and of the Emir Talab (beginning of the XIIIth cent.) parts of which are in the Victoria and Albert Museum in London. The intricacy of the motives was still further accentuated by the use of woods of different shades and by inserting small pieces of ivory, bone or mother-of-pearl, in particular for the decoration of the prayer niche *(mihrāb*)* and the pulpit *(minbar*)* - the so-called *minbar* of Qā'it Bey (Mameluke* Sultan, 1468-1495), also in the Victoria and Albert Museum is one of the most perfect pieces of its kind - as well as very frequently for Koran book-stands *(kursī*)*, but also for doors and ceiling in the staterooms of the residences of the nobility.

A characteristic style and technique outstanding by the individuality of the patterns and the delicacy of the workmanship were developed in Spain by the Mudejares craftsmen (Arab Moslems who remained in the country after its reconquest by the Spanish Christian kings), as well as in North-Africa - Algeria, Tunis and Morocco - especially for carved pannels and coffered ceilings. Woodwork craftsmanship flourished all over the Arab countries until the end of the XVIth century, but although afterwards it never reached its former perfection it still produced many a fine piece, especially under the hands of Christian masters the richly sculptured iconostases (partition separating the altar from the rest of the church) in the churches and monasteries of Lebanon, Palestine and Egypt, as well as doors or chests and other kinds of furniture. Special mention deserve the wooden ceilings in some of the XVIIIth century houses in Damascus and Aleppo with their large square beams painted in dark softly shining browns, reds and greens and enlivened by flower patterns in brighter

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

tones. Down to this day the making of furniture, boxes or frames, carved or inlaid in mosaic work of multi-coloured woods, bone and mother-of-pearl, has remained a speciality in Damascus and Cairo.

WRITING MATERIAL Until the middle of the VIIth century A.D. the art of writing was little known among the Arabs and limited to short communications or business records. The materials in use were very primitive: pieces of leather *(adīm)* were rolled up and tied with a leather strap for dispatching or filing; dried stems of palm leaves *(ʿasib)*; the bones of camels *(azm)*, specially the shoulder blades *(aktāf)*, provided with a hole for being strung together; or just ordinary, flat white stones. Only important documents were written on the rather costly parchment made of gazelle hide *(raqq, jild, fuljan)*. The Cairo Museum possesses an interesting collection of these primitive writing materials of which only a few specimens have been found. The scientific and literary activity which followed the rise of Islam and the Arab conquest*, requiring a more adequate writing material led to the use of papyrus *(qirtas)*, supplied by Egypt, by then a province of the Arab empire. In Samarkand, which they conquered in the early VIIIth century, the Arabs became acquainted with paper *(waraq)* said to have been manufactured for them by Chinese prisoners of war from vegetable fibre *(hashīsh)* and from pieces of linen or hemp cloth. Shortly afterwards Caliph Hārūn al-Rashīd* set up a regular paper manufacture in Baghdad. The oldest existing Arabic document written on paper is a work on Tradition of the Prophet *(hadīth*)* entitled *Gharīb al-Hadīth* by abu-ʿUbayād al-Qāsim from 866 A.D. which is preserved in the Leyden University Library. The new product gained popularity only slowly, but eventually more towns began manufacturing it in an increasing variety of sizes and qualities, each of which was designated by a special name, until papyrus went finally out of use. The last extant papyrus manuscript (931 A.D.) is in the possession of the National Library of Jena. In the course of the XIIth century the Arabs introduced the art of paper making from Sicily into Italy, and from Spain into France. Soon, however, European paper made its entry into Arab territories, where it found a constantly expanding market and by 1500 completely superseded the local products.

The exclusive writing-instrument was a piece of reed, split in the way of a quill, called *qalam* (word of Greek origin, literally meaning reed, at present denoting pencil). The different types of handwriting which the taste of the Arabs for calligraphy developed required a great variety of *qalams*. Each calligrapher had his special way of cutting and preparing his nibs, which he jealously kept secret. Just as anxiously he watched over his recipes for preparing his ink, the chief ingredients of which were lamp black, crab-apple juice, red ochre, arsenic and camphor. The calligraphers used to keep their utensils in special, flat, oblong metal boxes with compartments for sand and paste, forming at one end a small inkwell. These writing-cases *(maqlamah)* were often very elaborate, made of brass or silver, richly engraved or inlaid; a fine specimen from the XIIIth century, the work of a Mosul craftsman, is preserved in the British Museum.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Y

YAHYA ibn- ʿALĪ ibn-YAHYA, musical theorist (856-912). He was born in Baghdad of a family of scholars several members of which also were known as students of the mathematical and acsthetic aspect of music. They all belonged to the set of gay and witty courtiers with whom the pleasure-loving ʿAbbāsid* Caliphs of this epoch liked to surround themselves. Yahya ibn- ʿAlī was also an accomplished musician and poet. He left a number of poems but his fame rests on his *Kitāb al-Naghām* (Book of Melodies) also known as *Risālah fī'l Mūsīqī*. To him and al-Kindī (IXth cent.) we owe what knowledge on old Arabic music we possess. An interesting study on Arab poets of mixed blood represents the *Kitāb al-Bāhir* (Book of the Illumination) which was begun by him and finished by his son abu- al-Hasan Ahmad, himself a jurisprudent and also a renowned author.

YAʿQŪBĪ al-, ibn-WĀDIH, a historian and geographer (†897) who spent his youth in Armenia and Khurāsān he later took up residence in Egypt. He was an adherent of one of the moderate Shīʿite* sects, but his writings are free from any prejudice against Sunnism*. He wrote a universal history which begins with the patriarchs and leads down to his own time; and a geography of the Moslem countries, the *Kitāb al-Buldān*, (Book of the Countries), based on information which he collected by the systematic questioning of travellers. This describes the principal towns in the caliphate and gives accounts of the conditions of every-day life, local legends and tales.

YĀQŪT ibn- ʿABDULLĀH al-HAMĀWĪ, an Arabic geographer (1179-1229). He was born in Anatolia of Greek parents, and in the course of unknown events sold in Baghdad as a slave to a wealthy merchant of Hamāh (Syria) - whence his surname al Hamāwī - who sent him to good schools, took him into his business and finally set him free. He travelled a great deal, first on the account of his former master, then for himself, making a living by searching for old manuscripts which he copied and sold. While staying in Persia he had to flee from the invading Tartar hordes of Jingis Khān and lost all his belongings. After a short stay in Mosul he went with the help of influential patrons first to Egypt and then to Aleppo, where he spent the rest of his life.

Most of Yāqūt's works are lost. His reputation is founded on the three which have come down to us: the *Muʿjam al-Buldān* (Geographical Dictionary) which contains geographical information and valuable historical, biographical and folkloristic details; the *Muʿjam al-Udabā'* (Dictionary of Men of Letters), a biographical dictionary of scholars, poets and literary men; and the *Mushtarik*, a dictionary of places bearing the same name. Owing to Yāqūt's conscientious way of quoting

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

from his sources, extensive passages of older works which otherwise would have remained unknown have been preserved.

YĀQŪT al-MUSTAʿSIMĪ, calligrapher (XIIIth cent.) descended from a Greek family from Amasia (Turkey), sold as slave to Baghdad and freed by al-Mustaʿsim (1242-1258), the last ʿAbbāsid* caliph. His accomplishment in the art of penmanship gained him the epithet 'Model of the Calligraphers'. Yāqūt elaborated a new style of script* called after him *Yāqūtī*. Some copies of the Koran in his handwriting are still in existence.

YAʿRUB ibn-QAHTĀN ibn-HŪD, a figure of Arabian genealogical legends, said to have founded the kingdom of the Sabaeans* and to have been the first Arab to speak Arabic, whereas those before him were believed to have used the ancient and primitive language of Shem, Noah's son, the alleged ancestor of the Semitic race.

YAZĪD I, second Umayyad* caliph (680-683), son of Caliph Muʿāwiyah I* (661-680) and Maysūn*, a poetess who, not without talent, sang in glowing verses her longing for the free Bedouin life. Yazīd spent his childhood with her family in the Syrian desert. While still a youth he was entrusted by his father with the command of an army group, and within the operational plan of a campaign against the Byzantines (669) had to lay siege to Constantinople - not very much to his liking, as it seems, since, being of a peaceful disposition, he felt less attracted by the prospect of gaining fame as a soldier than by the pleasures of music and wine. The expedition, to which the participation of the aged Ayyūb al-Ansārī*, the Prophet's former standard bearer, was to lend particular prestige, did not achieve noteworthy results. Yazīd's short reign was filled with the fierce struggle for the maintainance in power of the Umayyad dynasty and for the predominance in the caliphate of the Syrian elements which it personified. Yazīd's nature was not that of a leader, but it was his merit to have kept his father's most capable generals - Husayn ibn-Numayr*, ʿUbaydullāh ibn-Ziyād*, Muslim ibn-ʿUqbah* - unfalteringly attached to the cause of his family, in spite of the general confusion of loyalties which followed his accession to the throne. He did not live to see the defeat of his most dangerous rival, the anti-caliph ʿAbdullāh ibn-al-Zubayr* (692) and the firm establishment of Umayyad supremacy, which was the great achievement of his second successor, Caliph ʿAbd al-Malik* (685-714). Yazīd I, whatever his weaknesses, showed considerable organizational capacity. He introduced sound reforms in the state finances, improved the military defence system in the northern frontiers and with remarkable technical understanding expanded the irrigation system in the Ghūtah, the garden-land around Damascus, which still functions to full satisfaction and in the name of one of its six major channels, the Nahr Yazīd, down to this day pays honour to the caliph, by some of his biographers called *al-muhandis*, the engineer.

YEAR OF THE ELEPHANT, *ʿĀm al-Fīl*, the year 570 or 571 A.D.,

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

so called in Arab annals after the terrifying war-elephants in the army of Abrahah*, the Abyssinian viceroy of al-Yaman, who in this year tried to conquer Makkah and to destroy the sanctuary of the *Kaʿbah**. Legend tells how ʿAbd al-Mutallib*, the Prophet's grandfather and leader of the town, had already entered into negotiations with Abrahah for the surrender of the city, when a large swarm of birds flew over the Abyssinian army and dropped small pieces of hot clay upon them. Each soldier who was hit perished within a short time from festering boils - an allegorical paraphrase of the outbreak of smallpox. The Koran *(sūrah* CV, 1-3) refers to this miraculous delivery of the holy city: Hast thou not seen how thy Lord dealt with the army of the Elephant?

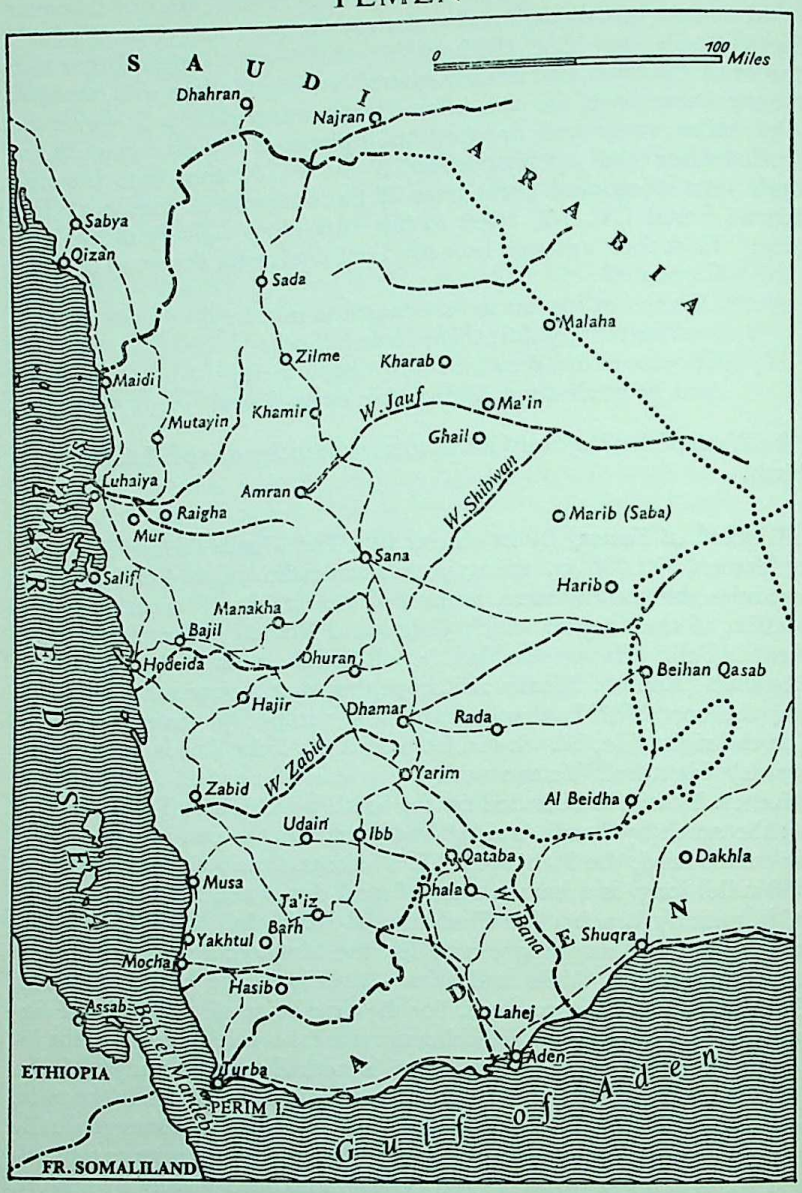
Did he not cause their stratagem to miscarry?
And he sent against them birds in flocks
Claystones did they hurl down upon them,
And he made them like stubble eaten down!'

The 'Year of the Elephant' is said to have been the year of Muhammad's birth.

YEMEN, *al-Yaman*, by its official title The Mutawakkilite Kingdom of Yemen, (77.000 sq. miles; population estimated at 4 to 5 million) occupies the southwestern portion of the Arabian Peninsula. It is a section of that region which Greek and Roman geographers called Arabia Felix (Happy Arabia), i.e. all Arabia south of the Gulf of al-ʿAqabah (Akaba). Medieval Europe, however, erroneously interpreting the root YMN as *yumn* (happiness, prosperity) instead of *yamīn* (on the right side, i.e. viewed from Makkah if the face is turned eastwards) identified Yemen with the whole of classical Arabia Felix. Modern Yemen is bounded on the south by the Aden Protectorate*, on the north by Saudi Arabia* and merges in the east into the desert no-man's land, the Rabʿ al-Khāli. The coastal strip al-Tihāmah, some 300 miles long, is a barren zone of sand dunes and marches. On one of its muddy beaches lies Hudaida (al-Hudaydah, about 50.000 inhabitants), the shipping centre for the kingdom's principal export products - coffee, hides and skins - mainly in the hands of Greek, Syrian and Indian merchants. For the time being of merely local significance are the two other anchorage places in which, however, the installation of modern port facilities is actually under study: Mocha (Mukha) whose former commercial position is still reflected in the trade name of the Yemenite coffee, and Ra's al-Khatīb. The dunes gradually give way to a hilly belt, some 20 to 30 miles wide, with pasture grounds and some fields of sorghum and cereals, inhabited mainly by a short, brachycephalic race of unknown origin, the Akhdam, and groups of negroid serfs *(hajur)*, both presumably descended from the Abyssinian troops which repeatedly invaded South Arabia between the second and sixth century A.D. They live in widely scattered villages under their own headmen, speak Arabic and are Moslems of the Shāfiʿīte* rite, although hard on the border line of an ancient snake cult with witchcraft practices. The only larger towns here are Zabīd (appr. 25.000

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

YEMEN



Caravan route — Boundary ····· Boundary undefined

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

inhabitants) and Bayt al Faqīh, connected by a primitive road with Hudaida.

Eastwards the hills rise to a highland of some 9000 feet, folded into deep *wādis* (valleys) with short, fast flowing streams, most of which lose their water before having crossed the coastal plain. Only the few of them with more affluents reach the sea or run into the great oasis of the Jawf, one of the most densily populated parts of the country. On their bottom the wadis bear a rich tropical vegetation, and on their terraced slopes fruit trees, vegetables and coffee besides the country's best-paying crop - *Qat**, a drug to which all South Arabia is ineradicably addicted. This volcanic, fertile soil supports 60% of the population. The highland plateau and the eastwards adjoining lower inland depend for cultivation on watering from the many cemented wells *(mijal)* and cisterns, once parts of a wide-spread irrigation system the remains of which testify to the engineering skill of the South-Arabians of Minaeo-Sabaean* and Himyarite* times. Here flourished Qarnāw (present-day Maʿīn), the residence of the Minaean rulers, on the summit of a hill, surrounded by heavy, still well-preserved walls; Ma'rib*, the Sabaean capital, which gave its name to the one time famous irrigation dam; and Zafār, the first Himyarite capital which displaced Qarnāw and Ma'rib, also on a circular hill-top near present-day Yarim with the ruins of Tubbaʿ Asʿad Kāmil's* castle.

Three quarters of the population in this region consist of a sedentary land-owing tribal society which rigorously maintains its traditional order and customs, and in many cases perpetuates the names which appear in the Minaeo-Sabaean and Qatabānian* inscriptions, such as the banu-Himyar, the banu-Saba' and the banu-Qatāib or Qutaibī. Among them works a class of landless labourers *(raya)*, paid in money or kind, and hardly ever changing their employers. Long distances and poor communications limit to rare occasions the contacts with the few small towns, all still protected by their *qasr** - the citadel - and enclosed by their medieval fortifications. Narrow, paved streets with a groove in the middle for the waste water which flows down on the outside walls of each house open up here and there to a square with the residence of a notable - flatroofed, six or seven storied buildings with a shining white stucco facade. These mountain towns are still the strongholds from which the local chieftains control the surrounding land as its almost independent lords. The urban population is structured in four distinctly separate groups: the *daʿīf* (the weak, because not army-bearing) - artisans, shopkeepers, money-lenders - some of whom acquire considerable wealth; the extremely poor mass of unskilled labourers (the *haiq*, word of unknown origin); the slaves, or rather descendants of Abyssinian and African slaves, in fact treated as equal members of the household; and the comparatively large communities of Jews, living in quarters of their own, probably descended from Aramaean and Arabian converts of the VIth cent. A.D. when the last Himyarite rulers made Judaism the state religion in the kingdom.

The largest of these mountain towns is the provisional capital Taʿiz (appr. 10.000 inhabitants), once reputed for its libraries and since

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

1951 the seat of the country's agricultural school. The King's residence lies about one mile northwards at ʿUsaifirah, in the midst of a beautiful garden. Higher up, between six and eight thousand feet above sea level, lie Ibb - from the valleys south around the town comes the choicest Yemenite coffee - Dhāmar, in the Middle-Ages the seat of a well-known religious academy, ʿAmran, Hajja and Saʿda on the old pilgrim route to Makkah, near the northern frontier. Between Sa'da and ʿAmran extends the district of Hamdān, homeland of the two sister-tribes, the banu-Hāshid* and the banu-Baqīl, known for their warlike and unruly temper. In the middle of the table-land, some 8000 feet above sea level, connected with the port of Hudaida by a motorable road lies the former capital Sanʿā' (appr. 60.000 inhab.). Of its once widely celebrated castle, the Qasr Ghumdān* only ruins are left. On the site of the famous church al-Qalīs (arabicized form of the Greek *ekklesia)* erected by the Abyssinian conqueror Abrahah* in 525 from blocks of the ruined Ma'rib dam, stands now the imposing Great Mosque with a model of the Kaʿbah* in the prayer hall. Sanʿā' is a curious assemblage of three distinctive parts, each one surrounded by massive circular walls interconnected by the heavy structure of the Mutawakkil, the ancient fortress-palace of the Imāms: the old city *(madīnah)*, the spiritual and government center, with the citadel *(qasr)*, the principal mosques and religious schools; the residential and business section Bīr ʿAzab; and the Jewish quarter *(Qāʿ al-Yahūd)*. The Imāms' library in Sanʿā' is said to contain one of the richest collections of rare Arabic manuscripts, but so far has not been made accessible to occidental scholars.

Sovereign of the country, and as the head of the dominant Zaydite* sect also its spiritual leader is the *Imām**, who rules along theocratic and extremely conservative lines. He is elected from among the *sayyids**, the descendants of the Prophet's grandson al-Husayn*, by the chieftains and notables, and upon his election assumes the title al-Mutawakkil bi-Allāh (The One Relying Upon God, meaning that his decisions are to be taken as divine inspirations), while since 1934 the title King is used in international relations. The Imām Yahya (1904-1948) conferred upon all his sons the title of *Sayf al Islām* (Sword of Islam) and named his eldest son Ahmad, *Walī ʿAhad* (meaning Crown Prince) obviously intending to introduce hereditary succession. In 1940, in order to break up the influence of the strong tribal heads, the state territory was divided into four provinces *(liwā'*)*, and subdivided into districts *(qadā'*)*, each of these administrative units being placed under the orders of a *sayyid* from among the Imām's close surroundings. Nevertheless it was found advisable to continue the old system of securing the loyalty of the tribes by keeping a number of their young men as hostages and to treat them in accordance with the tribe's attitude towards the ruler. About the same time a number of ministers of state were appointed, and gradually diplomatic representations in the Arab states and the important occidental countries established.

Yemen's recorded history reaches back into the beginning of the first millenium B. C. Until the end of the sixth century A. D. it is the history of the South Arabian empire and its civilization under successive

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Minaean, Sabaean and Himyarite hegemony which extended over an area corresponding roughly to the present-day territories of Yemen and the Aden Protectorate*. In 525 A. D. the Himyarite kings were overthrown by an Abyssinian invasion. Fifty years later the Abyssinian viceroy in turn was expelled by the Persians and practically all South Arabia was reduced to a Persian satrapy. Until to-day the Imāms claim to be the legitimate heirs to the Himyarite Empire and keep this claim alive in South-Arabian public opinion by sprinkling red powder - the word 'red' *(ahmar)* being present in the root of the word Himyar - on their signature.

The influence of the Abyssinian as well as Persian authority did not go beyond the precincts of the major towns, while everywhere else the power was in the hands of small local chieftains whose incessant feuds left the ways open for a steady infiltration of Bedouins from Central Arabia. The newcomers easily mingled with the old inhabitants, assimilated their higher civilization while substituting their own North-Arabic dialect for the native South-Arabic which soon became a dead language. Around 630, under the impression of the surrender of Makkah to Muhammad a number of tribes declared their allegiance to the Prophet, but shortly afterwards, resenting the strictness of his collectors of the poor-tax *(zakāh)* instituted by the Koran, followed the call of another 'prophet', Ayhaba. Although Ayhaba, who had conquered San'ā' and succeeded in making himself master of most of the country, was killed, allegedly one day before the Prophet's death, it took Caliph abu-Bakr* (632-634) considerable efforts to enforce submission to Islam and recognition of his sovereignty. But both were hardly more than nominal, and the religious and political situation remained confused. Jewish, Christian and also pagan communities survived everywhere. In the early tenth century the revolutionary Qarmatian* sectarians penetrated through 'Umān* and the Hadramawt* into the Tihāmah. They were suppressed, but in some parts of the country their doctrine, although in the much mitigated Ismā'īlite* version, has lived on to this day. Of much further-reaching significance was the appearance in 897 of Yahya ibn-Husayn al-Rassī (from the Jabal al-Ras near al-Madīnah), Imām of the Zaydite sect, who with a small group of followers had set out from al-Madīnah and started preaching in the area of San'ā'. There, in the face of both orthodox theologians and Qarmatian missionaries he succeeded in building up a spiritual and secular framework on which the political structure of Yemen has rested ever since, and thus became the founder of the ruling Rassīd dynasty. At the end of the tenth century, when the breaking up of the Arab Empire was progressing ever more rapidly, the Fātimid* caliphs, then at the height of their power, occupied the greater part of the Yemenite territory which for over a century and a half remained under Egyptian rule. Their heritage was taken over (around 1175) by various members of the Ayyūbid* dynasty, who resided first in Zabid and later in Ta'iz until about 1250. From then on for about three hundred years the country was left to itself and an apparently uneventful seclusion.

By 1520 Yemen was incorporated in the Ottoman Empire, and until the end of the first World War stayed at least nominally under the

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

suzerainty of the Ottoman Sultans. The precarious Turkish administration, unable to keep down the tribal and sectarian feuds and the conflicts within the Imām family, was satisfied with balancing, as much as possible, the rival forces and tried first of all to prevent the interference of outside influences. This policy was rather successful until the opening of the nineteenth century. Then the turbulent wave of Wahhābism* which swept over the whole of Arabia carried off for a while the Zaydite Imāms as well as the Turks. The Wahhābi made no converts in Yemen and in 1818 were driven out, in the name of the Sultan, by Ibrāhīm Pasha of Egypt, who reinstalled the Imām but left his Egyptian troops in Hudaida, Zabid and Mocha.

Meanwhile a new factor had appeared in the field: the cession, by the Sultan of Lahaj* to Great Britain, of Aden, then a poor fisher hamlet but destined to become the nodal point in the system of treaties which constitute the present-day Aden Protectorate*. Yet this sultan and some of the other petty rulers there traditionally received their investiture from the hands of the Imāms of San'ā' who on this ground, notwithstanding the subsequent recognition (1934, 1950) of Great Britain's position have continued to claim whenever the occasion seemed favourable, their title to sovereignty over those 'South-Yemenite' territories.

In 1840 Turkish troops and civil officials replaced the Egyptians on the Yemenite coasts, while the Imām was accorded full autonomy in the interior. However, the incessant strife between the various imāms and counter-imāms not less than between Zaydites and Ismā'īlites* finally made it inevitable for the Ottoman government to occupy the whole territory and administer it after the pattern of other fringe vilayets*. Armed resistance was ruthlessly suppressed, at least as long as it was attempted disconnectedly by individual factions. But once the shrewd policy of Imām Yahya had brought about some measure of unity, the heavy losses suffered by the Turks in two general uprisings (1904/5 and 1911) and in the merciless guerilla fighting going on without respite in the meantime, led at last to the re-establishment of the former division of authority (1913). With the disintegration of the Ottoman Empire, Yemen became fully independent (1918).

Imām Yahya's first moves were now directed towards territorial expansion: in the north he competed against Saudi Arabia for the Idrīsid* tribal state of 'Asīr*; and in the south the usual guerilla tactics were put into action in the hinterland of Aden. His only gain was the conquest from the Idrīsids of the port and surrounding area of Hudaida. Thus, hoping to strengthen his bargaining power towards Great Britain he entered into treaty relations with Fascist Italy (1927) on the one hand and the U.S.S.R. (1928) on the other, and with Iraq (1931) from whom he expected support against King Ibn-Sa'ūd. But his calculation proved wrong, mainly because of his persistence in keeping his country tightly secluded from contacts with the outside world: the establishment in Sa'nā' of an Italian medical team and a Soviet cultural mission was authorized - the Russian medical member was a woman, the first female physician ever seen in Yemen - but during their ten year stay they were not permitted to pass beyond the precincts of the city. Since 1946 several French pysicians among them female doctors have been

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

practising in Taʿiz and Sanʿā'. In 1934 Imām Yahya was beaten in open battle by ibn-Saʿūd's bedouins while his own warriors found themselves helpless in the face of British aircraft. By the treaty of Tā'if he made peace with Saudi Arabia and by the treaty of Sanʿā' with Great Britain on rather favourable terms, which included his official recognition as King of Yemen. Yet the raids and armed clashes on the borders of the Protectorate continued with only rare interruptions.

Having succeeded in staying out of the second World War King Yahya could not avoid, however, seeing the post-war world impose concessions upon his isolationist policy. He had to adhere to the Arab League (1945); to conclude treaties of commerce and friendship with France, Iraq and the United States, and to receive two American trade delegations in Sanʿā' (1946) - in the same year electric light was installed in his palace - as well as to send Crown Prince Ahmad to Washington and New York, preparatory to the admission of Yemen to the United Nations (1947). Neither could he prevent the dissatisfaction with his unyieldingly autocratic rule, hitherto only vaguely and sporadically manifested and rapidly suppressed, from assuming increasingly serious forms. Finally one of his own sons took the lead of a revolutionary 'Free Yemen Movement' organized by political refugees in Aden, while in Sanʿā' one of the prominent notables, Sayyid ʿAbd Allāh ibn-Ahmad al-Wazīr, put himself at the head of an open rebellion and was proclaimed Imām by an assembly of spiritual dignitaries. A few days later King Yahya, at the age of 80, with some of his courtiers was assassinated (17 February 1948) and two of his sons were killed in a fight for the possession of his treasury. The rôle played in these events by ʿAbd Allāh al-Wazīr has not been elucidated, but soon afterwards Crown Prince Ahmad, then commander of Taʿiz, gathered together a force of loyal tribes, reconquered Sanʿā' and was elected rightful Imām (13 March 1948). Within two weeks followed his international recognition as King. The pretender and some thirty of his adherents were executed after a summary trial.

King Ahmad (born 1892) moved the royal residence out of the too changeable climate of Sanʿā' to Taʿiz and attenuated his father's despotic conservatism to a circumspect paternalism. He established an 'Advisory Council' of religious leaders, notables and tribal chiefs, and a Cabinet consisting of fifteen Ministers of State, functions held for the greater part by his sons and close relatives. Carefully opening the doors to a policy of economic reforms he invited foreign experts and potential investors. Assistance was requested from the various United Nations advisory agencies for the improvement of the port facilities and roads, the agricultural production, the health situation and public instruction. By 1955 fifteen international specialists were at work investigating the country's resources and needs. In the meanwhile a West German firm was entrusted with the exploitation of salt mines; East German concerns with the erection of a cement factory, a tannery and textile mills; the West German Deilmann Bergbau and the Yemen Development Corporation of America with petroleum prospecting. In 1956 Yemen like the other Arab countries became aware of the advantages to be derived from the 'Cold War' for supremacy in the Middle East. In January a

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

arge Soviet Commercial delegation arrived from Cairo, with which in March a comprehensive trade and technical aid programme was agreed upon, followed in June by a commercial agreement with East Germany and in September by a students' exchange arrangement with Tcheco-Slovakia. Early in 1957 Crown Prince al-Badr was received with high honours in Moscow. As a result Soviet technicians were entrusted with the construction of modern post facilities at Hudaida, and with the development of the oil fields discovered in this area.

The old claims - in the language of official Yemenite spokesmen - to 'the so-called Western and Eastern Aden Protectorates, that form an integral part of Yemen' - have steadfastly been kept up. They are given expression in more or less aggressive diplomatic notes; in the patronage of such patriotic organizations as a 'United National Front', or a 'South-Arabian League', demanding the right of self-determination for 'their brethren under foreign domination', and in armed incursions into the neighbouring Sheikhdoms and Sultanates. Whether or not this policy can be expected to yield any practical results, it doubtlessly heightened the prestige of Yemen in the Arab world. Under the surface, however, of these apparently successful moves towards a cultural, economic and political advancement the old rivalries within the ruling family and among the leading clans persisted. They were dramatically thrown into light early in 1955 by a military revolt instigated by two of the King's own brothers, who succeeded in enforcing his abdication. But two days later his eldest son, Sayf -al-Islam al-Badr quenched the rebellion and reinstated his father on the throne. Thereafter King Ahmad, while not touching the external forms of the more liberal régime he had introduced, reverted to sterner, dictatorial methods. In February 1958 Yemen and the United Arab Republic published the conclusion of a close alliance annonnced as the initial stage of a confederation intended to comprise all South Arabian peoples.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Z

ZABIBI, an Arabian queen mentioned in Assyrian inscriptions as one of the vassals of King Tiglath-Pileser III (745-727 B.C.).

ZAGHĀRĪT, plur. *zaghrūtah*, long, shrill trillings in the throat, accompanying monotonous, tirelessly repeated tunes and rhythmical clapping of the hands, by which in the Arab countries Moslem women joined in groups express joy and welcome, on the occasion of weddings, return from the pilgrimage and similar events.

ZAHĀWĪ al-, JAMĪL SIDQĪ, generally recognized as one of the outstanding modern Arab poets (1863-1936). He was of Kurdish origin and born in Baghdad where his father held the function of *muftī**. He studied theology and law, Arabic grammar and literature, as well as Turkish and Persian. After several years of government service first in Baghdad and then in Constantinople, he was exiled to Yemen because of his undisguised liberalism and sympathies for the Young Turkish movement. Rehabilitated under the Young Turkish régime, he taught Arabic literature and Islamic philosophy in Constantinople and later canon law in Baghdad. By this time his reputation as a poet of high rank was firmly established, but his advanced ideas, especially with regard to the emancipation of women, exposed him to sharp criticism. Disappointed and embittered he resigned, but accepted the appointment as senator offered him by King Faysal I (1921-1933).
At last, tired of the unceasing attacks and intrigues he gave up also this function, preferring, in spite of his precarious material situation, a private life in seclusion to all public honours. He died famous but extremely poor at the age of 73.
Al-Zahāwī's poems deal with the most varied subjects, ranging from philosophical problems to topics of the day, some of them in meters of his own invention, others in free verse. While completely breaking with all conventional forms al-Zahāwī is unanimously praised for his original combination of grace and limpidity with colourful vigour which keeps however strictly aloof from any kind of eccentricity or avant-garde manners.

ZĀHIRITES, literalists, the followers of a juridico-theological school of thought which insisted on the strict adherence to the letter *(zāhir*, outward, manifest) of the Koran and *hadith** (the tradition of Muhammad's sayings and actions) as the sole source of divine and human law. Contrary to the Bātinites* (*bātin*, esoteric, occult), who believed in a deeper, hidden meaning of the sacred text, the Zāhirites repudiated any other but its rigorously literal explanation and refused to recognize whatsoever authority or opinion of the religious doctors as to analogical reasoning regarding the application of God's or the Prophet's Word.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

The Zāhirite doctrine was founded, or at least received its scholarly framework, in the IXth century by Dāwūd ibn Khalaf al-Isfahānī the Baghdad theologian (†883), and was further expounded by his son abu Bakr Muhammad, the well-known compiler and analyst of Arabic love poetry. It gained ground in Iraq and Persia, and especially in North Africa where it degenerated, however, into a casuistical, hair-splitting anthropomorphism appealing to the zealotic and narrow-minded populace, but devoid of all spiritual sense. For a short period (end of the XIIth cent.) the Berber Almohades régime introduced the Zāhirite viewpoint also in Spain, excluding as heretical all other ways of interpreting or applying the Law. Everywhere else it was most vehemently attacked by orthodox scholastic theology; nevertheless it survived for some five hundred years under various, though more refined forms within narrower circles. The scholar ibn-Hazm (XIth cent.), the mystic ibn-ʿArabī* (XIIIth cent.) and the historian al-Maqrīzi* (XIVth/XVth cent.) belonged to the sphere of Zāhirite thinking.

ZAʿĪM, leader, in Egypt under the Mameluke* sultans (1250-1517) a title given as a mark of honour to distinguished captains of mercenary troops; to-day in the military hierarchy of the Arab countries an office of the rank of colonel.
In Arabic public life the term has, however, still another meaning. It denotes a man who regardless of his social standing by his natural intelligence, initiative and physical strength has won in his town quarter or village a certain leadership prestige which he uses to protect his weaker and helpless neighbours in their various, every-day troubles, and particularly in cases requiring an intercession with the authorities. The latter, on the other hand, frequently avail themselves of his services in order to influence public opinion. Thus the *zaʿīm* may acquire in his smaller or larger group a political position which may be compared approximately with that of the American 'party boss'.

ZAMAKHSHARĪ al-, commentator of the Koran (†1143). He was born in Persia, travelled a great deal, and studied philology and theology with the best teachers of his time. In spite of his Persian descent he was an ardent defender of Arab superiority in the literary feud against the so-called *Shuʿūbīyah**, an intellectual and political movement opposing the social predominance enjoyed by the Arabs of pure sotck in the empire of the caliphs. Al-Zamakhsharī wrote a number of treatises on grammar, rhetoric and morals, valued for their clarity of style and conciseness; and compilations of proverbs and sayings, which are still much in favour. Especially known are his *Āsās al-Balāgha* (Foundation of Rhetoric) and his *Muqaddamah al-Adab*, a lexicographic study. Zamakhsharī's fame rests however on his four volume commentary of the Koran, entitled *al-Kashshāf* (The Revealer), a study of the vocabulary, rhetoric, and grammatical complexities of the holy text. His works have been commented upon by various later scholars.

ZAMZAM, name of the sacred well in the courtyard of the Great

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

Mosque at Makkah, which according to legend saved Hagar and her small son Ishmael, lost in the desert, from dying with thirst. Then, as it is related, the water disappeared and was rediscovered much later by ʿAbd al-Mutallib*, Muhammad's grandfather, to whom the spot was revealed in a dream. While in the legend the traces of the ancient semitic cult of sacred wells, similar to that of sacred trees, mountains, rocks or grottos as the seats of deities are clearly distinguishable, no satisfactory explanation of the origin and the meaning of the name have been found. The well is situated near the *Kaʿbah** and enclosed in a small, square stone structure which dates from the XVIIth century. The building is covered by a dome and contains two rooms: a larger one, richly decorated with marbles of various colours, and a smaller one holding the reservoir for the water. The attendants of the well, the *zamzamīs*, draw the water up in leather buckets and distribute it to the pilgrims. In former times the *sharīfs** of Makkah sold the *zamzam* water to the pilgrims and derived a substantial income from this monopoly, a practice which King ibn-Saʿūd has abolished. The water which is described as lukewarm with a salty taste, is used for both drinking and ablutions. It is considered as a general remedy against the most various ills of body and soul. Most pilgrims take some of it home as a present; it is also sent abroad in special earthenware jars, sealed by the chief of the *zamzamīs* and protected by wickerwork.

ZANGIDS, dynasty in northern Syria and Iraq (1127-1174), distinguished by warlike talent and statesmanship. Its founder was ʿImad al-Dīn (Pillar of the Faith) Zangi, the son of a Turkish captain of military slaves in the service of the Saljūq sultan Malik Shāh, the all-powerful vizier and de-facto ruler of the caliphate. While still a boy he lost his father who was sentenced to death for treason. Left without fortune and friends he joined the Saljūq troops, and by his soldierly qualities attracted the attention of sultan Mahmūd Malikshāh's successor. A rapid career in the army led him to the position of a governor of Mosul (1127) and subsequently to the appointment as tutor of the sultan's son *(atābeg*)*. Cleverly exploiting the rivalries of the governors of the various Syrian and Mesopotamian towns, in permanent warfare against one another and always rebelling against the central government of Baghdad, Atābeg Zangi extended his possessions over Aleppo, Homs, Hamāh and Baalbak. At the same time he seized every opportunity of harassing the Crusader states by repeated incursions, and inflicted serious losses on the Byzantines who for three months beleaguered him in his residence Aleppo. His most remarkable success was the capture (1144) of the Frankish stronghold Edessa (to-day Urfa, Turkey), a city mainly inhabited by Armenians, of old Christian traditions and of basic strategic importance in the structure of the Crusaders' possessions. Atābeg Zangi was murdered (1146) by his own slaves while besieging one of the last independent ʿUqaylid princes in his fortress on the banks of the Euphrates. His two oldest sons divided the heritage, Sayf al Dīn (Sword of the Faith) taking over Mesopotamia as far as the Khabur River with Mosul as his capital, and Nūr al-Dīn (Light of the Faith) Syria with his residence at Aleppo. Nūr al-Dīn's reign (1146-74) was

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

an unbroken chain of battles against the Franks and their open or secret Moslem allies. His first action was ruthless suppression of a revolt in Edessa. When the massacre of nearly the entire Christian population of the town became known, the emotion in the Occident was great. Fear for the fate of the Latin states in the Holy Land called the nations of Europe into the unfortunate enterprise of the second Cruisade (1147-1149). Nūr al-Dīn fought successfully against the Christian armies in the Lebanese mountains, conquered the greater part of the principalty of Antioch and in 1154 occupied Damascus. After his brother's death he added Mosul and the wide region on the upper Euphrates to his realm. From there he undertook frequent incursions deep into Anatolia. Taking advantage of the confused situation at the court of the weak Fātimids* in Cairo he gained a foothold in Egypt, where his lieutenant Shīrkūh acted as his delegate and vizier to the last Fatimid Caliph al-ʿĀdid (1160-1171). His rule or at least the sphere of his power, thus extended from the Taurus mountains to the Nile, enclosing the Crusaders' possession in a dangerous pincer.

For Syria, the heart of his realm, Nūr al-Dīn's reign was a period of great prosperity in spite of the incessant warfare. He restored and reenforced the citadels of Damascus and Aleppo, laid out roads, built bridges and khāns* everywhere in the country. Aleppo, Homs, Hamāh and Baalbak were adorned with mosques, theological schools and beautiful buildings for the public services, some of which were in use until recently. In Damascus he founded a large hospital, the *Māristān al-Nurī*, which later became a school of medicine, a fine building still in existence, and the famous *Dār al-Hadīth al-Nūrīyah* (The Nūrid School of Religious Tradition) where scholars of high repute were called to lecture. Similar institutions were established on a smaller scale in Aleppo, Homs, Hamāh and Balbak.

Nūr al-Dīn died in Damascus (†1174) and was buried in the Nūrīyah, which was turned into a mosque. His tomb is still held in reverence. He left as his successor his eleven-year-old son, Ismāʿīl, who lost his heritage to his father's general, Salāh al-Dīn (Saladin*) of the house of the Ayyūbids*.

ZANJ, word of Persian origin, derived from Zang, Ethiopia, (comp. Zanzibar, corrupted form of Zanjabār). Under this name the Arab historians comprised a group of negro tribes on the coast of East Africa, from whose midst between the VIIth and IXth centuries a large number of slaves were brought into southern Mesopotamia and put to work in the salpetre mines on the Shatt al-ʿArab. They repeatedly revolted, but each time were ruthlessly subdued. Towards the end of the IXth century an adherent of the extremist religio-political sect of the *Qarmatians**, the Persian ʿAlī ibn-Muhammad, called al-Burqʿ - (the Veiled One), allegedly a descendent of the Prophet's son-in-law ʿAlī*, claiming to be invested with a messianic mission began preaching in the Zanj camps. His eloquence and leadership talent united this inarticulate, primitive slave population within a few months into a community based on a sort of military socialism, and following him in blind obedience. In the great swamps on the estuary of the Euphrates and Tigris

CC-0 Agamnigam Digital Preservation Foundation, Chandigarh.

he established (869) two strongholds which soon developed into regular towns, al-Mukhtārah (the Chosen One) and al-Mani'a, (the Fortress). Having moulded his men into a sufficiently disciplined soldierly body he raided all southern Iraq, ransacked the carawan trade from the Persian Gulf to Baghdad, pilfered and burned down Basrah where 300.000 people are said to have perished, conquered and destroyed Wāsit, and finally took a foothold in Persian territory across the Shatt al-ʿArab. Attracted by the prospect of rich and easy booty many of the negro mercenaries in the government armies sent to restore order, and also some of the Bedouin tribes of northern Arabia and the Iraqo-Persian border region joined the forces of the brigand state. For fourteen years (870-883) the central authorities, weakened by the strife of rival warlords and sectarian terrorists were unable to deal with the Zanj rebellion. It required the elaboration of special tactics including the construction of a fleet of transport ships to circulate in the shallow canals of the marshes, and troops who were trained and equipped for fighting both on land and in water, until al-Mukhtārah could be taken by storm (883) after a three-year siege. The fiercely resisting negroes were exterminated.

ZARĪFAH see TURAIFAH

ZARQĀ'U al-YAMĀMA, the Blue-eyed Woman of al-Yamāma (a region in Central-Arabia), distinguished by her extraordinary eyesight of legendary fame. According to a well-known story, her husband's tribe, the Jadīs*, were attacked by a Himyarite* king, the Tubbaʿ* Hassān, who had his warriors carry green branches in front of them to avoid discovery by the sharp-sighted woman. Zarqā'u, however, perceived the enemy approaching in the evening dusk behind their 'leavy screen' at a distance of a full day's march. Her warning was not headed and every man of the Jadīs was killed; Zarqā'u was taken prisoner and blinded. 'Eyes sharper than Zarqā'u's' has remained a current saying.

ZAYD ibn-ʿAMR ibn-NUFAYL, of the bann Quraysh, contemporary of Muhammad and counted among the so-called *hanīfs**, persons who without adhering to Judaism or Christianity believed in the existence of One God. Driven by a profound spiritual longing he wandered about Arabia, Syria and Iraq, searching for what he considered the pure unadulterated religion of Abraham. According to legend, in Mosul a monk announced to him the impending appearance of the Prophet, whereupon he hastened homewards but was killed by robbers on the way. Though he died before Muhammad had begun preaching, Islamic authors included him among the Moslems. Zayd's son Saʿīd ibn-Zayd* was a faithful companion* of the Prophet and distinguished by great bravery and piety.

ZAYD ibn-al-HĀRITH, Muhammad's freedman and adopted son. Originally bought by the nephew of his wife Khadījah*, Zayd was resold by the latter to his aunt and given by her as a present to Muhammad. He became so attached to the Prophet that after his emancipation

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

he refused to return to his family and even divorced his wife Zaynab bint-Jahsh* when the Prophet wanted to marry her. A special passage in the Koran (*sūrah* XXXIII, 37) is devoted to this episode, expressly sanctioning this marriage which otherwise would have been unlawful, adoption being considered as equal to blood relationship. One of the first adherents to Islam, Zayd distinguished himself as a valiant warrior in the defence and propagation of his creed. He fell in the Battle of Mu'tah* (629 A.D.) against the Byzantines, carrying the Prophet's banner, deeply mourned by his adopted father. Zayd ibn-al-Hārith and abu-Lahab*, Muhammad's fiercest enemy, are the Prophet's only contemporaries mentioned by name in the Koran.

ZAYD abu-, SAʿID ibn-ʿAWS al-ANSĀRĪ, grammarian belonging to the so-called Basrah School of Grammar (VIIIth/IXth cent.). Of his numerous works only two have been preserved: a collection of ancient poems and quotations of poems; and the *Kitāb al-Matar* (Book of the Rain), a compilation of expressions and phrases connected with rain.

ZAYD ibn-THĀBIT, one of the Prophet's companions* and the official compiler of the Koran. His tribe, the banu-Najjar of al-Madīnah, sheltered and protected the Prophet *(ansār*)* and his first adherents after their migration *(hijrah*)* from Makkah. Zayd, then 11 years old and distinguished by an amazing memory, was one of the few Moslems of his time who mastered the art of writing in Arabic, Hebrew and Syriac. He became one of Muhammad's scribes and served in the same function under the first three caliphs.
According to tradition Caliph abu-Bakr* charged Zayd ibn-Thābit with assembling the scattered notes of the koranic text which he collected, as related 'from leaves of the date palm, and white stones, and the breasts of men that remembered it'. Zayd handed this manuscript over to the caliph, who is said to have passed it on shortly before his death to his successor ʿUmar* who then entrusted it to his daughter Hafsah*, one of the Prophet's widows. Under Caliph ʿUthmān*, ʿUmar's successor, it was noticed that different ways of reading the text had developed in Syria, Iraq and Arabia apparently caused in particular by the fact that the Arabic script* at that time still lacked vowel signs. Thereupon (651) the caliph appointed three persons who had belonged to the Prophet's close surroundings, to assist Zayd in revising the various texts in circulation. This revised version became the standard recension of the Sacred Book, although one of the Prophet's earliest companions ʿAbdullāh ibn-Masʿūd*, obviously moved by personal enmity against ʿUthmān, declared it to be incomplete and even falsified. Zayd died in Damascus where he is said to have been buried.

ZAYDAN George, historian, philologist and man of letters (1861-1914). He was born in Beirut of a family of moderate means, studied chemistry at the Protestant College (the present-day American University of Beirut), and after a stay in England settled in Cairo. Following the current of awakening nationalism and interest in Arab history and civilization, which at that time was stirring intellectual Arab youth he

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

turned to history and literature, and published a five-volume history of Islamic civilization (*Tamaddūn al-Islām*, Cairo 1902), a four-volume history of Arabic literature (*Adab al-Lughat al-ʿArabīyah*, Cairo, 1911) and numerous smaller studies on Arabic language and related subjects. He was one of the first to use in his writings the results of the research of European Orientalists, and thus acquainted wider circles of the Arab public at least with the titles of their works and with names. The form of the historical novel which he introduced into modern Arabic literature considerably contributed to popularizing the great figures and events of the national past. A number of his works were translated into French, English, German and several Oriental languages.

Although Zaydan's style and method met with severe criticism in conservative quarters his books enjoyed the favour of a large number of readers and exercized decisive influence on the development of Arabic literature along modern lines. Especially his review *al-Hilāl* (The Crescent, founded 1892), played a foremost part in the process of the assimilation of western concepts and ways of thinking by the young Arab intelligentsia, and is still one of the leading Arabic periodicals.

ZAYDITES, *zaydīyah*, a Shīʿite* sect, named after its spiritual founder Zayd ibn-ʿAlī ibn-Husayn* (VIIIth cent.), great-grandson of ʿAlī*, the Prophet's son-in-law whose doctrine became the state religion in Yemen*. Zayd, killed in the course of an unsuccessful uprising against the Umayyad* caliph Hishām (724-43) in a street battle of al-Kūfah, left a number of theological notes showing his leaning towards the rationalistic Muʿtazilite concepts. He did not formulate a system of doctrines. This was done by one of his descendants, Qāsim al-Rassī, in the beginning of the IXth century. The followers of the Zaydite dogma, unlike the other Shīʿite sects, believe neither in the 'hidden *imām** nor in the *taqīyah**, or principle of dissimulation, reject all mystical speculation and advocate a simple puritan mode of life. Their *imām*, elected by the religious doctors from among the descendants of the Prophet's family, is the spiritual and secular head of the community. He must be of the Prophet's lineage and be distinguished by outstanding theological knowledge. Among all heterodox groups the *Zaydīyah* comes nearest to orthodox Sunnism*. At the end of the IXth cent. Qāsim al-Rassī's grandson, Yahya ibn-al-Husayn (859-911), the head of a small but devoted Zaydite nucleus in al-Madīnah and widely esteemed because of his piety and religious learning, set out with some members of his community on a kind of crusade towards South Arabia. He established himself in the highlands of Yemen as *imām* where he soon was able to build up a virtually independent theocratic rule. Steadily growing, the Zaydite sect has maintained itself in Yemen as state religion, notwithstanding inner unrest and repeated attacks from outside. Its *imāms*, descendents of Qāsim al-Rassī and Kings of Yemen, while throughout most of their history involved in family feuds, were always reputed as great theological scholars who in the course of centuries built up a famous collection of manuscripts in their capital Sanʿā', to which, however, so far occidental scholars have not been admitted.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

After Zayd's death some of his adherents, apparently for political reasons, had emigrated to Tabaristān (Persia) on the southern shores of the Caspian Sea. There one of his descendants, Hasan ibn-Zayd, succeeded in setting up a small theocratic state, which, although torn in endless internal struggles, survived until the end of the Xth century. A branch of these Persian Zaydites is still in existence.

ZAYNAB, name borne by two of the Prophet's wives and one of his daughters.

Zaynab bint-Jahsh, was Muhammad's cousin and given by him in marriage to Zayd ibn al-Hārith* his freedman and adopted son, but was divorced by Zayd and married by the Prophet, an act expressly sanctioned by Koranic Revelation (*sūrah* XXXIII, 37). Zaynab's pride at this distinction excited the jealousy of Muhammad's other wives, exept ʿĀ'isha's*, his favourite, with whom she was connected in close friendship.

Zaynab bint-Khudhaima was married twice before her marriage with Muhammad, her first husband having divorced her, and her second, ʿUbayd, a cousin of Muhammad's, having been killed in the Battle of Badr*. Much praised for her charity she was called *Umm al-Māsakīn* (Mother of the Poor).

Zaynab bint-Muhammad, Muhammad's daughter by his wife Khadījah*, and wife of one of his cousins, abu-al-ʿĀs. In spite of the close family ties her husband remained for a long time on the side of Muhammad's enemies and embraced Islam only after having being taken prisoner twice and twice released by the Prophet because of Zaynab's intercession.

Zaynab, latinized Zenobia*, Queen of Palmyra (III century A.D.).

ZENOBIA, al-Zabbā' or Zaynab*, queen of Palmyra (IIIrd cent. A.D.). This very ancient merchant-republic in the desert had accumulated great wealth by monopolizing the caravan trade from the East and from the South to the Mediterranean ports without ever aspiring to political or military glory. With the extension of the Roman empire, however, in the second and third centuries Palmyra gradually entered the sphere of Roman strategic and commercial interest, and its rôle in Roman imperial policy gained in importance as the rivalry between Rome and Persia took on increasingly critical aspects. When in 160 A.D. a Persian army invaded Syria, routed the Roman forces and captured Emperor Valerian, it was the Palmyrene leader Udhaynah (Odenathus) who at the head of an army rapidly collected and equipped, checked the Persian advance, and in a series of splendid victories repelled the enemy and pursued him to the very doors of his capital Ctesiphon (near Baghdad). Udhaynah was rewarded with the highest honours Rome could bestow, received the title imperator and was recognized - under Roman sovereignty -as King of Palmyra. He was furthermore invested with the supreme military command over all the Asiatic provinces and Egypt. Shortly afterwards he was assassinated by his nephew.

His widow Zenobia succeeded him as regent for their young son Wahb-Allāth (the Gift of al-Lāth). Roman historians are unanimous in their

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

praise of her beauty and culture, her statesmanship and her ability to win the favour of the masses. The dominant trait of her character was her unlimited ambition. Resenting her allegiance to Rome, slight as it was, she styled herself Queen of the East, had her son proclaimed King of Egypt and set out to build up an independent empire in the Orient, openly challenging Roman world dominance. When the inevitable collision came, the Palmyrene armies under the capable generals Zabbay and Zabda pushed northwards into Anatolia as far as Ankara and even reached in a daring raid the shores of the Bosphorus; in the West they crossed the mountain range of Lebanon and occupied the towns on the Mediterranean coast; southwards they penetrated through Palestine into Egypt and conquered Alexandria. Zenobia, always in the midst of her troops and sharing their hardship and danger, inflamed them ever anew with her own ardour and untiring energy.

In spite of this sweeping success Zenobia was not strong enough to withstand the power of Rome. Twice decisively beaten, at Homs and at Antioch, she was forced to withdraw to Palmyra. After obstinate resistance the town surrendered (272 A.D.) and Zenobia was taken prisoner. In golden chains she was led in front of Emperor Aurelian's triumphal chariot through the streets of Rome and ended her days on an estate presented to her by the emperor. Her daughters married Roman patricians and their descendants are mentioned among the Roman nobility as late as the Vth century.

The extraordinary figure of this Arabian queen has lived on in legend and folklore of the Arabs, but popular imagination transformed and displaced events and characters so freely that the historical facts are hardly discernible behind the veil of fiction. These tales connect her with the legendary Lakhmid* king Jadhīmah al-Abrash who is said to have killed her father, a powerful prince of Syria and Mesopotamia, and to have asked her in marriage, whereupon she lured him into her castle on the Euphrates and had him murdered. With many details it is further related how Jadhīmah's nephew in order to avenge his uncle, by a subterranean passage entered al-Zabda's (Zenobia's) stronghold, and how she took poison so as not to fall into her enemy's hands.

ZINDĪQ, (plur. *zanādiqah)*, presumably derived from the Aramaic *zaddīq*, righteous, which passed into Persian as *zandīk*, one who is initiated, (in the ritual of the Manichaean sect), and thence into Arabic. At the time of the first ʿAbbāsid* caliphs the term denoted a follower of the Manichaean, or any other of the old Persian religious ideas, who had embraced Islam and professed it outwardly, but secretly continued to adhere to his former creed. Subsequently the term *zindīq* came to comprise all heretics in general, and finally included any kind of free-thinkers. The *zindīqs* were ruthlessly persecuted and a special Grand Inquisitor, the *Sāhib al-Zanādiqah*, first appointed by al-Mahdī* (775-85), had to discover, and judge all those suspected of heresy. The caliphs al-Hādī (785-86) and Hārūn al-Rashīd (786-809) continued this policy of intolerance, which was gradually abandoned by their successors. While it lasted a great member of *zindīq's* were crucified and many of the Manichaean sacred books, some of which are known to

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

have been richly illuminated, were destroyed. Two reputed poets, Bashshār ibn-Burd* and Sālih ibn-ʿAbd al-Quddūs*, fell victims to these persecutions which were not always motivated by doctrinal considerations, but in many cases had to cover the suppression of political opposition.

ZIYĀD ibn-ABĪHI, faithful lieutenant of Caliph Muʿāwiyah* (661-680) and governor of the eastern provinces of the caliphate (end of the VIIth cent.). He was a native of Tā'if (Arabia) of unknown descent whence his name ibn-Abīhi (the son of his father). His mother is said to have been one of the slave girls of abu-Sufyān*, Muʿāwiyah's father, but seems to have passed through the possession of several other masters. While still a boy Ziyād distinguished himself by his extraordinary intelligence and was taken into the service of the governor of Basrah. He soon attracted Caliph ʿAlī's (656-661)* attention for whom he accomplished several difficult missions in the struggle between ʿAlī and his rival Muʿāwiyah, the head of the Umayyad* clan. After ʿAlī's death Caliph Muʿāwiyah tried to enlist Ziyād for his cause, who, however, refused to desert the ʿAlid party and to change colours, until Muʿāwiyah under the pretext of possible blood ties, adopted him as his legitimate brother. Thus the Umayyads won an adherent of unfailing loyalty. Ziyād was appointed governor of Basrah, then a place of great strategic importance and the seat of all kinds of subversive activities. The short impromptu speech by which Ziyād introduced himself to the people of Basrah became known as the *Khutbah al-Batrā* (The Cut Speech) and is still quoted as an example of impressive conciseness. With an iron hand he maintained order in his province, and stern discipline among his troops. Soon afterwards he was nominated also governor of al-Kūfah, and entrusted with the administration of the whole eastern section of the caliphate. Ziyād firmly established the Umayyad regime in his territories and fully deserved his master' confidence until his death of the plague in al-Kūfah. Arab chroniclers depict Ziyād as a model of the perfect statesman who put all his talents in the service of his sovereign and his country.

ZOTT, an Indian tribe (Ind. *Chatt*), perhaps related to the gypsies, which some time before the Arab conquest* had settled in the marshlands of southern Mesopotamia and, because of their warlike disposition were welcomed as mercenaries by the Arab army commanders. At last, however, they grew too unruly, and, forming well equipped and organized bands of brigands did considerable damage to the carawan traffic between Basrah and Baghdad. In a difficult, two-year campaign Caliph Muʿtasim* (833-842) surrounded them and re-settled them (835) in Cilicia, on the northern border of the caliphate, where their turbulent instincts could be directed against Byzantine territory.

ZREQA, a roofing material particularly used in Syria consisting of a mixture of slaked lime, chopped hemp and ashes, worked with water into a mud-like mass which dries quickly in the sun and gives a solid and watertight covering for the flat roofs of the old-style houses. After

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

two or three years cracks begin to show, and a new layer of about one inch is put on top of the old surface until the increasing weight makes it necessary to replace the entire roof.

ZUBAYDAH, derived from *zubdah*, cream (an allusion to her youthful freshness), with her real name Amat al-ʿAzīz cousin and wife of Caliph Hārūn al-Rashīd* (786-809) and mother of Caliph al Amīn (809-813). She became famous by her great influence on the affairs of the state, by the pomp of her household and her love for magnificent clothes and jewels. Chroniclers praise her generosity towards poets and scholars, and her liberal patronage with regard to the construction of mosques, schools and other public buildings.

ZUBAYR ibn-al-ʿAWWĀM, al- a cousin and close companion* of the Prophet, said to have been the fifth adherent to Islam (†627). He took part in all battles on Muhammad's side, and after his death played a conspicuous rôle in the wars leading to the conquest of Egypt. He fell in the Battle of the Camel*, fighting against ʿAlī*, the Prophet's son-in-law, whose keen rival he was in the struggle for the succession to the caliphate. ʿAlī had him buried with the highest military honours. In his wife Asmā'*, daughter of Caliph abu-Bakr*, al-Zubayr had a spouse of equally warlike spirit. His son ʿAbdullāh ibn-al-Zubayr* played an outstanding part in the political events following Caliph ʿAlī's death.

ZUHAYR ibn-abi-SULMĀ, a pre-Islamic poet (VIth/VIIth cent.). He came from a rich and influential family of the tribe of Muzayna many of whose members showed remarkable poetic talent, such as his uncle Bashāma, his son Kaʿb*, his sister Salma, and the poetess al-Khansā'*. The poetry of Zuhayr, a contemporary of the so-called Dāhis War in which his tribe was closely involved, dealt mainly with tribal feuds, episodes of Bedouin life and lamentations about fallen kinsmen. His odes *(qasīdah*)* are distinguished by their high ethical spirit and their carefully elaborated form. One of them has been incorporated in the renowned anthology of the 'Seven Golden Odes' *(Muʿallaqāt)*. There exist several *dīwāns* (collections) of Zuhayr's poems, the oldest one a manuscript of the IXth century. His poems have been translated into several European languages. Zuhayr acted as the reciter *(rāwī*)* of his stepfather, the poet Aws ibn-Hajar; his own reciter was the poet al-Hutay'a*.

ZUHD see ASCETICISM

ZUHDĪYĀT see RELIGIOUS POETRY

ZUHRĪ al-, MUHAMMAD ibn-MUSLIM ibn-SHIHĀB, a scholar in the science of the Tradition of the Prophet *(hadīth*)*, (†742). He was descended from the banu-Quraysh*, the Prophet's tribe, and spent his youth in his native town Makkah, entirely devoted to religious studies. Later he was summoned to the court at Damascus, where his erudition gained him fame and a substantial subsidy from the caliph's treasury.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

His investigations concerning the events of the first years of Islam, painstakingly and indefatigably gathered for many years and passed on by him to his pupils by word of mouth, were put down in writing after his death. It was the first attempt at establishing a collection of the Prophet's acts and sayings, and although not yet based on the systematic proceedings which were subsequently elaborated, it served the following traditionists as a valuable source of information. Al-Zuhrī was considered as authority on the life of the Prophet and is frequently quoted by later biographers of Muhammad, in particular by al-Wāqidī*, ibn-Sa'd* and al-Tabarī*.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

APPENDICES

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

LIST OF MAPS

	page
The Abbasid Caliphate in the Ninth Century	2
Aden Protectorate	21
Egypt, Southern Region of the United Arab Republic Nile Delta	157
Iraq and Kuwait	243
Jordan	269
Lebanon	317
Makkah	279
The Mamluk Sultanate in the Fourteenth and Fifteenth Centuries	341
Middle East Communications I	122
Middle East Communications II	123
Middle East Political Situation between the two World Wars	viii
Middle East Political Situation 1958	ix
Muslim Expansion at the Time of Muhammad and the First Four Caliphs	125
Oilfields	422
The Ottoman Empire in the Sixteenth and Seventeenth Centuries	363
Persian Gulf Principalities	533
Saudi Arabia	464
Saudi Arabia in the Twentieth Century	465
Syria, Northern Region of the United Arab Republic	504
Yemen	566

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

READING SUGGESTIONS

To have each article accompanied by references to sources would have unnecessarily overburdened the text. The following list of works by no means represents a complete bibliography which would require a volume by itself. It is a very small selection intended to guide the reader in quest of more detailed information.

Antonius C., *The Arab Awakening*. London, 1938.
Armstrong H. C., *Lord of Arabia; Ibn Saud, an Intimate Study of the King*. London, 1939.
Ayrout H. H., *The Fellaheen*. Cairo, 1945.
Berreby J. J., *La Peninsule Arabique*. Paris, 1958.
Bouron N., *Les Druzes*. Paris, 1928.
Brockelmann C., *History of Islamic Peoples*. New York, 1947.
Fisher S. N., *Social Forces in the Middle East*. Oxford, 1955.
Gibb H. A. R., *Modern Trends in Islam*. Chicago, 1945.
Glubb J. B., *The Story of the Arab Legion*. London, 1948.
Gruenebaum G. E. von, *Islam*. Chicago, 1955.
Haddad G. M., *Fifty Years of Modern Syria and Lebanon*. Damascus, 1950.
Hellfritz H., *Au Royaume de Saba*. Paris, 1936.
Himadeh S. B., *ed. Economic Organization of Syria*. Beirut, 1936.
Hitti Ph. K., *History of the Arabs*. London, 1956.
Hourani A., *Syria and Lebanon*. London, 1946.
—, *Minorities in the Arab World*. London, 1947.
Ingrams D., *A Survey of Social and Economic Conditions in the Aden Protectorate*. Eritrea, 1949.
Ingrams H., *A Report on the Social, Economic and Political Conditions of the Hadramaut*. London, 1936.
—, *Arabia and the Isles*. London, 1952.
Ireland Ph. W., *Iraq, A Study in Political Development*. London, 1937.
Issawi C., *Egypt, an Economic and Social Analysis*. London, 1947.
Janin R., *Les Eglises orientales et les Rites orientaux*. Paris, 1926.
Kohn H., *A History of Nationalism in the East*. London, 1929.
Lippens Ph., *Expédition en Arabie Centrale*. Paris, 1956.
Longrigg S. H., *Four Centuries of Modern Iraq*. Oxford, 1925.
Mc Fadden T. M., *Daily Journalism in the Arab States*. Columbus, 1953.
Nicholson R. A., *A Literary History of the Arabs*. Cambridge, 1941.
O'Leary D. L., *Arab Thought and its Place in History*. London, 1939.
Philby H. St. John, *Arabian Highlands*. Cornell University, 1952.
—, *Saudi Arabia*. London, 1955.
Philipps W., *Qataban and Sheba*. London, 1955.
Shaffer R., *Tents and Towers of Arabia*. New York, 1952.

Stark F., *East is West*. London, 1945.
Tor A., *Mohammad, The Man and his Faith*. London, 1936.
Tritton A. S., *The Rise of the Imams of Sanaa*. London, 1925.
Twitchell K. S., *Saudi Arabia*. Princeton, 1948.
Van Ess J., *Meet the Arab*. New York, 1943.
Van der Meulen D., *Aden to the Hadramaut*. London, 1947.
Warriner D., *Land Reform and Development in the Middle East*. Oxford, 1957.

Brockelman C., *Geschichte der Arabischen Litteratur*. Leyden, 1938.
Encyclopaedia of Islam, Leyden, 1934.
Europa Publications Ltd., *The Middle East*. London, 1958.
International Bank for Reconstruction and Development, *The Economic Development of Iraq*. 1953.
—, *The Economic Development of Syria*. 1955.
Massignon L., *Annuaire du Monde Musulman*. Paris, 1956.
Royal Institute of International Affairs, *The Middle East*. London, 1958.
U.N.O. Department of Economic Affairs, *Economic Developments in the Middle East*, 1954-55.

PERIODICALS

The Egyptian Economic and Political Review, Cairo.
Journal of the Royal Central Asian Society, London.
Middle East Journal, Washington D.C.
Middle Eastern Affairs, New York.
The Muslim World, Hartford, U.S.A.
Oil Lifestream of Progress, (Caltex).
Petroleum Press Service, London.

L'Afrique et l'Asie, Paris.
Pétrole-Progrès, Paris, (Esso-Standard).
Politique Etrangère, Paris.
Revue des Etudes Islamiques, Paris.

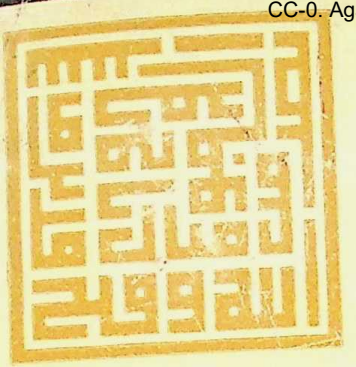
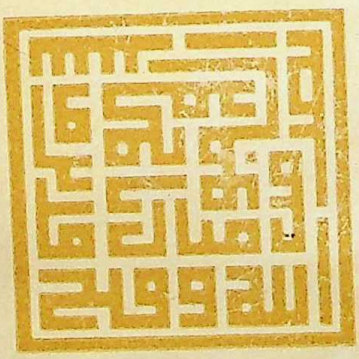
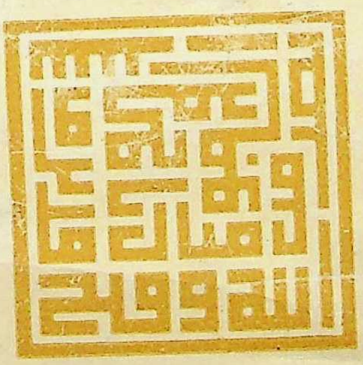
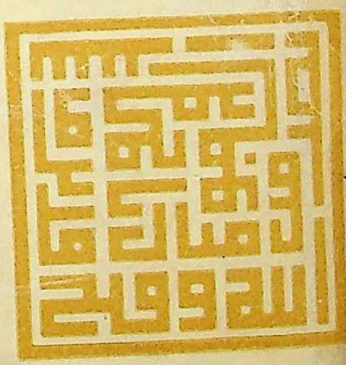
Archiv für Orientforschung, Berlin.
Der Islam, Zeitschrift für die Geschichte und Kultur des islamischen Orients, Strassburg - Berlin.
Die Welt des Islam, Leyden.
Wiener Zeitschrift für die Kunde des Morgenlandes, Wien.
Zeitschrift der Deutschen Morgenländischen Gesellschaft, Leipzig.

Oriente Moderno, Roma.

CC-0. Mumukshu Bhawan Varanasi Collection. Digitized by eGangotri
CC-0. Mumukshu Bhawan Varanasi Collection. Digital Preservation Foundation, Chandigarh.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.